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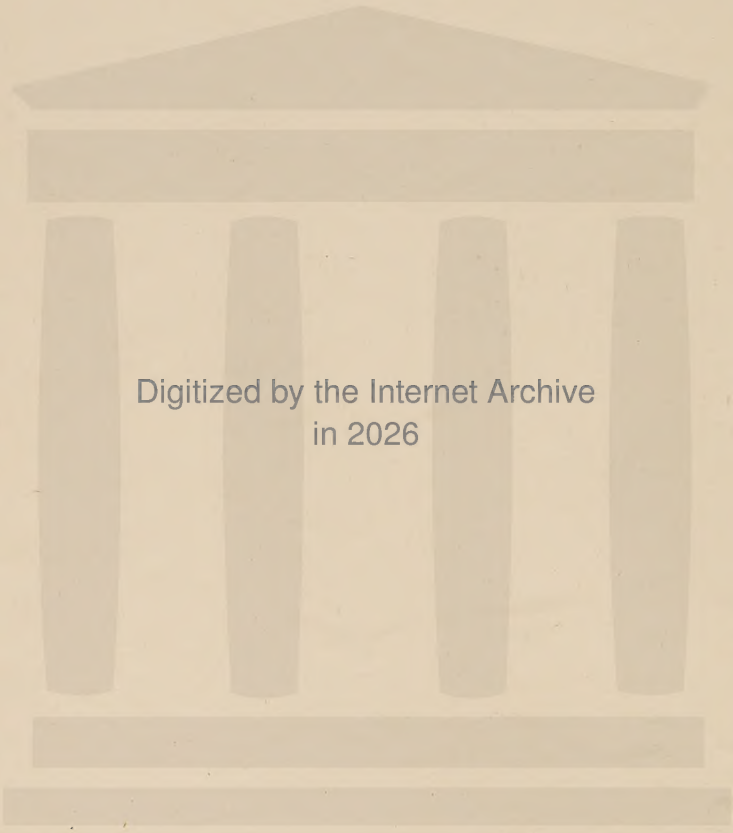
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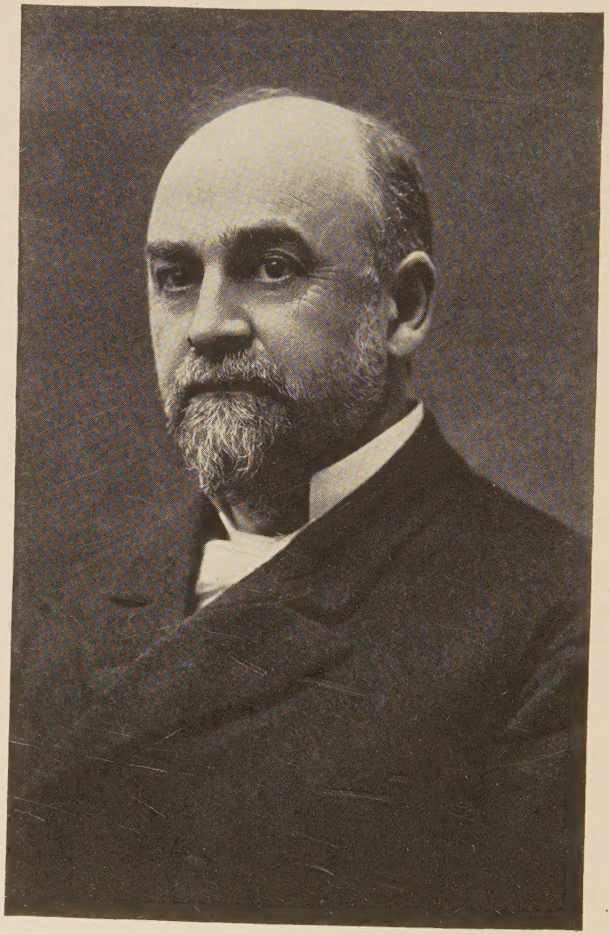

BISHOP E. R. HENDRIX, D.D., LL.D.

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EDITORIAL COMMENT

Calvin's Service to Christianity

ON July tenth a great company of distinguished people will assemble in the City of Geneva to celebrate the four hundredth anniversary of the birth of John Calvin. We publish in another column an article by Professor Edouard Montet, D.D., of the University of Geneva, which sets forth the reasons why Calvin's fellow citizens hold his memory in such high honor. But, in truth, it is not only the Genevans who will unite in this tribute. Wherever men love liberty, whether civil or religious, there the name of Calvin is given an honored place.

This fact is the more remarkable when we consider the character of the man. Outwardly unattractive, lacking the warm heart of Luther, or the wide sympathy of Zwingli, he commanded men by the sheer force of his intellect. His appeal was to the conscience rather than the emotions; and the extent of his influence along practical lines is one of the most imposing demonstrations in history of the power of ideas to control the will.

Three things Calvin did for the Protestantism of his day. He gave it, for the first time, a clear and consistent theology. In the Institutes he set forth the fundamental convictions common to thoughtful Protestants so simply and convincingly that not only profest theologians, but even laymen, could understand them. Thus, he made himself for generations the religious teacher of Protestantism.

In the second place, Calvin showed men the intimate connection between doctrine and life. He had no interest in speculation for its own sake, but only in the bearing of truth upon conduct. This is true even of doctrines like reprobation and total depravity which for us have so largely lost their meaning. To Calvin they were the expression of living convictions, verifying themselves in the Christian's daily experience of sin and of forgiveness, and the tenacity with which he held them was the measure of the importance which he conceived them to have for practical life.

Finally, Calvin clearly perceived that the outcome of the Gospel was social righteousness. He was not content with the salvation of the individual. He sought to establish the kingdom of God upon earth, and, in the polity which he set up in Geneva, he gave a model which affected, more or less profoundly, the organization of all the independent Protestant churches. These are great services, the fruits of which we still enjoy, however widely our presuppositions may have changed at many points from those which guided his thinking. It is fitting, therefore, that we should add our tribute to that of the many who will gather at Geneva to honor the man to whom Protestantism owes so much.

Professor Montet refers in his article to the Calvin memorial which it is proposed to erect in Geneva in connection with the coming celebration. It may be of interest to our readers

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to know that an American committee has been formed, of which Theodore Roosevelt is honorary President, to cooperate with the Genevan Committee, in the execution of this work. The treasurer is Professor Samuel Macaulay Jackson, D.D., 692 West End Avenue, New York City, and the bankers are Brown Brothers & Company.

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The Leadership of the Church

"The use of the common drinking-cup in railroad trains, in railroad stations, in the public and private schools, and the State educational institutions of the State of Kansas is hereby prohibited from and after September 1, 1909." The preamble to this order of the State Board of Health declares that the common drinking-cup is "an undoubted source of communicable and infectious diseases." In giving publicity to the foregoing the *American Health Magazine* states that nineteen other health boards of Western States will probably soon issue similar orders. In this widely spreading sanitary reform the Church took the initiative, years ago, in introducing the "individual communion cups," at first disparaged as a fad; not, of course, the Church as an organized whole, but individual churches here and there, and these as influenced by individual leaders. It is simply just to insist that the leadership so prominent in this case should be fairly acknowledged as more frequent than the critics of the Church admit. The Church is open to criticism, indeed, but is wronged by undiscriminating criticism. The Church is not responsible for organizing reforms, but rather for inspiring its members with the reforming spirit. This, in some measure, it does, and has been doing, at least since good Dr. Hopkins (the hero of Mrs. Stowe's story, "The Minister's Wooing") by his sermons and writings secured the antislavery legislation of Rhode Island in 1774 and 1784. The life-blood of our associations for philanthropy and social reform is largely contributed from the churches. The leaders of the present moral revival are for the most part pastors and members of churches. Such facts, however true, do not vindicate the Church from just criticism. Self-criticism must confess dereliction. The national prevalence of dishonesty, lawlessness, and disregard of human life ill accords with her report of thirty-four million communicants. The churches of Pittsburg were too tolerant of the wrongs exposed by "The Pittsburg Survey." The Church's only prophylactic against unjust criticism is a just self-criticism. Is she religiously intent on the divine ideals of personal and public righteousness? This is the crucial test of her moral leadership and her fidelity to the cause of Christ.

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The Dominie and His Bailiwick

There is a temptation besetting preachers in these days to run to expansion instead of concentration, to impinge upon the domain of sociology, politics, therapeutics, and even of amusement, smacking a little of the catchpenny and vaudeville as exprest in the "popular" and the "crowd." No plea is made or meant here for a monkish aloofness or a meek-eyed asceticism in our Church life. The surging masses can not be left to wallow in sin and struggle in want and writhe in misery and wo, but the Church's supreme business is to leaven, lighten, and lift society, so that struggling humanity shall be helped to the best things. But it is sad when, to do this, resort is had to the bizarre, the sensational, and the "cheap" in pulpit theme and Church

method and pastoral device, under the pretext of popularizing the Church and winning the masses. What is this but to attract buzzards, to mock heart-hunger by giving stones for bread, and to make the cross of Christ of none effect?

Let the dominie keep to his bailiwick, and not trespass either in theme or thews upon alien jurisdictions. The "sky-pilot" is a specialist. His care is the "cure of souls." The pastor of to-day, of course, ought to be built on large lines, to sweep a wide circle of thought, of sympathy, and of effort, ever pushing back his horizon, lifting his dome of blue a little higher, and sinking his shafts into deep things fathoms deeper. Nothing human should be alien to even the "man of God." Still his professional work must be focal rather than diffuse—attenuated to a point and narrow to an edge. He may not "serve tables," but give himself "continually to prayer and to the ministry of the word"—to meditant repose, to vitalizing brooding of soul, to waiting upon God for a message and an enduement, in order to a coming forth with a "Thus saith the Lord," and to a warm, tender ministry of love in the folding, holding, and molding of human lives in righteousness and grace.

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Attempts to Visualize

Dr. Alfred Russel Wallace has recently recapitulated in summary form some of his ideas upon "The World of Life, as Visualized and Interpreted by Darwinism." His object is to impress on his readers the simple conviction that, beyond all the marvels of life, is the yet greater marvel of an ever-present organizing and directing Power. He shows that every attempt to explain these phenomena is an utter failure; they can be recognized but can be neither understood nor explained. Even the highly complex and tortuous Darwinian doctrine called *Pangenesis* absolutely breaks down. The extreme monists have been constrained to adopt the hypothesis that every primary cell or ultimate atom is a conscious, intelligent individual, which knows where to go and what to do, and goes there and does it. Dr. Wallace declares himself led by these unavailing efforts of unbelievers to explain the inexplicable, to the irresistible conclusion that beyond and above all terrestrial agencies there is some great source of energy and guidance which in unknown ways surveys every form of organized life, and of which we ourselves are the ultimate and foreordained outcome.

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The Late H. H. Rogers

The passing of Mr. H. H. Rogers, so long in the public eye as a Napoleon in the industrial and financial world, was not viewed by the majority of his countrymen with any regret, tho he was sincerely mourned by personal friends and beneficiaries. He took pleasure in private charities and gifts to his native town. Outside of this circle the other-regarding virtues suffered arrest of development. Exemplary as the head of a family, as the head of great business enterprises he was no pattern, not to speak of his operations in the Amalgamated Copper Company, which gave rise to the proverbial phrase, "frenzied finance." The "unfair competition and methods economically and morally unjustifiable," which a Government investigation charged to the Standard Oil Company under his management, show an utterly immoral principle to have been basic in his business career, as indeed it is in the case of many lesser men. Morally viewed, business is a ministry to human wants. Men are to earn their living by serving one

another in a fair exchange of give and take. On no such principle did Mr. Rogers pursue business. War on inconvenient rivals and extortionate profits were, as charged by the Government investigation, conspicuous features of it. Successful business of this sort is a public calamity, and utterly demoralizing to many a beholder of its winnings. Certain methods of it are now under the ban of recent laws. But religious teachers are bound to lay the ax at the evil root of it. Unless a man is as mindful of the output of his business in public benefit as of its intake in private benefit, he is on no higher moral level than the grazing ox or the ravening wolf. The spectacle of the vast fortune passed on to legal heirs with but a trifling output to any public interest accentuates the growing demand for legislation that will secure the moral rights of the community from such neglect.

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The Sacredness of Personality

President King, in a recent address before the Hartford School of Religious Pedagogy, on "The Moral and Religious Challenge of Our Time," spoke of the growing sense of the sacredness of personality. The world has reached a point in the evolution of its consciousness of human worth when it must be tolerant toward all men, simply for the sake of the intrinsic value of all men. It is little short of a crime for one nation, or one class, of men to nourish disrespect or contempt for another nation, or class, of men.

Have we not here a thought that is peculiarly applicable to the opposing classes of religious thinkers? If the world in general is coming to have that enlarged sense of the sacredness of personality that forbids men longer to disparage the intellectual and moral qualities of those who differ from them, is it not time for religious scholars, and laymen as well, to stop calumniating those who hold different opinions? Have we not here a new rendering, in terms of the modern consciousness of the worth of personality, of the words of Jesus, "Judge not that ye be not judged"? Why should a man who advances a new view on any subject, have his intelligence, his loyalty to religion, and even his moral purposes challenged? Differ we may, and must; but why should we seek to read one another out of the counsels of religion, by disparagement, sinister interpretation of motives, and bitterness of personal characterization?

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The Preacher and Biblical Criticism

What can the pulpit do with modern Biblical study? The preacher can not ignore criticism altogether, for it invades his arsenal and affects his materials and tools. Neither can he take up its methods, postulates, intricacies, and details, and make these the substance of his preaching. What then shall he do with it? Shall he condemn and controvert it, or shall he accept it without examination? Plainly he can afford to do neither the one nor the other of these things. The preacher whose views of the Bible are taken at second hand, whether from tradition or from radicalism, is destined to mix much chaff with the grain he is aiming to feed his flock. While he defers to scholarship, he must demand that scholars produce their reasons for their conclusions and hold himself open to accept whatever is based upon good proof. Usually it may be safer to give the conservative view the benefit of any doubt, for that has been tested, having come down through the ages. But when he has examined and sifted the evidence, and become altogether convinced that certain views of the

authorship, composition, or literary character of Bible passages or books are other than he had been taught, he must thenceforth resolutely use these no longer as they were supposed to be, but as he finds them to be in the new light. This assumes, of course, that the use of any portion of the Bible does not cease, but is simply changed upon the acceptance of the verdicts of a sane criticism. Is the assumption unreasonable? Above all, the preacher must never resent the interference of criticism with his work. He must learn that its outcome will be not to hinder but to help him. If it spoils some of his sermons, it will enable him to produce other and better ones. Experience with all sound progressive movements in Biblical science leaves no room for doubting this.

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Judaism Moving Westward

Undoubtedly the constant aspiration of an overwhelming majority of the Hebrew race is to accomplish at least a great representative retroversion to the land of their fathers. The Zionists must ever look with longing eyes to Jerusalem, even tho the Itoists with Mr. Zangwill and a few other brilliant leaders feel impelled to seek temporary independence in Argentina, or Cyrenaica, if location were possible. But tho even now, in consequence of the rapid and startling changes in the Near East, the hope may be intensified of making the Holy City the center of the Jewish world, the current of migration from Europe is moving with increasing momentum to the United States. Some remarkable developments are just now in process. The leading Jewish magazine in the English language, hitherto published in London, is henceforward to be issued from Philadelphia, under the editorship of Dr. Cyrus Adler. This learned Hebrew has recently been called from Washington to the presidency of that extraordinary new institution, the Dropsie College. The founder of this fresh seat of learning, lately deceased at the age of eighty, was a Jewish lawyer, Moses Dropsie, who left a million dollars for the creation of a Hebrew seminary, and appointed for the execution of the project Judge Meyer Sulzberger, who had studied law with him. The Judge has on this account declined the legation at Pekin. American Judaism is becoming wonderfully well provided with institutions for the training of its preachers, for three fine theological seminaries already existed in New York, Cincinnati, and Philadelphia. A fourth is now to be inaugurated. Seeing that in New York alone nearly a million Jews are resident, it is manifest that there will be in the United States an ample field for the exercise of their ministrations by the religious teachers and rabbis to be trained under the new auspices.

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Edward Everett Hale

There are men whose vision and views of life are so broad and so fine that they belong not merely to one church or one locality, but to the whole race. Dr. Hale was one of these. To his genial catholicity of spirit he conjoined an unfailing spirit of youth. He never became old. The newest thing interested him keenly to the last, at eighty-seven; and his fresh manner of setting forth his truth indicated sympathy with all the vital forces that stir the world. As a preacher, author, and chaplain of the United States Senate, he was a minister to millions. His "The Man Without a Country" will teach a lesson of patriotism to unborn generations, and marks Dr. Hale's Americanism as a worthy model for all classes of society.

CALVIN CONSIDERED AS A MORAL FORCE*

Prof. Edouard Montet, D.D., University of Geneva, Switzerland

Geneva will celebrate, on July 10, the fourth centenary of the birth of Calvin, and on this occasion will be laid the first stone of a monument to be erected to the memory of the French Reformers of the sixteenth century. The jubilee commemorations of the Protestant Church established by him, of the college which he instituted, and of the academy, now the university, which he also founded, will exalt the exceptional greatness of the work accomplished by Calvin, and will add to the glory of this anniversary of the birth of the most illustrious of the Reformers of France.

The question may be asked why, in the twentieth century, that is to say, in an epoch when we feel ourselves completely emancipated from the dogmatic, disciplinary, and political yoke of Calvin, we should still so vigorously devote ourselves, at Geneva, to the glorification of his genius, and to the proclamation of the value of the energy that he displayed in the sixteenth century, and of the institutions, still existing, of which he was the founder.

The reason of our admiration and our devotion to his memory is that he was during his own life, and continued to be for his disciples and successors, and is still for us, a moral force.

But without doubt, the moral force of Calvin should be sought, in a general way, in his religious faith, his austerity of character, his ascetic and apostolic temperament, as will be seen by demonstrations which follow. But it is expedient in a study such as this to define and to go back to the actual sources from which this force arose.

The secret of his moral force lies in the dominating idea which pervades his entire theology, that of recognizing the principle of the sovereignty of God.

"The power of God," says Calvin, "shines in the creation of the world and in its continual government." (I. C., i., 5.†) "And indeed, the Lord ascribes to Himself all power and claims that we acknowledge it in Him. . . . Governing heaven and earth by His providence, He so measures with the compass all things that nothing happens till He has determined it in His counsel." (Ps. 115 : 3.) "For when it is said in the Psalm that He does that which He wills, this is to be understood of a certain deliberate will and purpose." (I. C., i., 16, 3.) "The will of God is the first and sovereign cause of all things, because nothing happens without His will or permission." (I. C., i., 16, 8.)

The dogma which, on the part of Calvin, formulated in an adequate manner this idea of the sovereignty of God, is that of the predestination which lies at the very center of Calvinistic theology.

"We say then, as the Scripture evidently shows it, that God has by His eternal and immutable counsel decreed whom He would choose for salvation and whom He would devote to perdition." (I. C., iii., 21, 7.)

"Now what I say should not seem to be strange doctrine: it is that God not only foresaw the fall of the first man, and in it the ruin of all his posterity, but that He willed it thus." (I. C., iii., 21, 7.)

It follows from these passages as well as from the entire theology of Calvin that original sin, "that corruption and hereditary perversity of our nature which renders us subject to the wrath of God" (1 Cor. 2 : 1, 8), as well as predestination, which is, at the bottom, another formulation of the same

*Written and translated for The Homiletic Review.

†All the quotations from Calvin (I. C. = "*Institution chrétienne*") are after the celebrated edition of the *Corpus Reformatorum*, of Baum, Cunitz, and Reuss.

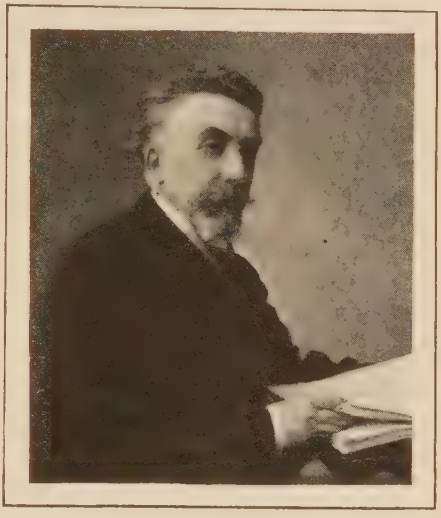
thought, exhibits in full light that sovereignty of God which, by an absolute act of His will, decreed the fall of the first man, and by consequence that of the whole human race, and has sovereignly decreed the salvation of some and the eternal perdition of others.

The dogma of the sovereignty of God in the domain of the absolute has for a corollary the principle of the sovereignty of man, in the domain of the relative; I mean that this dogma, which implies the absoluteness of the moral law decreed by God, translates itself in practise into the sovereignty of the human will as a controlling force in society. Herein must be sought the explanation of the moral force of Calvin.

Hence the severity of his morality, the rigor of his demands, the harshness of his censures, which displeased a large number of his fellow citizens, and excited against him the opposition of the party of the "Libertines." Hence that polity, that ecclesiastical organization, those religious institutions and those civil ordinances, which all concurred to maintain purity of morals.

It was in view of the oversight of public morality that Calvin insisted on the division of the city into parishes, in order that the pastor of each of these, assisted by an elder, could by regular visits be assured that all were living morally. It was with this aim that a more ethical direction was imprest on the preaching, that a portion of the confiscated funds from the convents was consecrated to the foundation of new establishments for the instruction of youth and for the preparation of the ministers of worship, and that finally insistent requests were addrest to the magistrates for the repression of public scandals.

The aim of Calvin, in instituting a vigilant and severe moral discipline was, as he himself declares (I. C., iv., ii., i., 1, 12, 2), to maintain the honor of the Church outside, to preserve order within it, to prevent the profanation of the sacrament of the Lord's Supper by unworthy members, to prevent the good from being corrupted by contact with the bad, to constrain the latter to repent, to preserve from their evil influence the candidates whom he



PROF. EDOUARD MONTET, D.D.

prepared for the holy ministry, and finally to impress on the newly born Reformation a character strongly emphasized by evangelical morality.

The moral force of Calvin reveals itself in the fact that he alone among the Reformers of the sixteenth century has constructed a dogmatic system. It is in vain that we seek in Luther, in Zwingli, and their collaborators, as well as in the colleagues and helpers of Calvin, a dogmatic edifice which might recall even distantly "The Institutes of the Christian Religion."

We know what moral power issues from a solidly connected scheme of doctrines. Roman Catholicism would of itself suffice to prove this. The Calvinistic system of theology, for him who accepts it and is penetrated with a conviction of its truth, is a lever of the first order; and the forces which it possesses communicate themselves

to him who makes it his own, and an iron will and an intense moral power are its results. From this point of view the very intolerance of Calvin has produced fruits of moral force and of a rare energy of will.

Calvinism has by its narrow and intolerant dogmatism, by its intransigent ecclesiasticism and religious spirit, produced men of action and of strong will. He has communicated to his followers an element of that sovereignty of will which he ascribed in so peremptory a fashion to God. To use a characteristic French expression, Calvinism has by its very intolerance created "men all of a piece"; that is to say, men of a single type, of an inflexible individual will.

The dogmatic narrowness of the pure Calvinists, the conviction that they alone possest religious truth and that outside of their doctrine and their church were only errors and darkness, the assurance that salvation was theirs, the persuasion in which they lived by their election, in a word that assemblage of convictions in which the true and the false were undoubtedly mingled, but over which dominated a determinate emancipation from evil and a corresponding determination to do right, both entirely characteristic—this assemblage of convictions forged souls of iron and tempered characters of steel.

With Calvin, the intransigence of doctrine, the infallibility of dogma, which is the adequate expression of religious truth, are confounded with firmness of character, force of conscience, inflexibility of will. The union of these two orders of spiritual facts is such that it is difficult to say in what measure the first ought to be considered as the cause of the second and the second as the effect of the first. The life of the great Reformer is like a fine tissue, an interlaced fabric of these intellectual and moral "absolutes."

The effects of his moral force manifest themselves in the course of his career in very diverse fashion, but all these varied phases proceed from the same strength of will. His activity was extraordinary and indefatigable:—preaching, teaching, very numerous publications (tracts, pamphlets, works of considerable extent), moral and religious direction at Geneva and beyond the city, wherever in the Protestant countries appeal was made to his intervention, his experience, his knowledge, his reforming genius; involving overwhelming correspondence. Consulted from all quarters on questions of theology, of discipline, of government, he sustained an extensive epistolary communication with the churches and with the sovereigns who protected them. He even undertook journeys in the interest of the churches over whose welfare he watched with paternal affection: in 1546 he repairs to Aarau to solicit the Protestant Cantons in favor of the Vaudois of Cabrières and of Merindol; in 1556, in order to allay a conflict among the English refugees on the subject of the maintenance of the Anglican liturgy, which it was attempted to force them to abandon, he departs for Frankfort, in the hope of pacifying their minds.

And the man who gave himself up to this incessant and so to speak superhuman toil was not only of delicate and precarious health, but was also subject to numerous maladies which grew with age and consigned him prematurely to the tomb in 1564; he was then fifty-four years of age. He had always treated his body like a slave, exhausting it by labors and vigils to such a degree that it might be said that his will had finished by conquering his rebellious and feeble health.

At Geneva his action was universal. There was no domain, spiritual or temporal, which he did not penetrate and in which he did not hasten to act as absolute master. He it is who inspires and directs the policy of the

councils, interior and exterior. He it is who presides over the destinies of the Church. Consistory and pastors are under his authority. If the Reformation was proclaimed before him at Geneva, he it is who organized it and who imparted to it that intense force which enabled it to launch forth on the spiritual conquest of a part of the ancient and of the new world.

Calvin, thanks to the training he had enjoyed in the French universities, and which he had singularly extended and deepened by his personal toil, was a man of the widest range of knowledge. He was a humanist of the first order, writing French and Latin in admirable style. He was as versed in the "belles lettres" and in law as in theology, and was at one and the same time Hebraist and Hellenist, dogmatist and moralist, powerful preacher, eminent professor, and remarkable correspondent.

Students flocked to him from all parts of Europe. He had made Geneva as it were the nursery of the Reformation; the saplings which he had trained and disciplined were successfully transplanted in the most distant countries. After some years passed at Geneva, the young men educated and instructed by him went forth to propagate far and wide the principles and the beliefs which they had there imbibed; they went to found the churches of which Geneva long remained the metropolis, so that later she was often called the Protestant Rome.

It is thus that the religious doctrine taught and propagated by Calvin became clothed with that universally recognized character inherent in Calvinism, which is recognized as the most striking feature of this grand movement of the religious thought of modern times.

What remains of the work and of the spirit of Calvin at Geneva, at the beginning of the twentieth century, that is to say, at an epoch which appears as foreign as possible to the beliefs, the ideas, and the manners of the sixteenth century?

Of all the places which were transformed by the reform of Calvin, Geneva is certainly to-day the least Calvinistic in the whole world. The authority of Calvin, his moral rigor, his intolerant dogmatism, which, in a word, was the most prominent characteristic of his religious Reformation—all this has become a mere memory, and a distant

JOHN CALVIN.

memory, in the old Huguenot city, now become a cosmopolitan city.

And yet for him who knows Geneva and its population, that is the most authentic section, the portion more and more limited, which others chose to style "the old Genevans," Calvin is not altogether dead in the city which to him owes the most important rôle that it plays. It is to the influence of Calvin that this discriminating observer will ascribe the virtues which are cultivated by some: rare energy, moral force of the first order, strength of will, a spirit essentially democratic; without doubt, some roughness, occasionally even harshness, not to say superficial

ruggedness, and that still is a Huguenot and Calvinist heritage; but lofty morality, integrity, frankness, the conviction of the necessity of a straight course in life. Here is the best legacy of Calvin among us Genevans.

Altho the Genevan people of Calvinist origin are more and more menaced with absorption by the foreign elements of Catholic persuasion, which political and social necessities constrain them to admit into the bosom of the community, the Protestant spirit always dominates the population,—so stedfastly does the force of the principles of the Calvinistic conscience remain and persist in Geneva, constituted as it is to-day of citizens so different in their birth and in their previous environment.

If we pass from the State to the Church, what do we find? Without doubt Calvin would have difficulty in recognizing the narrow and solid religious society which he had founded upon such substantial bases. The dogmas of which he had established the absolute supremacy, the moral discipline which he had instituted, and especially the spirit of intolerance which was everywhere extended through his reformation—all this has disappeared. It would be impossible, I believe, to find to-day at Geneva a single authoritative representative of absolute Calvinism, the Calvinism of Calvin or that of his immediate disciples, Beza and others.

Nevertheless, there has remained of the Calvinistic idea, *viz.*: that love of the national Protestant Church which was for long periods closely united to the State by secular ties until in 1907 they were severed by a vote resulting in a majority of some hundreds. The separation of Church and State applies to-day to the Canton of Geneva, and the law passed in 1907 came into force on January 1, 1909. But, such is the influence of the ecclesiastical principle established by Calvin, that the national Protestant Church, separated from the State, is not only as powerful in its capacity of a private society as it was formerly, but it has gained an important reenforcement by the addition of a number of former dissidents, Protestants belonging to the *Église Libre*, which was separated from the State at the time when the national Church and the State were united.

The influence of Calvin is equally maintained at Geneva by the college and the university, the two grand institutions of the Reformer. Calvin, in the sixteenth century, was not only the friend of enlightenment, but he was the organizer of intellectual and scientific culture. Geneva is to-day a city of advanced enlightenment and just as in the time of Calvin students from all lands resort to its university. In few countries is education—primary, secondary, and higher—more widely spread and more fully developed. This superb expansion of education in every stage we very certainly owe to Calvin, who through his genial outlook, embracing at once the present and the future, has endowed us with educational establishments of the first order, which are to-day the most precious possession and at the same time the finest ornament of our city.

It is for the historical, national, and religious reasons which we have been explaining that we are to celebrate at Geneva, July 2–10, 1909, a quadruple jubilee: the fourth centenary of the birth of Calvin, together with the 350th anniversary of the foundation by Calvin of the Protestant Church, of the college, and of the university. In celebrating these jubilees and in erecting a monument worthy of the French Reformation of the sixteenth century and of Calvin, its initiator, we do not wish to glorify a man, great tho he may be. What we do desire to celebrate and to glorify is the spiritual enfranchisement resulting from the reforming activity and from the genius of Calvin.

However autocratic and intolerant he may have been, Calvin accomplished the work of spiritual liberation in the widest sense of the word. The church which he founded on very narrow dogmatic bases has become a broad church open to all Protestant believers. The educational establishments which he created have disseminated far and wide the light of high intellectual culture and thus have not ceased to emancipate minds from the sixteenth century down to our days. Finally, democracy is the political form which has always prevailed in the Genevan state from the Reformation until now.

It is because of these emancipations of thought that we wish to commemorate solemnly the memory of the great Reformer, John Calvin. If we now enjoy at Geneva all the liberties of modern times, the infinite privilege of education widely spread, and the incalculable blessings of a high spiritual culture, we are indebted for these to the Reformation of the sixteenth century, and above all to Calvin.

The monument of the Reformation, of which the first stone will be laid on July 6, 1909, will thus be the glorification of an idea; the man will come only after the idea. It will consist of a wall constructed of blocks of granite, on which will be cut inscriptions and sculptures of bas-reliefs, recalling and reproducing the memorable events of the Calvinistic Reformation. This wall, 95 meters long, will be erected in the same place where now stands, embedded in the soil, what has been inappropriately called "the wall of the Reformers," which in fact is a part of the enclosure of the city of the sixteenth century. The wall will be built at the foot of the old promenade "la Treille," in front of the university in the beautiful gardens of the Bastions, where is situated our high school, successor of the academy of Calvin. In the center of the monument, in front of the wall, will rise statues of Calvin and of his principal collaborators—Farel, Beza, and Knox. Calvin will be represented at the age of fifty, and his collaborators at ages corresponding with that of the master.

We shall group around them great Calvinistic statesmen—William the Silent, Cromwell, Coligny, one or two of the founders of New England, one of the Reformers of Hungary, and Frederick William of Brandenburg, the great Elector, who were inspired by his spirit and who acted with his strength of will. They were all, in the very different circumstances in which they were placed, men of faith, of that faith of which Jesus said that it was able to move mountains. They moved mountains indeed, so great were their works, so fruitful was their action, so extended and lasting has been their influence.

RELIGIOUS LIFE IN OUR COLLEGES

DWIGHT MALLORY PRATT, D.D., CINCINNATI, OHIO

THE college and the university are the source of a nation's thought and higher life. Educated men determine the thinking of their age. If that thinking is agnostic the age will be skeptical, and in proportion thereto morally degenerate. If it is religiously vital, the outcome of an intelligent faith in a personal and self-revealing God, it will give birth to a vital spiritual life and to high ethical ideals.

The educators of a generation ago were spiritual leaders as well as intellectual. The fundamental motive of Mark Hopkins, Julius H. Seelye, James B. Fairchild, and their compeers in education, was evangelistic. They were character-builders, knowing

well that education that did not evangelize, that did not make Christian, and did not contribute to the vitality and intelligence of the spiritual man, missed and worse than missed its true end and aim. Their generation witnessed to the most superb combination of intellectual and spiritual culture known to history. It was magnificently constructive and recreative in its effect upon the successive generations of students educated under its influence. In those days the atmosphere of the college class-room was congenial to religion. Revivals were not infrequent. They took their rise in the hearts and under the leadership of educators who had a passion for making ideal Christian manhood, and who made philosophy and science, and even the classic literatures of pagan Greece and Rome, handmaids of religion in this higher and nobler upbuilding.

That this passion has largely passed from existence or self-assertion in many of our higher institutions of learning seems to be generally conceded. Christian parents are to-day asking with greater frequency and solicitude than in any former generation, "Where shall I send my boy to college?"

Is this solicitude well-grounded? Is the prevailing influence in the college life of to-day favorable or prejudicial to the religious life of the students? This is the question we shall seek to answer in this discussion.

For specific information I wrote to men of wide experience and observation, and constantly in touch with public interests, and to some younger men recently out of college, or still in touch with college life as post-graduates or professors. Their replies differ greatly in outlook and estimate. Three questions were asked:

1. What is the influence of the college to-day upon the religious life of students?

2. What proportion of the professors attend church, engage in Christian work and are profest believers?

3. Why do so many graduates come out of college with a distaste for church attendance and Christian work?

A well-known, keenly observant metropolitan pastor declined to commit himself to an exprest opinion. He would have had no occasion for silence had his opinion been favorable. Another prominent and well-informed city pastor in New England hesitates to speak definitely. His "impression" of the religious life of the colleges is, however, for the most part favorable. If these men, so constantly traversing the country as speakers at great assemblages and often at our higher institutions of learning, hesitate to commit themselves to definite estimate of the situation, the average man should not be forward in giving his final verdict.

Evidently conditions are not all favorable, for an official of one of our missionary societies, intimately acquainted with a state filled with colleges, says, "Certain facts have recently come to my knowledge about the condition of things in colleges in New England, that are very painful to me. I am not at liberty to mention them, but I feel that something ought to be done to deepen the religious life of the young men in our colleges."

Recently a prominent pastor in a university city in the East sought to inaugurate an aggressive movement against disorderly houses in which so many students were being morally ruined. He sought the cooperation of the faculty. Out of its 300 members he could find only two who showed interest in the matter or were willing to commit themselves to definite action. Such indifference or timidity on the part of such a body of educators is startlingly appalling, and would seem incredible did not the information come directly through a friend from the pastor who made the effort to secure this civic and moral reformation.

A pastor, who has kept in close touch with college life through a brilliant son who won a Rhodes scholarship at Oxford, says:

"The effect of modern teaching is usually revolutionary. I have had young men who expect to preach before going to college, who came out of college utterly at sea, adrift. It hits them first in regard to their belief in the Bible, its authority and its credibility. Science is usually taught so as to leave no room for miracles. I received a great many letters from my son during his junior year, asking my views on great religious truths. His questions were often, 'Do you believe this?' and then he would give some statement which would be almost a caricature of a religious belief. I found that the majority of those who disbelieved had been brought up narrowly, held to the letter and not to the spirit of truth."

As regards the religious life of the college professors, he says, "A few are earnest Christian workers, but the majority are at ease." He says that "one great reason why so many young men come out of college with a distaste for church and Christian work (or at least ignorant of it) is that they have had no training in it for years, no example set by the men who instruct them; and that their life is largely intellectual."

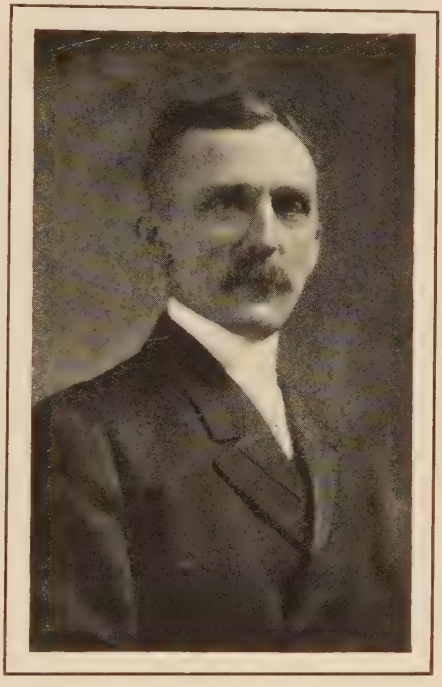
Another man whose son recently graduated from college, and whose official position gives him an opportunity for wide observation, says:

"The colleges reflect the life of the community in which they live. It is a material age. The spiritual has been somewhat in eclipse. Perhaps it would be fair to say that the educated circles have been especially marked in this general condition. Science is the popular thing rather than religion as such.

"It is doubtful if as large a proportion of professors as formerly are church attendants. At Amherst in my day it would have been noticeable if a professor did not go to church. Professor Snell, a giant in science, used to lead the morning devotions with exactitude. That boys and girls often come out of college with a distaste for every-day church life is too evident. Unquestionably there is a widespread need of the old-fashioned piety which is so well exprest in the oft-quoted editorial of *The Wall Street Journal*, 'The religion that father and mother used to have.' There is a call for the 'simple life' and the unselfish life. Money breeds selfishness and ease."

A specialist in the study of college life, and one who has made himself an authority on the subject in a scholarly volume of 300 pages, writes:

"Once no man was considered qualified to teach in college who was not a professing Christian. That has entirely changed, and even in our theological seminaries if a man has the intellectual qualifications little is said about his moral and religious views or experiences. To my mind this is the most serious arraignment of the college to-day,—this exalting of intellect over manhood. But this is the practise in the choice of teachers to a large extent. The trend is



DWIGHT MALLORY PRATT, D.D.

toward intellectualism as the essential. This fact of course explains the diminishing religious interest on the part of the teaching force. The effect of college instruction on the religious life of students is further complicated by the philosophical position that science has its own field apart from the distinctly religious. Most of the scientific teachers are, to say the least, very liberal, yet there are exceptions. I think on the whole that the teaching is less pointedly religious in tone and character."

This writer has not found from experience that "many graduates leave college with a distaste for church attendance and Christian work." He says:

"College life has definitely settled the young people from my church in Christian and church habits. I do not think," he adds, "it is true, the country over, that college-training makes men and women think less of Christ and His Church. It does make them more restless under poor preaching—illogical and a score of years behind the thought of to-day. I am inclined to think that it may be well for the church to look after herself before condemning the college graduate. The vital note, the scientific spirit of investigation, the passion for service, are too often wanting in our churches and the contrast from the college atmosphere is chilling to the ardent young man. I had a talk with a college-president recently, and also with a post-graduate worker at Harvard. The former said that the religious life of the college in the West is steadily gaining every day, and better to-day than at any time since he entered the teaching-life. The Harvard man, returning to his *alma mater* after a considerable lapse of years, declares that the spiritual life is much improved in every way, and the ethical and religious standards higher. One of my young men attended the Harvard freshman dinner a few nights ago. He said that there were no liquors provided, and only those used them who paid for them. Some drank, but the number was relatively small. The pitcher and catcher of the Harvard baseball team were at my church Sunday and gave to a large class of young men one of the most straight-out-from-the-shoulder talks the class had ever had, and they stood right up for the things of Christ.

"The relation between faculty and students has greatly changed. The faculty has nothing like the influence over the students which they formerly had. On the other hand there has been a very remarkable development of the students' religious initiative. More than 55,000 of them are studying the Bible in Bible-classes. Mission-classes are found in many of the largest schools. That the percentage of Christians in college is steadily increasing there can be no question. In the West some of the colleges are three-fourths church-members."

A professor in literature in one of our largest State universities, and a student of the Bible from the literary and lay-man's point of view, illustrates well in the following letter the attitude of the young men in our college faculties on this subject:

"With regard to our educational institutions, I believe that their moral tone is growing steadily higher. An improvement is evident here within seven years. But while the moral tone is improving, organized religion is not holding its own. Faculty and students alike are influenced by the fact that we are living in a period of transition. The older men (the faculty) have found the faith of their childhood no longer tenable and have not yet been able to formulate a creed which shall serve as a groundwork for a new faith. Faculty, and to a considerable extent students also, do not know what they believe. To them matters theological seem more uncertain than they really are. And this is so, I think, because the leaders of religious thought have not adopted the results of modern scholarship regarding the Bible. If they would, they could easily relieve the uncertainty by showing that nothing essential has been lost. They seem not to realize that people want to be reassured. That they do want to hear about these things has been made evident to me in many ways. I have a class in the literary study of the Old Testament which has grown from 8 members to 56, all eager to discuss the vital questions. A class in one of the fraternities that I have taught this year were so alert on these things that I have had difficulty in getting away from them. I have given some lectures in near-by towns. Everywhere I meet the same eagerness to know. For lack of assurance men are turning to Christian Science, or their wives do, while the men think a good deal and are silent. I belong to a little club of men who teach here. They are men of varied interests. Each one talks once during the year to the rest on some topic in which he is interested. I talked on the Old Testament one night, and was astounded to find that these men, whom I had never heard talk on religious matters and who I supposed were not much interested in them, were tremendously interested, though their ideas were in many cases quite unorthodox, and indeed unscholarly. Why do not the clergy recognize this demand and give people what they want? I heard a sermon last Sunday that was quite theological, but the theology was all Miltonic, and hence anachronistic. Unless the church does something it will lose its hold still more upon the young men and women of our colleges.

"I do not mean, of course, that the clergy should preach rationalism, nor that they should adopt the most radical views of modern thinkers, who are more intolerant and dogmatic as a rule than the conservatives. What I object to is the fact that, so far as my observation goes, they neglect to make use of the conclusions of scholars who have thrown such a flood of light upon the scriptures. Much light, for example, has been thrown on the Bible by the archeological researches of the last 15 years. From the ancient monuments have arisen as from the dead an army of contemporary witnesses, sometimes confirming, often correcting, but always marvellously supplementing the Biblical data. All this, so far as I have seen, is carefully neglected by the clergy. My own study has been superficial and not in any sense original research; yet as a result of it the Bible has become to me infinitely more vital,—alive with a thousand living messages for to-day. It no longer seems to me a ready-made book handed down, as it were, from

the sky; but the record of the gradual approach to God of a singularly gifted race—in other words, the record of a gradually unfolding revelation of the Divine, to a race divinely equipped with a genius for religion.

"Of the 3,800 students in this university, 55 per cent. are connected with the churches, and about 75 per cent. of the faculty; 1,399 students (viz. 1,049 men and 350 women) are enrolled in Bible-classes."

The men thus far quoted are graduates long out of college, and in the successful work of mature life.

It will be interesting to compare with their views the views of recent graduates, and of young men still identified with colleges as students or professors.

An exceptionally promising university graduate, now taking his theological course, writes:

"The personal religious life of the members of college faculties is not as pronounced in its influence for good on the students as in the days of our fathers. Very few professors that I know of ever engage in religious work, altho most of them, I think, are fairly regular church attendants. A Christian professor, active in what is called personal work, is certainly the exception in our colleges to-day. In the undergraduate banquets of the college the professors openly drink with the men and their stories are often suggestive. I think there is less to fear from a skeptical attitude toward religion than from a lapse of active interest in and devotion to religion on the part of our college faculties.

"College students lack the inspiration of great personalities. I know of brilliant young Chinese students, enthusiastic Christians, who, during their college course, passed from enthusiasm to disappointment and skepticism in the cold atmosphere that surrounded them, so different from what they anticipated. There is no one in the college, often, to whom the young man, perplexed and tempted, can go for counsel and support,—or at least feels drawn to go, and so he drifts with the crowd."

A university post-graduate, about to enter the faculty, after looking quite thoroughly into this subject, writes:

"When I first came here it seemed to me that there was mighty little active Christianity about the place. But since I have become acquainted with some of the men who are active in the Christian life of the institution, and have gotten more closely in touch with the real college-spirit, I see that there are some very powerful forces working for the religious and moral welfare of the student body. My impressions were colored by the fact that I do most of my work in the department of sociology, of which I can say that it is decidedly non-religious. I do not see myself how any student could take the courses and not feel that the general influence was markedly atheistic, or at least agnostic, but as far as I can learn this is not true of the other departments. The majority of the men in the philosophy department are deeply religious men, and the condition in a majority of the other departments seems to be similar in a greater or less degree.

"Our faculty numbers about 300. Of these about 30 regularly attend the college-chapel services on Sunday. A large number attend other churches in the city, but just how large it is impossible to say. About 25 can be counted on to help in the Christian activities of the undergraduate department. This small number does not represent the number of the faculty members who are in active sympathy with religious work, but rather the proportion who interest themselves in undergraduate affairs. In a large university like this there is a large proportion of the faculty who do not take any real participation in student affairs, and the religious interests simply get their share along with the others. Like other student activities the religious societies are pretty much self-dependent. About 40 per cent. of the undergraduates were this year enrolled in systematic Bible-study.

"As to why college graduates do not enter more eagerly into church activities, the boys of whom I made inquiries questioned the fact. But granting such delinquency, the following reasons occurred to us. The student is for four years in a world of his own. He gets out of touch with his home church and very likely does not belong to any church. I do not belong to any here, and go where I please. Of course, academic undergraduates are required to attend Sunday service at the college chapel, and some of them join the college church. But after graduation the student finds himself without church affiliations and it requires some effort to form them.

"But there are deeper reasons than this. The student learns in college to think for himself. If he has a religious nature he spends much thought in the effort to adjust his new knowledge and new points of view to some system of religious belief. Very likely he succeeds. But when he gets out into the world there is a large chance that the church to which he would naturally belong is one that has a fixt creed or confession of faith, containing more or less of dogma, which the college man regards as unimportant and to which he can not subscribe. He is therefore barred from membership. Or it may be that the minister is a man of inferior intellectuality and training to the would-be member, and puts forth from the pulpit, with an assumption of finality, doctrines which to the college man seem false or at least questionable. Or it may be that the fault lies with the church-membership. Many of the leading supporters and persons of influence in churches are people who look upon the theory of

evolution with abhorrence and speak of the higher criticism with bated breath. Such a church atmosphere is uncomfortable for a man of independent thought and broad charity toward the opinion of others. Again, in a college like this the men listen every Sunday to the very best preachers of this country and England, and after such a taste has been formed second-rate preaching does not attract. In other cases the difficulty may lie in the failure of the church to provide something definite for the college man to do in the line of religious work.

"All of the reasons thus far given lay the primary blame elsewhere than on the college man himself. Without doubt there are many, many cases where the fault is with the man himself. Many a college man gets careless and through mere negligence lets go the early ideals of his home-training, which with due diligence he might have kept. Others, and I presume their name is legion, lose their spiritual vision through the lack of some one to show them how to correlate the new scientific and philosophic facts with the principles of their faith. I myself believe most earnestly in the necessity of having teachers who are able and willing to make clear to their students the harmony which really exists, and must exist, between religious truth and every other department of truth. One thing worthy of special mention is the remarkably large proportion of the leaders in athletics in the university who are the finest kind of clean Christian men."

A young man recently ordained to missionary service, of rare gifts and spiritual discernment, says:

"In the majority of cases the direct religious influence of the faculty on the students is rather neutral or negative. There are notable exceptions. Woodrow Wilson makes a chapel service, though compulsory, mean a great deal. His prayers, even tho read from the prayer-book, make a profound spiritual impression, because weighted with the earnest sense of responsibility of a great heart. The personality of the professor, not the sacredness of the subject, gives it weight and makes it a thing of value.

"If faculty and students could be brought into closer, more intimate touch and to a better understanding of each other, so as to bridge the gulf that separates them, then the actual religious life of the professor could but have a quickening influence. If both classes — professors and students — could work together in a college church or college religious work, it would seem to me the acme of desirability in the way of institutional religious influence on the life of the student."

He is confident that

"the solution of the college religious-life-problem lies in keeping the college student, at every point of his course, in some active religious work,—in intimate touch with the throbbing, suffering, aching world, in order to thwart the tendency to theoretic idealism, and prevent his going off on an intellectual tangent, and developing a religious theory unsuited to the practical experience of every-day affairs."

Limitations of space forbid further quotation from these keen and balanced interpretations of modern college life. Certain things are evident. A great amount of religious work is being done in our colleges and there is much ardent religious life among the students, but for the most part these are independent of faculty leadership and cooperation. Most of the spiritual activities of the college are inaugurated and conducted by the students themselves, in their Y. M. C. A. and kindred organizations. A college president said to me recently that the "religious life of the college, which formerly centered in the faculty, now centers in the student." He also said that "the faculties in the Western colleges are religiously more vital than in the Eastern; that Eastern college presidents seem largely to have lost all sense of religious responsibility for the spiritual life of students, and have no special interest as to whether a member of the faculty is a Christian or not."

So marked is this tendency toward scientific specialization that even our theological seminaries put more emphasis on technical scholarship than on religious belief and spiritual life. That is why our theological seminaries are becoming so scholastic and so incapable of generating an evangelistic faith in the minds and hearts of students.

Nothing could be more ominous or pathetic, or obstructive of human progress, than for educators—the intellectual leaders of the world—to lose spiritual vision. The situation must indeed be far from promising when a man of such judicial temper as Prof. William James, of Harvard, says that the future historian may be obliged to record that "by the middle of the twentieth century the higher institutions of learning had lost all influence

over public opinion in the United States." It may be surely predicted that they will lose all intellectual hold on the popular mind and heart if they lose all influence over the spiritual life of students. It may be taken as axiomatic that any process of thought or study that devitalizes spiritual religion has in it some fundamental defect. If college graduates lose in religious earnestness as the effect of their four years' curriculum the result is not due to the masterfulness of modern thought, but to its impoverishment and circumscribed horizon. Loss of spiritual vision always carries with it loss of intellectual vision. The mind loses its capacity for interpretation and adjustment. This loss may be predicated of any educator who forgets that the aim of education is character, and that back of every constructive intellectual process there must lie the incentive of a spiritual motive.

That many instructors in our colleges and higher institutions of learning have lost this commanding sense of the supremacy of the spiritual, is the most ominous and disheartening thing in the intellectual life of our age.

Another conclusion compelled by the testimony above recorded has to do with the sources of student life in the home. The college boys and girls of former generations represented largely the most intelligent and godly households in the land. They had back of them a splendid spiritual heritage. In larger and larger numbers students are entering our higher institutions of learning from rich and worldly homes. Faculties have been very human in courting people of wealth and social standing. For this reason the type of life in many of our colleges has entirely changed. I know graduates of twenty-five or more years ago who will not send their boys to their own *alma mater* because of this change.

All of which goes to show the intimate relation which the home and the college sustain to each other. Religious decline in either means ultimate loss to both.

The churches also have to do largely with the intellectual and spiritual quality of student life. The criticism of much of the preaching of the day has been merited. It has lacked vision and vitality at both extremes. The conservative has often been unscholarly, and lacked power to state truth in the language of the day. He simply has not been informed, and has antagonized where he should have interpreted and reconstructed. The liberal, on the other hand, often has lost his horizon and his spiritual vision through the limitations of naturalistic thought. He has undermined faith instead of generating it, made agnostics rather than disciples of the risen Lord.

If the minister of long experience can not meet the intellectual needs of the later college graduates, can not give truth so vital a setting as to satisfy their minds and hearts, he is not fit to preach to any one. Spirituality is the highest form of intelligence. It is the product of discovered and apprehended truth. In proportion to its depth and power and growth it calls for the keenest intellectual activity. Religion that is not profoundly, masterfully intelligent, can not occupy a place of commanding leadership, can not endure.

The most hopeful thing in the religious life of our colleges to-day is the spiritual earnestness and activity of the students. Such spiritual leaders as John R. Mott, Robert E. Speer, and their associates in the Volunteer Movement, have contributed largely to this new religious vitality. The saving element in the Christian life of our colleges comes thus in large measure from outside sources and from the student world itself, and not from the faculty. This new tide of life should be encouraged. It is the only thing that promises to have vitality and power enough to counteract the devitalizing influence of the growing tendency

toward irreligion and atheism. It is impossible to speak of actual conditions in the intellectual and religious life of the younger generation of educators without seeming to do injustice to many who still represent the finest type of spiritual leadership, and without seeming also to be prophet of evil. The situation is vastly complicated and intricate. Many things indicate that a new spiritual era is dawning and is likely to prevent further drift from religious faith and practise. Let the churches give evidence of a new vitality, both in intellect and heart, let them send a new energy and enthusiasm pulsating through society everywhere, let them speak with the authority born of a new intelligence and experience, and our educators themselves, in school, college, and university, will not fail to feel the impulse of this larger life.

THE IMMANENT ANSWERER OF PRAYER

The Rev. James Morris Whiton, Ph.D., New York

"Speak thou to Him, for He hears,
and spirit with spirit can meet;
Closer is He than breathing, and nearer
than hands or feet."

Thus Tennyson wrote long ago with profound conviction of the immanence of God in man. But the significance of this truth for proper conceptions of prayer is not yet appreciated. The traditional and common language of prayer, and consequently the common thought about prayer, is dominated by the naturally earlier thought of the divine transcendence, and this also is imperfectly conceived as merely outward—above or beyond. "Let our prayers come up to thee"; "look down upon us"; "send down upon us thy Spirit"; such phrases constantly occur in liturgies, and our hymnals abound in similar expressions. At the antipodes of Tennyson's lines are Watts's:

"Come, dearest Lord, descend, and dwell
By faith and love in every breast."

Even the opening words of the Lord's Prayer, drawn from the Old Testament, may suggest the idea, which Jesus certainly did not entertain, of a space to be bridged by prayer.

Hardly any religious language attests more strikingly than the current phrases in which this idea is expressed, how poorly the majority of Christian people have appropriated that cardinal thought of the New Testament concerning God: "In him we live, and move, and have our being."

From this imperfect conception of the Hearer of prayer some vexing doubts of the answering of prayer draw nourishment. Even the thought of His nearness in omnipresence leaves room for such doubts, so long as thought draws any line which externalizes Him in a complete apartness from us. The thought of God as within us and in the very center of our being as really as in heaven supplies a missing element in our rationale of prayer, and to that extent makes the answering of prayer more intelligible and rational to the doubting questioner. It is a fundamental truth, into clear conviction of which all who pray need to school themselves out of the inveterate habit of positing God anywhere, in any outsideness or any apartness from themselves. Paul said: "I will pray with the spirit, and I will pray with the understanding also." We must understand that God is the immanent as well as transcendent Answerer of prayer—transcendent in the Pauline sense of inexhaustible grace, "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us"—and is to be prayed to as such. "He that cometh to God must believe that he is," and is to be prayed to as what He is.

It is often questioned whether prayer for oneself, however efficacious it be thought, owes its efficacy to any really divine response. However real the effect, it is alleged to result merely from a sort of "self-magnetizing" process, with which God has nothing to do except in having made us capable of it. To this misconception the truth of God's immanence, involving His immediate activity, supplies correction.

That He who is enthroned in the universe is also enshrined in the soul seems sufficiently evinced to reason by the upspringing of His thought in the thought of man, as when Kepler in his astronomic enthusiasm cried, "O God, I think thy thoughts after thee." The highest reach of philosophy in ancient Greece anticipated him in its conception of the universal reason, the same in deity and in humanity. The modern agnostic agrees to this, in telling us, with Spencer, that the infinite and eternal energy whence all things proceed wells up within us in the form of self-consciousness. These thinkers bear witness to the Scriptures, which declare that the divine law is written in man's heart, that God Himself is that law, saying, "Ye shall be holy, for I am holy," and that in Him we live. But men are commonly unconscious of this central truth of their being, nor is the cause obscure. Environed by visible things and persons engrossing all attention, each of us dwells, as it were, in a walled city, outside of which lies a rich country out of sight from its streets. The conditions of daily life thus form a barrier between an actual consciousness of the world and a potential consciousness of God. But the walled city has gates for outlet into the country and inlet for supplies therefrom. Likewise removable is the barrier between our consciousness of the visible environment and recognition of the all-environing and all-sustaining life in which we live.

To remove this barrier is the function of prayer, comprehensively defined as communion with God. Through the prayer-gate God is admitted into active participation in the thought from which action springs. So far as admitted to our thought, He can not but be active in our thought, for He is not a passive presence, but an active power. Not for any miraculous effacement of human limitations, or to obliterate differences between large intelligence and small, degrees of receptivity, and other conditioning elements of the case, but, in whatever case, imparting calmness to feeling, clearness to moral vision, rightness to purpose, strength to will—all evidently contributory to the efficacy of the effort put forth in prayer. This is that gift of the Holy Spirit which, said Jesus, "your heavenly Father shall give to them that ask him." This is not theory; it is real experience. Would it not be an aid to such experience, if we should oftener say, when by ourselves: "Our Father, who art in heaven, who art *in me?*"

The same considerations apply, but with marked difference, to our prayers for others. God is immanent in them as in us. In them as in us is the same barrier of the worldly environment, engrossing consciousness with transient interests, and walling out from it the Being ensphering all. They, as we, need the lowering or removal of this barrier for His admission as an active factor in their thoughts. Admitted, He will enter, not from afar or above, but from within them. In so thinking it is not forgotten that Jesus bade His apostles wait, ere beginning their mission, until "endued with power from on high." The significance of this, however, is not in the aboveness of the transcendent Spirit, but in the transcendency of the immanent Spirit, of whom Jesus had before affirmed, "He dwelleth with you, and shall be in you." The power within is inexhaustible because one with the power above. The power at

the human point of contact is identical with power in infinite plenitude on high.

What now can the prayer of any but themselves effect for them? To give God entrance to their minds is their affair, yet not so exclusively theirs as to discourage cooperation with them to that end. Prayer — not saying prayers, but energetic praying—is one of the influences which one can exert for this on another. This fact was anciently a matter of faith; recently it has become a matter of knowledge. That mind often influences mind without the transmission of any sign—that there is such a thing as thought-transference without word or sound or look, and this tho miles intervene, is affirmed by psychologists of the highest rank, as William James and others. Henry Sidgwick, that preeminently cautious critic, eminent both as a psychologist and as a founder of the British Society for Psychical Research, once said, "Telepathy is scientifically as well attested as gravitation." Men are differently endowed with this mysterious faculty, as with other powers, mathematical, musical, etc., but it exists, and in its exercise, however unconscious of the fact one be, there is an efficacy of prayer for others—whatever other efficacy may be—an efficacy toward God, not distant in heaven, but present in the other man in whom God waits for the mind to admit Him across the threshold of consciousness. Such prayer directs its thought of God energetically toward the friend in whom it would awaken the same thought. What prayer for oneself effects, in the measure of its energy, prayer for another self in the same measure tends to effect—removal of the barrier that walls God out of recognition in consciousness for His inlet to activity therein. Among the conditions of this effect, partly in the one mind, partly in the other, the fixt and constant one is the energy of desire and will put forth in the prayer.

Long before modern psychology had helped thus far toward an understanding of the fact, the fact was recognized. "Very forceful is a righteous man's prayer in its energizing," wrote James. That eminent Unitarian divine, sometime professor at Harvard, Dr. F. H. Hedge, thus wrote fifty years ago: "Every genuine prayer is a positive force in the universe of things. . . . The motion may not reach to the outward visible result which the prayer contemplates. . . . But every prayer, in proportion to the force that is in it, tends to that result."* The only forceful prayer is the prayer of the earnest will, in which the whole man strives toward his aim in purposed unity with the will of God.

Here now we discover the rationale of the strong emphasis which the New Testament puts on praying together "with one accord" in concerted, cooperative effort. In prayer, as in every other species of activity, union is strength, even when only two, as Jesus said, join forces in prayer. Just as many are deficient in more common faculties, as imagination, verbal memory, etc., many are deficient in sensitiveness to telepathic influence by other minds, and many are deficient in power to exert it. Resistance on one hand, weakness on the other, constitute convincing reason for that focusing of many wills in united prayer to which Paul often exhorted the churches in his time of arduous struggle with a hostile world.

When modern Christianity draws on this now largely unused power of cooperative prayer, as modern industry is beginning to draw on the electric power available in the waterfall composed of countless raindrops, a new era of triumphant progress will dawn upon the Church of God.

The transcendence of God is continually prest upon us by our very senses in contact with the universe.

*"Reason and Religion," p.105.

The immanence of God is revealed to us in the hour of religious reflection, and the great struggle of religion is to realize it in practical appropriation of its inspirational power. For ages it was kept before the world by a few mystics, prophets of the wider appreciation which it now is gaining. It still waits for adequate recognition by the Church as the central fact in man, the grand corrective of many errors in thought and many inhumanities in conduct. The present essay aims merely to promote thoughtful inquiry into the modification it brings to the usual conception of prayer, and the confirmation it adds to the ancient faith in the answering God. "God," said William Law, anticipating Tennyson by a century and a half, "the only good of all intelligent natures, is . . . more present to and in our souls than our own bodies." Common consciousness does not admit this, but will have to be schooled into the truth of it, as common sense had to be schooled into the non-apparent truth it once denied, that the earth revolves around the sun.

For this no small responsibility rests upon every religious teacher, especially in the pulpit. At the root of religious life is the idea of God. Study not only of the words of God in sacred books, but also of the works of God in His universe, especially in the starry heavens which declare His glory to the psalmist, must enrich our thought of Him for the spiritualizing of earthly minds. The wonders of modern astronomy, as now popularized, can do more for this than most Christian people realize.

"The undevout astronomer is mad."

Nothing so much needs culture in the modern church as the idea of God, and of our life as lived "in Him." With this the public prayer has more constantly to do than the sermon. God finds us everywhere, but we find Him nowhere if not within ourselves in prayer. A pastor widely known some fifty years ago said he had often prayed God to forgive him many of his public prayers. The prayer needs forgiveness which, in setting God upon His heavenly throne, fails to recognize His throne in the presence-chamber of filial spirits.

Since the Oxford Movement began, nearly eighty years ago, much has been done both in the liturgical and the non-liturgical churches for "the enrichment of worship." Much remains to be done, not outwardly so much as inwardly, through the enrichment of our idea of God. Our forms of prayer now current, whether printed or unprinted, need the transfiguration wrought by the consciousness of meeting the immanent Answerer of prayer, "spirit to spirit," in His temple within the praying soul.

COOPERATION BETWEEN THE DIVINITY SCHOOLS AND THE AGRICULTURAL COLLEGES*

President Kenyon L. Butterfield, Massachusetts Agricultural College, Amherst, Mass.

Without question, the spiritual values of the work of the country church, and of the labors of the country minister, are to be the outcome of adequate effort by both the institution and the worker. In so far as this spiritual or religious aim is the significant one, the agricultural college can have little direct part or assistance

Another assumption, however, is equally cogent, *viz.:* that the social function of the country church is just as significant as the individual spiritual results. The Kingdom of God includes

*A resumé of an informal address before a Joint Meeting of the Executive Committee of the New England Country Church Association, and representatives of the New England Divinity Schools, at Phillips Brooks House, Harvard University, February 23, 1909.

regenerated individuals, but it consists essentially in a community or social life, ministered to and expressing its ideals by means of social institutions, of which the church is one. If this social function of the country church is legitimate, it follows that a large part of the country clergyman's equipment is a knowledge of the rural problem, because that problem is a unit. It is a definite, specific thing, altho it has many aspects.

Of course it is perfectly possible for a man of the right personality who knows nothing whatever of the farmers' point of view or the farmers' problems, and who does not interest himself in the slightest degree in that point of view nor in those problems,—I say it is possible for such a man to pass a successful pastorate in the rural community. But it is not often that such a personality can make up, through sympathy with the man for whom he works, for a lack of knowledge of the conditions which surround that man. It almost goes without saying that, as a rule, the country clergyman must know the individual farmer's point of view, and the elements of his important task of making a living from the land and of living his life on the land.

But if the country clergyman is really to understand the full work of the church in the country, he must know also the relation of the church as an institution to the entire rural problem, and to the other social institutions which are to be used to help solve that problem. Hence it follows that the well-equipped country clergyman must have the large, social point of view. He must understand the ultimate problem of country life and the relationships of the different factors in its solution,—especially the relationships of the church to its solution.

He will then need to possess some knowledge concerning the several phases of the rural problem. These are:

1. Technic: The art of utilizing to best advantage the laws of nature in growing plants and animals for human consumption.
2. Farm management, or the business aspect: The best use of capital and labor, the proper organization of the farm, the best methods of buying supplies and of selling products, in order that the product of his land shall yield to him a reasonable profit.
3. The economic or industrial side: Relative conditions as to agricultural resources, agricultural production, the transportation and distribution of agricultural products, the development of consumption of products, and relation of agriculture to other industries.
4. The sociological aspect: The conditions of life in the rural home and community, means of education, quality of government, methods of voluntary organization, the moral and spiritual forces, and personal and community ideals.

It is not necessary that each country clergyman shall have mastered all phases of these various types of information; though it is perfectly possible for an intelligent man to gain a fair appreciation of each of these aspects of the rural problem, as a part of his general ministerial preparation. How shall it be done?

There ought to be courses especially adapted to the men who are seeking rural pastorates either temporarily or permanently. In the colleges and universities where men are undergoing preliminary training for the pastorate, courses in agricultural economics and rural sociology can well be given; altho in such institutions, unless connected with them are colleges of agriculture, it would be difficult to develop adequate courses in the technical or the farm-management subjects.

In the divinity schools, if students have not had the work in the college and university, courses in agricultural economics and rural sociology can be given. I should suppose that for men who are qualifying for rural work, it would not be exaggerating to expect that at least one-fifth of the time in the divinity school should be definitely given to the study of the rural question in all its phases.

In some respects, the agricultural colleges are far better equipped than

are the ordinary colleges or universities, or the divinity schools, for developing this work. They are sources of research along all agricultural lines. On their faculties are specialists who are developing work that can hardly be given in any other than agricultural colleges. There is on their grounds an atmosphere of the country. In a well-developed agricultural college there is definite interrelation of technical and social subjects. There is in fact first-hand touch with the whole rural question, because the agricultural college stands for the whole rural question, as no other college does or can. It would seem, therefore, that the agricultural colleges may be utilized to supplement the work of the divinity schools in preparing men for country parishes. It could be done in the following ways:

First. By a full year's work at a good agricultural college (or at least a half-year) with full seminary credit. The same course might be open to clergymen already in the field. It would consist of approximately a full year's work of college grade, made up very much in accordance with the student's wishes, but in general placing about one-third of the time in general or introductory courses in some form of practical agriculture or horticulture; and about two-thirds in the study of agricultural education, agricultural economics, rural social life, rural government, etc.

Second. Summer courses of two weeks or six weeks could be offered along these same general lines, both to seminary students and to clergymen in the field.

Third. Reading and correspondence courses may be developed, with the agricultural colleges as the centers.

Fourth. Extension lectures on agricultural and country-life topics can be given by men from the agricultural colleges, either to small groups of clergymen, or to seminary students.

Fifth. There could be conferences on rural progress, particularly for country clergymen, in which the whole realm of agriculture and country life would be covered, from the point of view of the country church and the country pastor.

The agricultural colleges may also render a great service to the cause of the country church, by the training of

PRESIDENT K. L. BUTTERFIELD.

lay leaders and helpers who themselves appreciate the rural problem and the place of the church in solving that problem. These leaders will be, first of all, farmers, some of whom are graduates of the full four years' course in agriculture, some of whom are men who have had so-called "short" courses at the agricultural colleges, and some of whom are farmers who have not been to the college, but who have been interested, through some of the extension activities of the college, in the broader phases of the country problem. There will also be teachers of rural schools, trained at the agricultural

colleges, particularly principals of agricultural high schools and township high schools, who have an understanding of the rural question, and who are sympathetic with the idea of cooperation between the school and the church, between the teacher and the pastor, in developing the best community life. These leaders will also be workers in the country work of the Young Men's Christian Association, who are not only active religious lights of the church, but who also, with the pastor and the teacher and the farmer, understand the rural question as a whole.

The highest cooperation consists in all of us understanding the whole problem, in each doing the special work assigned to him, and in all working together on one broad platform; in fact, in uniting for one great campaign for rural progress in which the church and the institutions of religion generally shall play their full part.

THE PSALMS OF SOLOMON

Prof. James Carter, D.D., Lincoln University, Pa.

Not many years ago the discovery of a new manuscript or a new inscription would occupy for months the thought and conversation of the reading world. To-day, so crowded is the progress of archeology, even the discovery of a long-lost book may receive passing notice, if it be noticed at all.

Such, it is likely, will be the case with a recent discovery by Dr. J. Rendel Harris, whose work in archeology is so well known. On the "Teaching of the Twelve Apostles," the "Diatessaron" of Tatian, the fragment of the Gospel of Peter, and many less known recent finds he has ably commented; and now the world is indebted to him for deciphering a Syriac manuscript containing the psalms and odes of Solomon, a compilation which belongs to the period extending from the Syrian campaign of Pompey to the fall of Jerusalem.

It is to be hoped that Dr. Harris will edit the text or at least publish a translation of the sixty lyrics which breathe out the aspirations of a time so full of interest to every Christian. When that work is accomplished, we may receive illumination upon not a few matters which have thus far been obscure to Bible students. While we await that publication, it may be profitable to notice a passage in that part of the book which has long been familiar to scholars, entitled the Psalms of Solomon. These eighteen sacred lyrics were first published in the "Adversaria Sacra" of De la Cerda in 1626; since which time they have received frequent editing. One of these psalms contains a passage which sets forth the first-century expectation of the work of the coming Messiah.

The discussion of apologetics is unpopular to-day. The result is that few Christians are ready to give a reason for their faith. Before the trained skeptic the untrained Christian goes down every time. A little sugar-coated apologetics would do the wide-awake Christian worker a world of good.

One of the striking facts concerning our Lord is that He did not obtain His teaching from the Judaism of His own day. Properly presented, this fact affords a telling argument for our Lord's divinity. In no respect is our Savior more independent of His age than in His conception of Messiahship.

The restoration of the kingdom was the object of popular hope. The desecration of the Temple by Antiochus Epiphanes and by Pompey accentuated this desire. One of the psalms of Solomon breaks forth into this supplication:

"Behold, O Lord, and raise up unto them their king, the son of David, in the time which thou knowest, O God, that he may reign over Israel, thy servant;

"And gird him with strength, that he may break in pieces them that rule unjustly.

"Purge Jerusalem from the heathen who trample her down to destroy her, with wisdom and with righteousness.

"He shall thrust out the sinners from the inheritance; he shall utterly destroy the haughty spirit of the sinners; and as a potter's vessels with a rod of iron shall he break in pieces all their substance."

Thus we perceive that long before the speeches of Peter and Paul, the Second Psalm had received a Messianic interpretation.

When we consider Jesus as beginning His work as a reformer, it is evident that the popular notion of the Messiah would strongly incite any young man to such a course as that pursued by Barcochba in the second century of our era. If Christ had been the product of His environment, He could not have set aside all political ambition and contented Himself with the establishment of a spiritual kingdom. But He was not the product of His environment. Just as His teaching astonished His hearers by its revolutionary newness; so His refusal of a political rôle endangered His acceptance as the Messiah of prophecy.

It was in contradiction of His environment that Christ lived and taught. The miracle of His conquest of the nations outranks the miracles of His earthly ministry. The discovery of the full text of the ancient hymn-book is a reminder of the amazing originality of Jesus, a reminder which may enable some Christian to reply to a hostile question by the counter-question: "If Christ was merely the product of His own age, where did He get His idea of Messiahship?"

PROF. JAMES CARTER, D.D.

RELIGIOUS OUTLOOK ABROAD

OUR LONDON CORRESPONDENT

Blessings in Bulgaria

THE world has been astonished at the self-restraint shown by the Bulgarian nation at a time of crisis throughout the Balkan Peninsula, when many expert politicians certainly expected that the little Slav people would, with its magnificent army trained by Germans, be tempted to take advantage of the weakness of Turkey, its old foe and oppressor. How is this wisdom to be accounted for? The reason—for some of us—is clear enough. The majority of the ablest statesmen, teachers, professors, doctors, architects, and scientists in Bulgaria have in their youth passed under the influence of the American educationists at the various missionary centers. In the former generation many were trained at Robert College, Constantinople, and of late

years the American missionaries in Bulgaria and Macedonia have pursued a quiet but strenuous work. All this is telling powerfully on the national character and is inclining it to the maintenance of peace and to the repression of militant ambition.

Latest from Gezer

Mr. Stewart Macalister, whose excavations at Gezer have excited admiration and interest, through the results of his efforts is unfortunately obliged to warn his friends that he now issues his last report, as his permit has expired. He closes his communication with a statement of what yet remains to be done there before Gezer can be said to have yielded up all its secrets. Outside the walls there are later settlements to be examined, the Roman village under Abu Shusheh, and the Roman bath near Ain Yerdeh. Among the very latest discoveries is, in a ruined house dating from the second Semitic period (about 1800–1400 B.C.), that of an Egyptian statuette, a most remarkable figure, sitting in an attitude familiar in Egyptian statuary, upon a low cushion, with knees drawn up under the chin. The face has a short beard and on the head is the usual wig. Figure and pedestal are three feet high.

Syrian Difficulties

Under the new Turkish Constitution it was, of course, to be expected that religious differences among the heterogeneous populations would occasion various difficulties. These are specially acute in those portions of Syria between Beirut and Damascus, where many Lebanon nationalities are always ready to quarrel. In that romantic region, while the Moslems are a fairly united body, the Christians are split up into sects. Here is one reason why the Christians are not more adequately represented in the parliament at Constantinople. The vilayet of Aleppo sent six members, all Moslems, tho the great Christian population surely ought to have secured at least one representative. Unfortunately they could not agree on any single candidate. Until some measure of Christian unity is achieved in the Turkish Empire the political predominance of the Moslems must naturally be overwhelming.

The Red Certificate

The Turkish Governor of Jerusalem has shown himself, Moslem tho he is, to be a most enlightened official, and is treating Christians and Jews with justice and impartiality. Until the recent revolution all Jews entering Palestine had to surrender their passports, receiving in exchange a red certificate which allowed them to remain three months in the country, after which they were supposed to depart or to be forcibly deported. The arrangement was in the majority of cases merely formal, for as a rule there was no deportation; nevertheless the red certificate constituted a grievance. After an audience with the editor of the Jerusalem newspaper known as the *Hatzvi*, the Governor declared himself in favor of abolishing the obnoxious document. He also frankly declared himself friendly to future Jewish immigration into the Holy Land.

"Los von Luther"

Much has been heard of late years concerning the sensational Austrian movement styled "Los von Rom." We are now, it would appear, to hear of a "Los von Luther" drift in Germany. The synod of the Lutheran Church in Berlin has discust a subject which has for some time been causing extreme disquietude in ecclesiastical circles. The rapid growth of seceders from the Protestant State Church, which began in Berlin about ten years ago, till recently excited little attention, but in 1906 it was reported that nearly four thousand men and women had overtly left the church. In 1907 the number increased but slightly, but in 1908 the seceders numbered 9,118, and figures for the first five months of this year seem to indicate that by the end of it probably twelve thousand will have deserted the church of their fathers. Why? Various reasons are assigned, such as the bitter opposition to religion in any form of the social democrats; the dislike of the people to church taxes; the growing rationalism in theology which is sapping the foundations of belief; and the tendency of many of the clergy of the State Church to identify themselves with the interests of those in power.

"Bezpopovtzi."

The Congress of the "Popeless Old Believers" in Russia is a very important event this season; for it gives evidence of the vitality and power of a singular religious movement. Those who imagine that the great Greek Church, which calls itself the Orthodox Eastern Church, is a united and homogeneous communion, are in error. From time to time the divisions within it lead to

formidable disruptions. One of the most serious of these led to the formation of the famous Raskol. The *Raskolniks*, whose name simply means "schismatics," have in their turn split into diverse sects, the most important being known as the *Staroobriadtsi*, or Old Ritualists, and the *Starovari*, or Old Believers. The last-named have divided themselves into the *Popovtzi* (priestly believers) and the *Bezpopovtzi* (believers who have no "popes" or priests). Now the Popeless Old Believers are naturally obnoxious to the priestly communions. So far as mere organization is concerned, they might be considered to correspond somewhat with the Christians in Protestant countries styled "Brethren," tho, of course, there is no resemblance in creed. Their congress has expressly demanded perfect freedom of conscience, not mere tolerance by the government and by the Holy Synod. Toleration for all religions was proclaimed, as is well known, a few years ago by the Czar, and the effect has been good; but toleration is by no means equivalent to genuine liberty of conscience. The idea of religion without a strong element of sacerdotalism is entirely foreign to the average Slav mind, and, indeed, in practise among most of the dissenting offshoots it has led to most fanatical and sometimes shocking extremes.

Mexican Idolatry

The ecclesiastical conditions in Mexico are exciting stringent criticism. For three centuries the Roman-Catholic hierarchy has been in command of full opportunity to achieve spiritual elevation among the mixt population in Mexico. It is startling to note the humiliating confessions of failure according to the frank criticisms of many intelligent Catholics who have studied present-day conditions. They declare that the vast majority of the lower classes are sunk in superstition through the operation of forms of religion which do nothing whatever to check either intemperance or impurity. The Abbé Dominich, after going through the country on a mission from the Vatican in order to report on religious conditions, wrote thus: "Mexican faith is a dead faith; the abuse of external ceremonies, the facility of reconciling the devil with God, the abuse of internal exercises of piety have killed the faith in Mexico." Some of the most efficient Protestant evangelists from England I have ever known have been for some years laboring in isolated spots in Mexico, but these are at this juncture eagerly looking to the United States for more help than has ever been given from the great republic to the sister republic adjacent. Some enlightened Romanists do not give up the hope that ere long a real reform may be initiated in Mexican Catholicism itself, by which the idolatry which degrades the present system may be purged out.

Occidentalism in China

Lord William Cecil has been touring in China, not for the purpose of enjoying a grand trip, but with the view of making precise notes on religious conditions. His letters from various points are enlightening, but they do not give an altogether optimistic view of the immediate outlook. He complains that both in China and Japan the Western educator, unless he is a missionary, believes in education without religion. Irreligious education is in full swing at Tokyo, where two thousand Chinese students have been under instruction during the past year; the Germans are about to start another non-religious university at Shantung; and according to some reports the English University at Hong Kong is to be non-religious. Lord William Cecil writes that it makes him sad to think of poor China, with these three great universities hard at work turning out, not good Confucians, good Buddhists, good Jews, or good Christians, but just producing men without faith, and therefore too often without principle, truth, or honesty, who in going throughout the vast Empire would make the name of the West odious to all the best minds.

In Korea

Critics have arisen, both American and British, of the severe and drastic policy of the Japanese in Korea, but apologists and defenders are not lacking. The prospect is certainly improved now that the Japanese Government, which had virtually annexed Korea, has begun to appoint here and there a few Christian officials. Perhaps the most notable of these is that eminent native of Yokohama, Judge Watanabe, who has been deeply respected and beloved as President of Y. M. C. A., in that city. He has recently been appointed chief judge in Korea, and has taken up office and residence in the capital. His influence for good will be immense and Christian workers throughout Korea rejoice to count him on their side.

The Preacher

THE PRACTISE OF PREACHING TO-DAY

Prof. D. Friedrich Loofs, Ph.D., Th.D., Professor of Church History at Halle University, Germany

The regular Sunday sermon is the pride of the Evangelical as distinguished from the Catholic Church. And to any one accustomed to the routine of the ordinary rural parish, the usual weekly pulpit discourse would seem to be the most natural and obvious item of ecclesiastical activity, and the one most easily cultivated by the theologian as well as most readily meeting the needs of every Christian soul. But is it really so? It has often occurred to my mind that the Evangelical Church undertakes a function, with the thousands of sermons delivered every Sunday, which in our day can hardly be appreciated adequately in regard to its immense importance. In former days life was characterized by a narrow outlook, and in spite of rough auspices and primitive conditions of culture moved along tranquil tho restricted pathways. Then the Bible and the hymn-book constituted the only reading of many religious folk. No newspapers answered to the demands for a larger culture, and a national literature in the popular sense had not come into existence. In that simple epoch all the world went to church as a duty, and the "Word of God" exercised a formal and solid authority over society in general. The preacher could thus mount the pulpit just as the university professor could assume his chair. He found his audience as a matter of course. The people, unless they were dreamy or sleepy, attended to his utterances from a sense of Sunday duty. Their sphere of interest did not extend beyond the oversight of their pastor; and as for him, he had fulfilled his duty if he did just the work for which he was paid an allotted salary.

In country districts these same conditions still largely prevail, but in cities the relations have been seriously changed. The sanctuaries are still, it must be admitted, by no means deserted, but how irregular is the attendance of the majority of the profest members of the congregations! In countless families of the working, mercantile, official, and middle classes the old church-going custom is almost a practise of the past. Every one who understands the spirit of the age is well aware that, in the case of the greater part of these "unchurched" folk, no actual hostility to religion is the cause of this neglect. Very frequently the allegation of simple "indifference" is repeated, and with good reason, for with the overwhelming majority of non-attendants at church services all religious interest is superseded by the anxieties of overwork, by consideration of personal convenience, and by a conscious lack of respectability.

It is a fair question whether this constantly alleged lack of interest would be so lamentably general if the masses of the people were not of opinion that the church services were in themselves devoid of real interest or attraction. Multitudes, if they spoke out, would say they could find something better to do than "waste time by going to church!" Is it fair simply to level reproaches at such a dictum? I fear that we must frankly face the fact that our public religious observances are absolutely tedious to thousands of nominal Christians.

Now as to the sermon, it must, of course, be at once allowed that a Christian hearer can derive some profit from any discourse whatever. But the serious question is whether this can be said concerning the great majority of those who come to worship or, still more, of those whom we most desire to draw. Many simple folk attend to the sermon as Catholics do to the Mass: it is a function of divine service which must be gone through. Those who are capable only of this conventional piety soon grow weary unless there is something to be heard that induces special interest. But they are not likely to be easily roused unless they are furnished with answers to questions which really concern them. Appeals on matters which are for them devoid of personal interest can never move them, and they will continue their attitude of indifference if addrest only on concerns which have no relation to the conditions in which they live and have their being. How few preachers appear ever to take such demands into consideration! Is it possible, indeed, to satisfy them

all so as to respond in any adequate measure to all the varied yearnings and aspirations of a miscellaneous assembly seeking indefinable satisfaction? The requirements obligatory on the modern sermon are arduous indeed. It must aid the regular members in their search for rest of spirit, stirs out of spiritual lethargy the conventional hearers, responds to the eagerness of earnest seekers after truth, arrests the attention of casual comers, and draws into attendance those inclined to be absentees. It would be difficult enough for the preacher to live up to these demands, even if all hearers stood on the same level of culture. In our complex city society, and with the exceedingly mixt constitution of our city congregations, such a facility, such a "virtuosity," in style and method of preaching is only possible for a select few men gifted with the power of artistic and dramatic originality which enables them to appeal alike to the cultured and the ignorant, and to enchain the attention not only of the orthodox but also of the skeptical. Alas! for most of us this is an unattainable ideal.

We frequently hear the remark that the main duty of the preacher is to "stand fast by the Gospel." In not a few circles the first question as to the election of a pastor is whether the candidate is orthodox. In my own conviction a preacher is simply sounding brass and tinkling cymbal who is not intensely set on proclaiming God's truth and who does not feel that in undertaking this proclamation he is assuming a profoundly solemn responsibility. Accordingly, especially in a country parish, capricious and freakish meddlings with Roman-Catholic doctrines or with the erratic and eccentric notions of singular sects are utterly out of place. On the other hand, it is equally inexpedient that, apart from the great problems of traditionalism, a preacher should be required to adhere strictly to the path of the most rigid and narrow orthodoxy. One whose mind is open can in these days often exercise greater and better influence than if his opinions were all fixt and stilted. He who seeks not his own glory and who is not anxious to display his own wisdom, and whose deep desire is to benefit even the "weak" and the "despised" among his hearers can depend on working with blest success if he is true to what is in him, however little he may consider his ability to be. To him will more be given if he is faithful to that which he hath. A preacher who lacks faith is as useless as a teacher of music who has no ear for tune. But faith has many stages of development. He who thinks it is a mere assent to some old standard of knowledge or opinion is not clear as to the difference between Romanism and Evangelicalism. And he who will persist in presenting his Evangelicalism in secular rather than in spiritual terms robs his theology of all intimate relation to the needs of real life, and deprives the living Church of the only strength she possesses in contradistinction to Catholicism. The Evangelical Church exists not for the sake of handing down ecclesiastical tradition, but to bear witness to faith and truth. Living Evangelical faith, even if it be at first only elementary, and genuine conscientiousness are the only conditions of successful action.

That the preacher must understand his audience will be readily admitted by experienced practitioners and by those who are accustomed to address congregations familiar to them. But this principle applies to every congregation, not merely to one composed of regular church attendants.

But in the purely religious sense the demands on the sermon are exceedingly stringent, and the preacher must bear these in mind in considering his public. He will be immensely helped in producing a really good discourse if he ponders during its preparation over the spiritual wants of his hearers and over those questions which are likely to interest them vitally and practically. He must realize the spiritual horizon of each different section of the people if he would effectively help them. He who will take pains thus will surely gain some experiences which might be regarded as astonishing were they not comprehensible enough when the chaos of our modern society is taken into account. The ignorance and confusion of countless minds is deplorable. The lack of settled convictions on the most ancient fundamental principles is disheartening to every thoughtful mind. The influence of Haeckel, Horneffer, Stern, and many other neologians must impress the most persistent optimist. Even in the most cultured circles very often the most established facts in the history of Christianity are regarded as uncertain and mythical. Such a state of opinion might seem to be enigmatical were it not that in

our modern society a deeply rooted mistrust of all ecclesiastical traditions exists, which beyond all question has been strengthened by unsettlement in the Church itself.

Where such conditions have to be specially dealt with the sermon should be adapted accordingly, and then the preacher should endeavor to show the hearers that he is treating not merely traditions, but firmly established facts, together with historical experiences. But more especially will he who rightly understands his public eschew all themes and problems which have no relation whatever to the needs and interests of his hearers. And he will anxiously avoid presenting to them old and obsolete ideas, incomprehensible to their minds, as if these were of current meaning and significance. Ridicule is frequently expended by ecclesiastical historians on the futility of extreme rationalistic attempts to modernize New-Testament ideas. But better than derision would be an effort to grasp the purpose of the rationalists and then to aim at something more profitable than they have attempted to achieve.

Not only must the preacher comprehend the religious horizon of his hearers: he must endeavor to become cognizant of their inner life. He who would serve the working class must cultivate the literature of the social democrats. The middle class also has its own intellectual pabulum. They frequent theaters more assiduously than the upper ten thousand. And he who would convince those of highest education that this culture is a failure without the Gospel must know for himself what that culture is. How difficult is this last task only those are aware who attempt its performance. But the other undertakings demand effort. And one or other of these three can every clergyman assume as a special duty. In the country many a pastor complains that he has too much leisure. But one who knows how to utilize such leisure has many a splendid opportunity of enlarging his knowledge. Many a clergyman would find the local church history a most profitable study. But better far than the most refined and dilettante pursuits would be an enthusiastic participation in the interests of the members of the congregation. And I am of opinion that city clergymen could largely increase their ministerial influence and efficiency by giving as much of their time and energy as possible to practical, intellectual, and sympathetic cooperation with the most useful, civic, industrial, and economic movements in their district.

The task of the preacher in our time is so great and heavy as to tend to crush us. The best help to discharge its obligations is not brilliant talent, but unostentatious energy, combined with a true comprehension of the end to be achieved and an irrepressible resolve to compass that achievement.

THE ART OF LETTING GO

PASTOR PASTORUM

THE writer has a number of times assisted in his own "letting go," and has watched many others in the process, and is forced to the conclusion that a good many otherwise "full-grown men" would profit by some rudimentary lessons in the art. The way in which a pastorate is brought to a close is extremely important in its bearing on the dignity and temper of the minister, the good of the church he leaves, and the first, perhaps the whole, work of his successor. It is a time when little traits of human nature, vanity and irritation and the like, insist on indulgence and expression, and surrender is fatally easy. Yet if the thing is well done nothing can be more honorable to the retiring pastor. However beautiful and prosperous his work has been, "naught in it has become him like the leaving of it." And he can hardly do as much good to the church in any similar time as he can by the spirit and the fragrance of these parting hours.

He ought, of course, to let go considerately, leaving no trail of avoidably unsolved questions to vex his successor. It is true that the effective pastorate, like the California orange-grove, has its fruits in all stages, and much must be left immature. But he can reduce his "loose ends" to a minimum. There are things he could easily get out of the way without damage to himself, and with great advantage to the cause. With due discretion, and without undue partiality or personality, he can also give the newcomer an idea of conditions which will largely prevent the loss of momentum so common in

EVANGELICAL SCHOOL OF THEOLOGY

the first months of the new pastorate. Does the pastor who goes ever tend in the least to think of the next incumbent as the dying "first wife" thinks of a possible supplanter, if not with some hostility, at least with appreciable indifference as to how he will "make it go"? What was the real root of the interest so quickly lost or changed to jealousy? Still less does it seem necessary to say that one ought to let go honorably, with no trail of debts or crookedness with church-members or outsiders to cloud the ministerial name and handicap the new minister until the latter, by long honorable dealing, has established his own credit. But memory can recall more than one instance of an "automobile pastorate," whose three chapters were a whirr, a cloud of dust, and a bad smell. A man may be unfortunate, he may not be always able to make the clearing of his financial slate coincide with the close of his pastorate. But he can always be candid. He can come to an understanding with his creditors and exhibit such thoughtfulness and evident honesty of intention that their minds are easy even tho he is far away. But let him keep a good memory.

He ought to let go decisively and promptly. "Oh, the pain, the bliss of dying," when people forget how much they have worried each other and sing "when we asunder part it gives us inward pain," and fail to recall how much more pain it gave them not to part—when estimate remembers only virtues, and memory counts only the sunny hours! But the delicious agony, genuine tho it may be, must not be prolonged, it must give way to the serious business of dying, and living again in the new place, and living there altogether. *Post-mortem* parting is perilous. The ghost ought not to revisit the glimpses of the moon. It disturbs things. It is hard, of course, for one whose nature is agglutinative, so to speak, whether from strength of affection or tenacity of possession, to relax his hold on the friendships he has won, and he need not lose the imperishable part of them. But once gone, let a man stay gone. He need not cease to be friendly and loving, and even in this case "nice customs may courtesy to great kings," but the retiring pastor ought to put himself under bonds to himself not to go back for two years for funeral, wedding, or any such thing. He would better seem cold to some of his friends than clog the way of his successor. Some pastors seem almost nervously covetous of chances to display their abiding grasp of the old congregation. A clean beginning the new pastor ought to have; let the old pastor make a clean ending. This is equally true whether his service closes in entire pleasantness or with mingled sweet and bitter. If the first, the affections of the Church should be undisturbed and undivided while they are learning to twine round their new object. If the second, lingering can only prolong or heighten irritation.

Most important are the temper and spirit with which the minister goes. Let him go modestly. There be those who are like Wordsworth's newborn soul, "Not in entire forgetfulness, not yet in utter nakedness, but trailing clouds of glory," do they go to their new home. In their closing sermons they point out the wonders they have wrought, forgetting that their own efforts have been but the string around which the strength and sweetness of the church have crystallized, and with some other string might have done much better. "Let not him that putteth on his armor boast as he that taketh it off," but if he that putteth it off will take a fair look at his own blunders and ineptitudes and failures, if he will count the things he hasn't done, there will be no breath left in him for that last triumphant blast. Sometimes the boaster takes a forward look, and becomes a *laudator;* not so much *temporis acti,* as *loci futuri,* he sounds the praises of the new charge, usually by way of invidious or reproachful contrast with the old. This does much to reconcile the Church to his going, but it also makes the judicious remember that "it is always cleaner on the other side of the road," and wonder what will be the story a few years later. The spirit it reveals is as immature as is the judgment it displays.

Then let him let go graciously, neither sullenly nor spitefully. One has seen a cat going out of a room, with assistance, and with every claw drawing a long scratch in the carpet. It is possible with the best of men, perhaps sometimes even more so with them, that certain details of parting may be inharmonious, that there may be whirls and undercurrents both strenuous and acidulous, but by no word or look or gesture or tone let the minister betray his feeling, or even

knowledge, of their existence. The temptation is great to pay off old scores, to tell Deacon So-and-So just what he has done and is, to impart to the church a few wholesome and much-needed truths. It is hardly Christlike thus to take advantage of being six feet above contradiction and six hundred miles from reprisal, and it is utterly useless. The deacon's spots—mostly in your imagination, too—will not yield to that parting squirt of acid, your truths will embitter, not improve, the church, your words will only intensify any division there may be, and you will leave a memory always flavored with gall. This "Parthian arrow" business is neither good Christianity nor good tactics, it is not even gentlemanly. "*De mortuis nil nisi bonum*" is accepted postmortuary ethics. "*E morituris nil nisi bonum*" is equally right and wise. The cause is more than I am, my dignity is worth more than my vanity, my failures are greater than my successes, my brethren's virtues are more than their faults. Let me aim at an ideal exit, with a loving heart, a sunny face, and words which shall linger like a benediction or like a trumpet call to triumphant, unselfish living.

"We knew all these things before"? Happy are ye if ye do them.

Words and Ideas

Robert Scott, Montclair, N. J.

A large vocabulary may be a hindrance as well as a help. When in the exposition of a simple truth an inordinate number of words is used; or inapt and irrelevant words; or language that is far in excess of the importance of the thought; in such cases a large vocabulary may be a hindrance.

The object of words is to make thought intelligible. When we obscure our thoughts by the multiplicity of our words it usually arises from the fact that the idea is not clear in our own minds, and the result is that we get the sensation of sound but little edification and conviction.

Public speakers should train themselves to read solid literature, for while good expression counts for much, a vacuous speaker can never be interesting. Herder said, "Give me a great thought that I may quicken myself." We are not quickened or thrilled by mere words, but by ideas. It is the thought of Jesus that quickens and holds the attention of the world to-day more than that of any number of our great writers. His sententious sayings, for example, are just as brimful of meaning and just as thought-quickening to-day as when they were uttered.

In the elucidation of any truth due allowance, of course, should be made for a certain amount of appropriate dressing. The salad is much more palatable with mayonnaise dressing than if served without. And so with our speech. If we have worthy ideas as to life, seasoned by a kindly spirit and the grace of humor, our thoughts and our speech will be relished.

"The world is not going to be saved except the minister model himself on Christ. The world is not going to be evangelized unless the minister distinguish himself from the community. The Church is not going to recover its authority among men until its ministers display their credentials in their lives, by showing that the thought that is in them is always the thought that makes for salvation; that they will not teach the things that are impure; that they will not play with the things that are dangerous; that they are not reformers, but ministers of Christ. Did you ever notice that Christ was not a reformer? Not that He would have frowned upon a reformer, but He was not a reformer. He was not organizing men to do what is necessary to be done in order to reconstruct and better human life. He was supplying the whole motive force of that and everything else. It is just as much of a reform to go into a household where there is not the sweetness of Christian feeling and introduce it there by contagion, as it is to sit on a platform at a public meeting intended to set forward some missionary enterprise."—*Pres. Woodrow Wilson.*

"Theological experts have their place, but unless they know how to preach their place is not the pulpit. One of the quarrels which the modern church has with the theological seminary of our day is that it turns out scholars, writers, sociologists, literati, and savants, and only occasionally a preacher. Let the seminaries bend all their energies to the training of effective preachers, and the attitude of churches now indifferent or hostile to them will be radically changed. The churches are made up of plain people and the plain people always know what they want. Faddists may think that the day for preaching has gone by, but the churches have never been so certain as they are to-day that the one man most essential in the work of extending the kingdom of God is the preacher."—*C. E. Jefferson, D.D.*

THE PASTOR

THE RURAL MIND*

WILBERT L. ANDERSON, D.D., AMHERST, MASS.

THERE is a wide awakening to certain perils that confront the nation if rural life fails to make its full contribution to the national prosperity and to national character. Indeed, the great problems, measured by sheer magnitude, are the rural problems, for three-fifths of our people still live in communities that are distinctly rural—in townships of less than 2,500 inhabitants. If we can save to high civilization the country people, sixty per cent. of the national task is accomplished, and beyond that, the flow of these high-minded people cityward is so prodigious that with a perfected country, we should lose all fear for the city, whereas the perfected city would contribute to rural improvement only the much less direct and tangible influence of commercial and social intercourse. In our day there will be no notable change in the ratio of dwellers in the city to dwellers in the country. The alarm excited by the stampede cityward must give place to the reasonable view that for every person in the city there must be a producer of raw materials in the country, so that until conditions are radically changed we may expect that not more than half of the people will live in the city. If, then, we are concerned for human welfare, if we are aroused by the spirit of progress and by the call of the reformer, there is as vast a field in the country as in the city.

Whatever may be true of a single theological school, one-half or more of students of theology are predestined for work in the country. In fact many more than sixty per cent. to-day—fifty per cent. a generation hence—of our ministers must do rural work, since the country churches must have many more men in proportion to population than the city churches. And it should be said also that very many men who eventually enter the cities begin their work as country ministers. On the whole, a young man gets a better all-round training in the average rural community than in the inferior sections of cities. The ambitious man may well aim at a pastorate in the city. I sympathize with the laudable ambition of a theological seminary that its men should reach the places of great influence. Conceding all that, there is no reason why these very men who are to be the bright stars of our profession should hesitate to begin their work in the country. City churches sometimes discriminate against men who have reached middle life in rural work, but they never think of such a thing in the case of men who are conspicuously successful in their first rural pastorates.

If I accept any theory concerning rural problems it is this—there must be reliance upon the local initiative. The people on the spot must work out their own salvation. All the people will be wiser than a board of directors or bishops—no, that is not true, for it denies leadership. The people on the spot will be wiser than advisers at a distance—no, that also is not true, for it does not allow for local narrowness, ignorance, and prejudice. And yet if leaders at a distance are to accomplish anything in a particular place they must arouse the people of that place and induce them to bring to pass what is desired. By local initiative is not meant leaving things alone until some one on the spot acts, but rather the local uprising to handle the situation whatever may be the source of the impulse. The State, to take an example, may help the country schools by legislation in advance of local opinion; but there can be no secure progress until the local community itself supports and administers its schools with genuine enthusiasm. In brief, one can not force progress from the outside; it must be stimulated from within. There need be no controversy. Take all the help available from without; only be sure that you make the most of the forces on the spot. There can be no real rural progress except as it is an expression of local interest and vitality.

Suppose now that it is agreed that in the main these rural communities must work out their own salvation, let me point out what seems to me the providential provision for progress. To the local initiative as it is

* Delivered before Yale Divinity School.

constituted is added a minister coming to the community to be a part of it—a man of ability, a man whose experience has been gained elsewhere, a man trained for his task. He identifies himself with the people, comes to know the particular local situation, on the spot thinks out plans of action. This reenforcement of the rural community is altogether the most significant element in rural progress. Through the church the people have power to bring in a leader, if they please an expert in community-building, and when he arrives he has at hand a central institution around which and through which to reorganize and reconstruct the community. That is the grave responsibility of the country church. Education imports the teacher. The physician also is an accession. These three—the minister, the teacher, the physician, can make all things new. Being inside, doing their thinking among the people, working out their plans on the ground, they immensely reenforce the local initiative.

Our minister arrives with these dreams in his soul—what is his chief danger? Plainly it is that he will fail to get completely on the inside and will whack at the people as an interloper. If he can not induce the people to carry out his plans, he had better stay away. To come into a poor little community and irritate it and divide it, to hector it, to prescribe for it, to compel it to cast out the man it can not assimilate, is a sorry thing, tho the man be a John the Baptist. A minister coming thus must get the local point of view and reach a sympathetic relation with the rural mind.

There is not the least need of getting into trouble because one believes as he has been taught in his seminary. There will be a wide interval between the tradition of religion in the rural community and the modern view of it in the world of scholars, but that need not interfere with one's influence as a teacher. Let him find out what the people of the community believe and respect their views. We should not look for them to change their outlook suddenly because a new minister has come among them. Let him not fling his Biblical criticism at them, and let him keep his doubts to himself. Let him have a decent regard for pedagogy; teach the people; let him not dictate dogmatism to them. If he tells them they must accept the new theology, they will fight it to the last. If he fires on them with the shot of scorn for ignorance, they will shoot at him with the bullet charges of heresy. Let him teach the people slowly, faithfully as he has been taught, and there will be no trouble. The rural mind is deeply meditative; it cautiously works out a theology. It moves like a ship of the line, not like a regiment that can be split into a dozen scouting parties. The urban habit is different—it likes truth in sharp paragraphs. It will pay to be humble in the presence of the rural mind as an instrument for finding the truth. Sit down before it, and for more than one year question it. Try to discover what stream runs clear so far down in tradition. Look for the influence of daily contact with the order of nature. Expect much of quietness and solitary musing. Know that in any representative country church there will be a man or two and three or four women learned in the Bible, taught of the Spirit, depositaries of tradition, enriched by lifelong contemplation, who would meet any company of critics and theologians on equal terms, if only there could be angels for judges.

The minister in the country is minister of the whole community, and not the minister of a section or of a class, as in the city. This is a great advantage of a rural pastorate. There are all sorts of people in the congregation—all sorts except that there will be some other kinds among those who do not come to church. The boundless variety is the charm. The city tends to produce a single type, or to sort people according to type. In the country the field is the entire population. We will assume the ideal of a single church for simplicity. There is your religious man, and there your worldly man, and there your worthless man, and all in one field. Not that they come to church; therein is the attraction of the rural work. In the city your worthless men are off somewhere in the slum; your worldly men are great figures at banquets and the like. If they do not happen to attend one's church, they might as well be in the moon for any chance that one has at them. In the country these people are one's neighbors; it is our duty to call upon their families; and we are to use our skill in shaping the environment so that a generation hence the worthless men will at least become worldly and the worldly will be unconsciously restrained and guided by indefinable influence all about them. The environment is ours to shape, and we are to

scheme with it until we throw it around a man as one would enmesh a fish in a net.

But what do I mean by a worldly man? I mean a very notable character in the country. He may attend church; usually he does not. He may be a farmer. Often he is a merchant; sometimes he is a cattle-dealer. You will find these men in country towns, amassing fortunes that will run up to a hundred thousand dollars. In books of a certain sort this man is called the "old squire," only with that title, which will not do for a cattle-trader, the man must be of a fine old family. In actual fact to-day this rural rich man is a bit raw and crude. He has the knack of making money and saving it. He lives in material comfort but without elegance. He is of strict integrity, for he has capitalized honesty and makes it pay good interest. He is self-made, and as far as he goes, well made. He is on the wrong side of educational policy; he can not be counted for public spirit. Taxes are not pleasant to him, and if he attends church, he may pay ten dollars a year. Not attending church, I have known him to pay two dollars for preaching on some ground of promoting good order and morals. He works hard, and inevitably thinks the minister an idler who rests quietly in the morning and saunters easily through the afternoon. You have only to think of agonizing prayer for the salvation of souls or of giving good money for missions to realize the infinite remoteness of this worldly man from the church.

It is worth our while to describe this man because he has a great influence in forming the rural mind. He is the outstanding example of success for the boys to imitate. His word is quoted by scores of firesides. His personality is of that obtrusive kind that counts when public opinion comes to a decision. In brief this man is the natural leader of a great part of the community, if not of the whole town. Do you not see what it would have meant if he had been won for the church when he was a boy in its Sunday-school? If he had been turned a little more toward Christ—passing the decisive point, that would have changed the whole future of the church and community.

When we turn to the worthless man, we can not help wishing that he might be more like his prosperous neighbor. The rural degenerate is a great figure is his own way. He has been investigated and exploited until, if he knew his own prominence, he would be spoiled a little, if that were possible for so unsavory a person. No two of these fellows are alike, but all together they give the country town whatever reputation it has for thriftlessness, for dissipation, for immorality. The rural bum is peculiarly atrocious because he has a certain freedom to be himself. He is not kept down by the police; he is not under factory discipline; he does not knock against his fellows in a way to learn a little sense if he is capable of it. He may be merely thriftless and lawless, or he may be positively vicious. Without his vices he is interesting as an example of inability to catch the pace of civilization, which after all is not wholly admirable. He shares with the poet an aloofness from modernity. In another age he might have been a successful hunter or trapper, and these congenial employments in the proper environment might have awakened his nature and developed him into a notable adventurer and pioneer. On other sides of his nature he has kinship with philosophers who feel that the human intellect is too fine to waste itself in a life of manual labor. He is often of the type of Socrates, fond of talk and loafing about with young men. In the country town where the worldly man sets the pace it goes hard with this idle fellow, and of course his career is arrested long before he becomes a Burns or a Socrates, and to become a Daniel Boone—alas—there is now no chance.

What can we do with the worthless man? I do not know, but I am confident that we do little good by counting him and tabulating him and putting him into studies of rural degeneracy. Assume him as a fact in human natural history, and when we find him, regard him as a man and refuse to use him as an item in sociology or a frightful example to excite the social reformer. We are familiar with those writers who have discovered our thriftless and vicious friend; their surprize at his existence in the pure and virtuous country is amusing enough. And then they go on to reason that the country is in a bad way because of his presence, and that ceases to be amusing. Sometimes in summer there comes a peculiar wind that turns up the leaves of the trees, and we say that it is a sign of rain. Well, those queer-looking undersides were there before the wind blew, only we did not see them; and whatever may be the value of the portent of rain, no one

really supposes that the odd appearance of the trees really causes rain. We ought not to go through a rural community exposing its evils; they are there of course. So are they everywhere in this sinful world in which the true inferences are drawn, not from the vigor of wrong, but from the vitality of right; not from the forces of degeneracy, but from regenerating influences.

These worthless men are a part of the field for the church. Some of them may be reached directly, for the gospel is the power of God unto salvation to every one that believeth, to the virtuous first and also to the degenerate. But it is the work of the church to fill the community with such powerful influences for good that the evil tendencies can make no headway. And here the worldly man is a powerful ally of the religious man. What is needed is that the worthless class should approximate the worldly class in thrift and industry and hard sense, and on the whole the tonic of the successful is a precious and saving influence. We see then the folly of preaching at the merely moral man as if he were simply another awful example. There is a certain affinity between a practical church and a practical man, and it will take all the practical forces working together to save the rural community for the best civilization.

And now if we renounce forever whatever pleasure there is in probing into degeneracy just to see it and smell it, just to photograph and catalog our findings, there are certain problems, scientific on one side and practical on the other, that merit our interest as trained ministers of the gospel and helpers of communities. We may name here only those which pertain to the formation of the rural mind.

Let the first of these inquiries be, What is the effect upon rural populations of an unbroken rural heredity? Virtually all of the country people are descended from rural ancestors, whereas in the city the two strains are commingled. There should be a certain intensifying of whatever the rural qualities may be. We look then for a hard-twisted tenacity in the rural mind. Meanwhile there is developing a new urban type. At first the cities contained only country people who had come to town; then there were some children of country people. Whether the acquired qualities of the parents are inherited by the children, we pass over to the biologists. However it is explained, the urban type is developing from generation to generation, but with the variation due to the constant contribution of the rural strain. If heredity were the only influence, the country people and the urban people would evolve into very different types. We see then the need of recognizing rural peculiarities and of respecting them. They have an honorable origin. They give a scientific account of themselves. We should not expect then to wipe them out with a few sermons. Conformity to type means conservatism, and conservatism means that ministers must be as patient as they can.

Is there any way to prevent the excessive accentuation of the rural type by heredity? There is one evident way, but probably it is not practicable on a large scale. If the flow of population can be reversed so that city people will make their permanent homes in the country, mixing by marriage with the rural people, then the desired end will be reached. Or if the young women who spend their summers in the country would marry young farmers, that would have the same result. To state the case is to make it evident that we can not check this mighty natural movement which is resistless as the tides.

Is there anything that can be done to graft on to the country people the good qualities of the new urban stock? I think there is, but it must be sought among forces on the cosmic scale. We find it in what is termed social heredity, by which is meant the transference of a type by social influences. Physical heredity is almost negligible when social influences are at their height. A common industry, a common education, common institutions, a common religion make one type of different bloods. That is what we have in mind when we talk of assimilation of races. The practical thing then is to foster the participation of the country people in the common things of country and city. They are partners now in industry with the workers of cities, producing raw materials for them, consuming their products. Let us make the most of this; preach it till jealousy is allayed; preach it till the genuine urban qualities appear in the rural mind. For the same reason we should make the utmost of the newspaper, of education, even of sports and fads. We do not want the country people to ape the manners or the dress or the ideas of ur-

ban people, but we want all people in country and city to share manners and dress and ideas, that they may constitute one commonwealth of cultivated humanity. The tenacious rural mind, conservative, tough as oak in its virtues, a perfect rope-walk for vices, needs just what we can impart by interpreting the great common life of the world as a whole. We will need infinite patience, but the product of our faithful labor will be the finest mentality known among men—rural firmness and solidity, open to all light, softened for all sympathy, responsive to all enterprise.

What is the effect upon the rural mind of isolation? If heredity accentuates the common qualities of the stock, isolation accentuates the individual quality. Commonly you have a chapter in depravity when isolation is discust. That is because the mass of mankind are more or less molluscous and to increase the quality means more mollusk. That in our discussion is stagnancy, deterioration, monotony, idiocy perhaps, and all the list that finally gets tabulated in the columns of the delinquent, defective, decadent, degenerate, decrepit, and derelict. On the other hand, some men are true vertebrates and the accentuation of their qualities means more efficient articulation of parts, and this for our discussion means originality, freedom, genius, beauty. Too much intercourse smothers out individuality. Perpetual clubbing maims independence and allows only tradition to live. Solitude is the greatest of educators for great pupils. On the whole, then, the countryman is not a derelict of low capacity, but a very positive, opinionated individualist. If you question it, try to organize him. Isolation on his farm or in his remote hamlet has accentuated his personal peculiarities. Our practical problem is to develop the social spirit, to awaken the desire for intercourse, to teach cooperation, to build of repellent particles a cohesive structure. If we suppose that we can carry a full set of urban institutions into the country and win favor for them, we will come to grief. We will be compelled to adapt our methods to the limits set by individuality which is the natural product of isolation. The hard thing in the country is that we have to do the work without benefit from mob psychology. We must face our man and meet him in all the tenseness of his individuality, and if we leave our field more thoroughly a community than we found it this will be proof of our tact and wisdom.

An enterprise more hopeful than that of consolidating churches is the welding into some sort of unity of the three classes of the population—the religious, the worldly, and the worthless. We must not be content to pluck a few religiously inclined persons from the mass, leaving the rest alienated and hostile. Our task is to bring into sympathy the saints and the sinners without compromising piety or condoning sin. The gospel works by love, not condemnation.

All possible use should be made of the real attractions of the country to retain its best people. They will forsake the country less and less as the new rural life gains. The minister, therefore, will do well to foster that new life by every means in his power. And if this is done is it not probable that many a boy who otherwise would have gone to the city will remain in the old home, and there prosper without lapsing into the hard worldliness of the present type? This must be the hope—to keep enough of these boys to contest the leadership and hold it for the church. Teach the new breadth and beauty of country life, enriched from all the progress and culture of the time, make the church a center for this new life, and you will restore that former condition in which prosperity and leadership of the rural community were within the church. It is the next generation that counts in this struggle. Win the right boy, and you save a church and change a town.

There is one other question that belongs to this series, What is the effect of the order of nature upon the country people? Heredity, isolation, selection converge in toughening and hardening the rural mind; it must be acknowledged that nature through her inexorable regularities is in this conspiracy with the social forces to make the rural character solid and conservative. In nature cause is followed by effect. On the farm means must be adapted to ends; a price must be paid for every good. One can not juggle with natural law. With a hoe in his hand a man does not turn promoter. The dairyman can not make a secret agreement for rebates with his cows. The countryman can not pick up a fortune at some chance conjunction of favoring conditions; he can not gamble with his fields. The city offers a brilliant prize to smartness; the country rewards industry. The city

capitalizes the exceptional; the country the normal. I have heard it said that a two-headed calf may be the source of a fortune in the city. In artificial conditions fortunes are gathered in queer places. Ultimately our industrial system will approximate the regularity and stability of nature; at present our richest men are the most astute exploiters of freak conditions. Nothing could be less favorable to directness and integrity unless it were the actual rearing of freaks for the market, as in the case of our "infant industries." In the country men are face to face with natural law, and they are disciplined in industry, honesty, thoroughness, economy, straightforwardness.

These are excellent qualities, and when we find them in the rural tenacity and individualism and materialism, we take courage. Here is the secret of the moral renewing of the national life. Rural conditions make solid and conservative men, strong in the old-fashioned virtues.

From this somewhat bleak picture I would have four convictions abide. The first is in the field of truth. I have meant to challenge the description of the country people as wasting into feebleness, decadent, rotting in fiber. The second of these convictions is in the field of prudence. I would have a man understand that if he attempts country work, he must respect the rural mind and always deal with it on fair terms. And in the third place I find here a moving appeal in the field of courage. There are giants in this land, and all the adventure and all the call for heroic service that are dear to young men. And lastly there is opportunity in the field of Christian love. Do we not feel the privilege of serving in the gentle but mighty spirit of the Master in the midst of conditions that sorely need the gospel of His love? Nothing less can make of these rocklike men the community which shall be the habitation of sweetness and light and love.

These are world problems. The rural mind is, in truth, a cosmic product. The urban mind, if we care to say it, is local and provincial. We are not thinking of a rural pastorate as removing a man from the world and cutting him off from great movements. We have but glanced at a single phase of country life. If we were to study it on the economic side, we should find that the present condition of rural communities is the consequence of worldwide changes in industry. In the country one is in the midst of great movements. There is an epic grandeur in the campaign for rural progress. We welcome the mightiest agencies of our civilization as, organized and federated, they come upon the field of battle. Such are the amazing connections of the task of the country pastor, which is as simple as the daily living of a trained and gifted man with some hundreds of his fellows and his endeavor to incite them to do their best. For this service he will require nothing less than the full power of the gospel of the Son of God. He can not take his place in this field of sublime contentions equipped with nothing more potent than his own sagacity and the precepts he has found expedient; he must have the dynamic of the divine kingdom—the world gospel, the cosmic salvation in Jesus Christ.

THE PRAYER-MEETING

TOPICS FOR JULY

July 5–10. **The Church in the World.**—Matt. 5 : 13–20.

12–17. **Vacation: True Rest.**—Ps. 116 : 7–9; Luke 5 : 15, 16; Mark 1 : 32–36.

19–24. **What Books Have Helped Me.**—1 Tim. 5 : 13, 15, 16; 2 Tim. 3 : 14–17.

26–31. **Steadfastness of Faith.**—Eph. 3 : 14–21; Eph. 4 : 1–17.

These topics are treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by Funk & Wagnalls Company. See advertising pages for special offer.

THE TEACHER

STUDIES IN THE GOSPEL OF THE KINGDOM

The Social Laws of Jesus

JOSIAH STRONG, NEW YORK

ABOUT twenty years ago a dozen ministers, among whom were several of the most progressive leaders of American thought, met to discuss social conditions and the relations which the churches sustain to them. These men were far in advance of their time, but when one of their number—a man of national reputation—remarked, "What troubles me is that I find no social laws in the teachings of Jesus," silence gave general assent. So recently have we discovered that the Christian laws of love, service, and sacrifice involve social relations, and are, therefore, social laws.

When civilization was individualistic it is not strange that men made an individualistic interpretation of Christianity, and regarded true religion as consisting only in right personal relations between the individual and God. The new civilization, however, has multiplied our human relations a hundredfold, but our sense of obligation to our fellows has not kept even pace with our rapidly increasing interdependence, and the common failure to recognize and accept these rapidly multiplying social obligations has given rise to the social question in its many and acute forms. By the sympathetic study of these social problems we gain the social point of view, and then "new light breaks forth from the word of God," and we discover that Jesus' teachings were largely social, and that the laws of service, sacrifice, and love express manward as well as Godward obligations.

Jesus, like His forerunner, John, began His preaching by declaring that the kingdom of heaven, or the kingdom of God, was at hand. He nowhere defines the expression, for the obvious reason that it was familiar to every Jew, but by a comparative study of the passages in which it occurs, it appears that it could not have been, as is commonly believed, synonymous with heaven, the home of the blest dead, or with the visible church, or with the invisible church. In its largest sense it included them all, but more specifically it meant a redeemed world; and the kingdom would be fully come when God's will should be done in earth as it is in heaven. This was the social ideal of Jesus; and for the realization of this social ideal and for the government of this heavenly kingdom He inculcated and perfectly exemplified three fundamental social laws.

1. The law of service. The Master said, "The Son of Man is come not to be ministered unto but to minister." "The servant is not above his master, nor the disciple above his Lord." "I am among you as he that serveth." "As the Father sent me into the world so send I you into the world." If the law of service was binding on the Master, it is certainly binding on His disciples. He taught also that he who serves most ranks highest in the kingdom of God. Furthermore, in His presentation of the last judgment, He makes service to poor, sick, and suffering humanity the final test of character.

2. The law of sacrifice. Both in His life and death Jesus exemplified this law. "The Son of Man is come . . . to give his life a ransom." He also made the law of sacrifice binding on every disciple: "If any man will come after me, let him deny himself and take up his cross and follow me."

The cross in the Scriptures means death, just as the gallows now means death; and to "take up" one's cross means to start for the place of execution.

Jesus knew that self-assertion regardless of the will of God or the good of the universe caused discord and wretchedness, and that there could be no harmony between either God and man or between man and his fellows until self-will had given place to the will of God. Hence the crucifixion of selfishness, the death of all self-seeking, is the inexorable condition of gaining peace and salvation alike for the individual and for society.

A selfish man is a lost man regardless of position, possession, or profession. He is out

of harmony with God and the universe, and must say as Milton's fallen angel said, "Which way I fly is hell; myself am hell." And a selfish society is a lost society, regardless of wealth, culture, public or private ownership, or form of government. Accordingly Jesus made self-abnegation the universal and unchanging condition of discipleship. And this self-abnegation—the cross—is not the goal of the Christian course, something to be achieved ultimately. It is at the very beginning of the Christian life. No one becomes a disciple until he has accepted the cross—the death of self.

The context shows that Jesus is talking of life and death. "He that saveth his life shall lose it; and he that loseth his life for my sake shall find it." Not he that loseth his life for his own sake; not he that loseth it here for the sake of finding it hereafter; but he that loseth it for "*my* sake"; that is, for the sake of humanity, because Jesus identified Himself with humanity. He who ministers to "one of the least of these" ministers to the Master.

This law does not inculcate sacrifice for the sake of sacrifice, nor for the sake of self, but for the sake of others.

3. The law of love. This is the most fundamental of the three, because it vivifies the other two, and makes it possible to obey them. To him who loves, service is privilege and sacrifice is joy.

We generally quote the words, "thou shalt love thy neighbor as thyself" as embodying the manward side of Jesus' law of love. But this was the Mosaic law, and in actual practise it is not always workable, because circumstances often compel us to choose between our neighbor and ourself. "As thyself" marks the even balance of perfect justice rather than the glad sacrifice of love.

Jesus said, "A new commandment give I unto you, that ye love one another as I have loved you." He loved us better than Himself, because He gave Himself for us. This is the law of love which Jesus laid down for the kingdom of God, and it is in perfect harmony with the two preceding laws; or rather, the laws of service and sacrifice are the natural outward expression of the inward law of love.

A love which does not serve its object and sacrifice for it is not disinterested and, therefore, is not Christian. Sacrifice which is not inspired by love of others and which is not intended to serve others is sacrifice for the sake of self or for the sake of suffering, which is pagan, not Christian. And service which is inspired not by the love of others but by the love of reward is commercialism, not Christian service.

Thus the three social laws of Jesus are really one and may be thus exprest—service inspired by love and measured by sacrifice.

The only way to minister to God is to minister to His children, because it is only in their person that He is in want. The Christian law of service, therefore, requires that we serve God in the service of man. The attempt to serve God without serving humanity leads to ritualism, just as the attempt to sacrifice to God without sacrificing for men leads to asceticism, and the attempt to love God without loving men leads to mysticism.

Jesus observed a psychological law when He required that love to Him should be exprest in terms of human relationship. To give expression to an impulse cultivates it; not to give expression to it represses it. The exercise of loving and sacrificial service to our fellow men is necessary in order to develop the spirit of love, of service, and of sacrifice toward God. And the fact that these social laws have been ignored or unrecognized as social laws goes far to account for the low religious life of the churches.

There are four stages or planes of service, and the highest will be reached only when the law of service, as defined above, becomes the common law of life.

1. There is the unconscious service which is rendered by animate and inanimate nature. 2. Above that is conscious but unwilling service, which is slavery. 3. Conscious and willing service, the motive of which is a consideration, which is commercialism. 4. Service which is conscious, free, and glad because it is inspired by love, and is its own reward. Such is the service of ministering angels and of God Himself.

Civilization is now in the third stage. When it has reached the fourth, the kingdom of God will have come in the earth.

FOREIGN RELATIONS

America's Policy

I. Scripture Basis.—The scriptural basis for a study of the policies which should exist between nations is not essentially different from that upon which rests the law for the relationship of individuals. If He that is Faithful and True be King of kings and Lord of lords (Rev. 19 : 16), nations are not exempt from the law of service and the law of love. The Golden Rule knows no diplomatic exceptions and exemptions. Murder and theft and falsehood do not cease to be vices because committed wholesale by governments. But it took a special revelation to teach the first disciples that in Christ there was "neither Jew nor Gentile" (Acts 10 and 11; Gal. 3 : 28), and nineteen centuries, chiefly of disobedience to Christ, have not taught governments the folly and sin of violating His law. The fatherhood of God and the resultant brotherhood of man are not Bible phrases but Bible principles and are wrought into its very essence. They may be studied, among other passages, in Acts 15 : 8; Eccl. 2 : 11–18.

II. What America's Policy Has Been.—The United States, tho by no means free from grievous blame, has played a leading part in introducing the Golden Rule into international relations. The statesmen who first foresaw and pleaded for international arbitration were Washington, Franklin, Hamilton, and Jay.

After the treaty of peace by which Great Britain recognized the independence of the United States, many questions as to the settlement of boundary disputes and payment of sums due British creditors were left unsettled. These, with the illegitimate capture of American merchantmen engaged in trade with France, created great bitterness of feeling, and the two nations seemed drifting again into war. To prevent this, John Jay, Chief Justice of the United States, was sent, in 1794, by Washington to Great Britain to obtain, if possible, a peaceable settlement. Jay proposed the settlement of these disputes by the arbitration of a mixed Commission. Great Britain accepted this, and it became the first instance of modern arbitration. ("Enc. Soc. Ref.," p. 641.)

Jefferson did much for broad international law. Washington's advice to avoid entangling alliances has been the keynote of our foreign policy. The Monroe Doctrine, resting upon President Monroe's message of 1823, in which he declared that any interference by European governments with independent governments recognized by the United States, would not be regarded "in any other light than as a manifestation of an unfriendly disposition toward the United States" has undoubtedly prevented many wars and made the United States a leader in saving this continent from attack by European powers. It has also furthered the policy of the United States in avoiding participation in European complications.

Into friendly treaties, the United States has ever willingly entered. Commodore Perry's historic visit to Japan in 1853 largely led the way to the new era for that country and for Eastern Asia. The United States and Mexico were the first countries to avail themselves of The Hague Permanent International Court of Arbitration. American diplomacy has been renowned for being direct, honest, and free from efforts for selfish aggrandizement. Secretary Root's recent trip to South America commenced a new era of good-will among American republics. America's returning of $13,000,000 of the Chinese indemnity was an almost unparalleled act of international courtesy and good-will. President Roosevelt's successful intervention between Russia and Japan is one of the great deeds of history.

Undoubtedly the history of the international relations of the United States shows many blemishes. General Grant, who fought in it, called our war with Mexico iniquitous.

Practically all Europe entered into an international parcel-post system as early as 1880, but the United States has never done so, altho she is in the Universal Postal Union and was the first country to propose it in 1862. The reason for her not having an International Parcel-Post is undoubtedly the influence, in Congress, of the American express companies, so that American citizens have to pay for international packages far more than in any other civilized country. But the above are only examples of sins of commission and of omission. If one were to measure the extent to which the greed of American corporations has affected or dictated our commercial treaties, it would probably be both a humiliating and instructive study.

III. What Could be Done.—Undoubtedly America could exert a stronger influence for justice and the right than she does, in her

diplomatic service. With thousands of Armenian Christians being massacred, it is at least an open question whether America could not do much for their safety and protection, without a probably impossible armed intervention. The same question rises as regards the Kongo atrocities. It is in the opinion of many questionable whether America needs to make its present great naval expenditure, or to have spent $10,000,000 in sending a fleet around the world, when one realizes what $10,000,000 could have done for the world's education.

IV. Subjects for Study.

The International Bureau of the American Republics. (See "Enc. Soc. Ref.," p. 644.) America's Relations with China. ("Enc. Soc. Ref.," p. 194.) The Monroe Doctrine. (See general encyclopedias.)

V. Topics for Discussion.

1. Does the United States need an increased navy?

Colonies and Dependencies

I. Scripture Basis.—There is room for wide difference of opinion as to what is the duty of countries like the United States and Great Britain to the uncivilized races of the earth, but there can be no question from the standpoint of Christianity that they have a duty, and that that duty is not summed up in letting them alone. If nations, as well as individuals, are subject to the law of service, and are to obey the command of Christ, they can not ignore "the great command." There is a Christian's burden of the more advanced races to the less favored. The duty of the strong to serve the weak, of the enlightened to help the unenlightened, of the fortunate to aid the unfortunate, is not only a Christian duty, but the Christian duty. To "go into all the world and make disciples of all nations" (Acts 20 : 19; Luke 24 : 47), was almost the first duty placed upon the Christian Church. It was the first great lesson the early apostles had to learn (Acts 24 : 27; 28 : 6). Paul became in a sense the greatest of the apostles exactly because he was the apostle to the nations (Romans 11 : 13). This is the more striking when one realizes how faulty and how weak was the early Church at Jerusalem. With man's wisdom it might well be alleged that it should have devoted all its energies to developing a strong Church in Jerusalem, or at least in Palestine. But such is not Christianity. Christians are to grow not by self-culture or spiritual self-seeking but by service and by seeking the good of others. This, we take it, is the Christian basis for nations, as for the Church. It is not the function of the nation to proselytize, or even to evangelize, in the traditional sense of the word, but it is the law of the gospel for every nation to serve the weaker brethren. The only question is how.

II. The Travesty of the Duty.—Unfortunately the main history of the colonization of the world, so far as governments are concerned, has been a travesty of the law of service. It has been for the most part for all nations, at least down to the present generation, an almost unbroken record of wrong, violence, duplicity, greed, avarice, murder, rapine, theft. There have been degrees of wrong-doing and more or less cloaking of the wrong with legal forms and high-sounding phrases, but even Great Britain, on the whole the best great colonizing country of the world, has until very recently ruled India mainly for England's good. And this is none the less true, tho India has been more prosperous under British rule than she could have been under her own. Doubtless, as we shall see, God has brought and is to bring vast good out of Europe's colonizing and grasping of the world. He makes the wrath of man to praise Him. But it has been wrath and wrong and greed which has been the all but invariable rule in colonization. Little Holland "owns" 25,000,000 people in her East India possessions, and has regarded it almost purely as a source of revenue. The people have been worked under the "culture system" practically at enforced labor under the foreigner or rule of two-fifths of one per cent. of the people. Only very recently has this begun to change. Usually the Christian missionary has had to blush for the Christian governor and the Christian (?) soldier. "Will the white man be there?" has been too often the savage's first thought on being told of heaven, and the answer usually has prevented his desire to go there.

III. Opportunity. — Because governments have hitherto perverted the law of service into the rule of greed, it does not follow that the law is abrogated, nor should it blind us to the enormous opportunity for service now given to the great Christian races of the earth. Because other governments have abused the Filipinos it does not follow that the United

States has no duty to them except to leave them alone. What her duty is, is another question. The uncivilized portions of the earth belong to-day, as colonies, protectorates, or dependencies, to the civilized races. Grant that this has been accomplished through greed, the fact of vast opportunity still remains, and the nations are beginning to realize that they must serve. Prominent English officials have declared that the guiding principle in Anglo-Indian politics to-day must be what is for India's good.

ernment as rapidly as possible. In that Great Britain in the main has done this and France has not, many Frenchmen find the superiority of English colonies.

It is more important that the character and method of those who govern be just and right than what be the form of government.

Such power has continually led even Great Britain to wars and measures of self-aggrandizement, or to use her dependencies to give offices and opportunities to sons of her wealthy classes. These evils are to be abso-

COLONIES AND DEPENDENCIES

Nations.	Square Miles.	Population.
British Self-governing Colonies	7,467,122	16,256,867
India	1,087,404	231,898,807
Anglo-Egypt and Sudan	1,350,000	11,734,000
Other British Colonies and Dependencies	2,757,647	101,075,320
Kongo (Belgian)	900,000	30,002,000
Dutch Colonies and Dependencies	782,863	36,122,785
Danish Colonies and Dependencies	86,634	120,890
French Colonies and Dependencies	4,089,076	53,412,340
German Colonies and Dependencies	1,027,820	13,508,000
Italian Colonies and Dependencies	188,000	850,000
Portuguese Colonies and Dependencies	809,952	9,158,952
Spanish Colonies and Dependencies	253,580	273,709
United States Dependencies	132,309	8,756,831
Total	20,932,407	513,170,501

This is approximately 41 per cent. of the total area of the world, and 32 per cent. of its population. That is, ten governments hold nearly one-third of the population of the world as colonies or dependencies. Of this vast area and population, 12,662,173 square miles and 360,964,994 people belong to colonies or dependencies of Great Britain; in other words 25 per cent. of the area of the globe and 22 per cent. of its population are in British colonies or dependencies. Twenty-three hundredths per cent. (.23 per cent.) of the area, and fifty-four hundredths per cent. (.54 per cent.) of the population belong to the United States. In other words, one-quarter of the area and over one-quarter of the population of the habitable world belong to Anglo-Saxon colonies or dependencies (chiefly of Great Britain). There can be no question that this spells both duty and opportunity in the plainest way.

IV. What is to be Done.—The discussion of the form of government for colonies or dependencies is too large for our space. Unquestionably the ideal is to develop self-gov-

lutely shunned. Justice first, and then the development of morals, education, public health, industry, commerce (perhaps in this order) are to be the aim. Wisely or not, the United States has acquired dependencies. Her opportunity is large, but it must be recognized only as an opportunity to serve. We may rejoice that thus far she has done so much in the Philippines and Porto Rico for education, health, and industry. (See "Enc. Soc. Ref.," pp. 568, 892, and 927.)

V. Subjects for Study.

What the United States' possession of the Philippine Islands at the present time means to the world. (See "Expansion" by Josiah Strong.)

What the United States has done in Porto Rico and the Philippine Islands. ("Enc. Soc. Ref.," pp. 892 and 927.)

VI. Subjects for Discussion.

What should the United States do in Cuba? ("Enc. Soc. Ref.," p. 343.)

Has England's occupation of India been for India's good? ("Enc. Soc. Ref.," p. 603.)

International Arbitration

I. Scripture Basis.—The ideal of universal peace and the abolition of war is presented in many of the Bible's most beautiful prophecies. (See Isaiah 2 : 4; 9 : 5–7; 11 : 6–9; Hosea 2 : 18; Rev. 21 : 24.) The New Testament does not formally address governments or command measures, but it lays down the principles of Him who came to preach peace "to them that were afar off" (Eph. 2 : 17), of which international arbitration can be, in its field, the only Christian application.

II. What Has Been Done.—Little over a hundred years ago, practically nothing had been done for international arbitration. (See "Enc. Soc. Ref.," p. 641.) After the United States led the way in 1794, thirty international controversies were settled by arbitration up to 1850; and between 1850 and 1900, over 190 such controversies were so settled. Not one decision was rejected. Recently great national and international peace congresses have been held, and a large agitation carried on for the abolition of war. The first formal Peace Congress of accredited representatives of the nations met at The Hague in 1899, and the second in 1907. A great permanent International Court of Arbitration has been established at The Hague, and already several important controversies have been settled by it. Many countries have entered into treaty agreements, stipulating for the reference of disputes to its arbitrament. Owing largely to the efforts of an English labor leader (see "Enc. Soc. Ref.," p. 332), a great Interparliamentary Union has been established with 2,500 members ("Enc. Soc. Ref.," p. 644) More than 60 arbitration treaties have been concluded. The foundation has been laid for a periodic Congress of Nations and a permanent High Court of Nations. The Red Cross is accepted by all nations. Switzerland, Belgium, Luxemburg, Norway, Honduras, the Suez Canal, and the Strait of Magellan have been neutralized.

The following is a synopsis of the "conventions" agreed to at the Second Hague Conference, abridged from an account by James Brown Scott, the technical delegate of the United States to the Conference, published by the Association for International Conciliation (Post Office Sub-Station 84, New York City). There were fourteen "conventions."

"The first is the convention for the pacific solution of international conflicts, the nature of which has been sufficiently explained.

"The second is the convention restricting the use of force for the recovery of contract debts. In commenting upon the convention President Roosevelt wisely and truly said that 'such a provision would have prevented much injustice and extortion in the past.' It is emphatically a peace measure, for the creditor renounces force and binds himself to submit his claims to arbitration.

"The third convention relates to the opening of hostilities and provides in Article I, that the contracting Powers recognize that hostilities between them should not commence without notice. This is to protect belligerents from surprize and bad faith.

"The fourth convention concerns the laws and customs of land warfare, a revision of the convention of 1899.

"The fifth convention attempts to regulate the rights and duties of neutral powers and of neutral persons in case of land warfare. Short but important, its guiding spirit is to render more certain the rights and duties of neutral powers in case of warfare upon land and regulate the situation of belligerent refugees in neutral territory.

"The sixth is the convention concerning enemy merchant-ships found in enemy ports or upon the high seas at the outbreak of hostilities.

"The seventh convention deals with the transformation of merchant ships into ships of war, and it must be said that the positive results of this convention are of little or no practical value.

"The eighth convention relates to the placing of submarine automatic mines of contact, a subject of present interest in which both belligerents and neutrals are deeply interested.

"The ninth convention forbids the bombardment by naval forces of undefended harbors, villages, towns, or buildings.

"The tenth convention adapted the principles of the Geneva convention of 1906 to maritime warfare. It is not necessary to describe this admirable document in detail. We are familiar with the Red Cross and its work and there exists absolute unanimity of opinion that the sick and wounded upon the battlefield or upon the high seas should be cared for irrespective of nationality. Humanity demands it and this demand has been carefully complied with.

"The eleventh convention relates to certain restrictions in the exercise of the right of capture in maritime war. It is a modest document, but is all that was saved from the wreck of the immunity of private property.

"The twelfth convention sought to establish an international court of prize, and there only remains the ratification of this convention by the contracting powers in order to call into being this great and beneficent institution.

"The thirteenth convention concerns and seeks to regulate the rights and duties of neutral powers in case of maritime war.

"The fourteenth convention—in reality a declaration—is a reenactment of the declaration of 1899 forbidding the launching of projectiles and explosives from balloons."

III. What Remains to be Done.—To do away with war; to make governments practise what they preach; they have "learned to do good," they need to "cease to do evil." The United States refused to arbitrate with the Filipinos, and Great Britain with the Transvaal.

IV. Costs of War.—The costs of war are direct and indirect, the latter is usually by far the greatest. The following estimates have been made of the costs of recent wars:

Wars.	Cost.	Loss of Life.
England-France, 1793–1815	$6,250,000,000	1,900,000
Crimean War, 1854–1856	1,525,000,000	485,000
United States Civil War, 1861–1865	3,700,000,000	656,000
Franco-German, 1870–1871	1,580,000,000	290,000
Russo-Turkish, 1876–1877	950,000,000	180,000
United States Spanish War, 1898	165,000,000	2,910
Boer War, 1900–1901	1,000,100,000	90,898
Russo-Japanese War, 1904–1905	2,250,000,000	555,900

It is affirmed by pamphlets of the American Peace Society that probably $15,000,000,000 have been sacrificed in wars since the beginning of authentic history, and more than $14,000,000 during the nineteenth century.

The armed peace of Europe has cost at least $111,000,000,000 in the last thirty-seven years.

"The United States spends 67½ per cent. of its national revenue (exclusive of postal receipts) for wars, past and prospective."—Congressman Tawney.

"One big cannon shot costs $1,700 (including deterioration of weapon)."—Bloch. More than a workingman usually earns in three years, as much as many female school-teachers in four years.

One *Dreadnought* costs $10,000,000, two-thirds the valuation of the grounds and buildings in all the colleges or universities in Ohio or Massachusetts. In ten or fourteen years it is good only for the scrap-pile.

The total cost of maintaining the armies and navies of the world at the present time, according to a speech of the British Prime Minister in July, 1908, is £400,000,000 (nearly $2,000,000,000), and this does not include the enormous interest paid on war debts.

In ten years the expenditure on the British army has advanced from 18,000,000 to nearly 30,000,000 pounds sterling, and for the British navy from 22,000,000 pounds to nearly 32,000,000, an aggregate advance of nearly 50 per cent. in a decade largely interested in talking about peace.

In ten years the appropriations of the United States for her army have increased from $23,193,392 in 1899 to $95,382,247 in 1909. Naval appropriations have increased from $56,098,783 in 1899 to $122,662,485, an aggregate advance of over 100 per cent. This does not include appropriations for pensions, forts and fortifications, or State expenditures for militia.

V. Subjects for Study.

The Hague Conference. ("Enc. Soc. Ref.," pp. 642–643.)

The Interparliamentary Union. ("Enc. Soc. Ref.," p. 644.)

The Cost of Armies. ("Enc. Soc. Ref.," pp. 766–767.)

VI. Subjects for Discussion.

Is disarmament in Europe practicable at present?

Was the sending of our American fleet around the world a wise thing? (For what it cost to do so five hundred school-houses could have been built, costing $20,000 each.)

The Church and Peace

I. Scripture Basis.—"Blessed are the peacemakers" (Matt. 5 : 9); "Peace on earth" (Luke 2 : 14); "He came to preach to them that were far off" (Eph. 2 : 17). The new Testament's teachings of peace are among its more striking and important characteristics. The Church was, in a very real sense, the world's first International. When they had once understood the teaching that in Christ there was "neither Jew nor Gentile" the early Church, to a large extent, practised the precepts of universal brotherhood, and this became one of the characteristics of the early Christians. The early converts were of all races, first in Jerusalem and later, through the preachings of "the apostle to the nations," throughout the Roman Empire. Rome seems early to have feared Christianity because it was not a racial religion but interracial. Such a religion could conquer Rome, as it did. (See Acts 2 : 5–11; 28 : 30.)

II. The Early Church.—Many of the early Christians refused to go to war or to law. Tertullian called Christians "Priests of peace." He said that if others love their friends Christians alone loved their enemies. Origen said (185–244 A.D.), "The angels wonder that peace is come through Jesus to earth, for it is a place ridden with wars. We have been made sons of peace through Jesus." St. Augustine declared that "not to keep peace is to spurn Christ." Martin said to Julian, "I am a Christian, therefore I can not fight."

III. The Medieval Church.—With few exceptions what was done for peace in the dark period of the middle ages was done by the Church. Catholic bishops and popes, with whatever evil they must be credited, often prevented violence and strife. The Church was the one sanctuary men most feared to violate. The monasteries and convents, corrupted later, were long the only asylums of peace. "The Peace of God" was a medieval arrangement by which men agreed to abstain from murder from Thursday evening to Monday morning. (See "Enc. Soc. Ref.," p. 207.) Many friars traveled preaching peace. In the fourteenth century, bands of pilgrims went from country to country preaching Christian peace. (See "Enc. Soc. Ref.," pp. 206–207.)

IV. Modern Times.—Bacon said: "I am of opinion that except you bray Christianity in a mortar and mold it into a new paste there is no possibility of a holy war." Luther said, "Cannons and firearms are cruel and damnable machines. I believe them to have been the direct suggestion of the devil." Erasmus said, "If there is, in the affairs of mortal men, any one thing which it is proper to explode and incumbent upon every man by every lawful means to avoid, to deprecate, and to oppose, that one thing is, doubtless, war." Wyckliff said: "It were better for men to be butchers of beasts than butchers of men." The labors and utterances of William Penn and the Friends in behalf of peace are well known. More recently many of the world's greatest workers for peace have labored, like Channing and Tolstoy, from the standpoint of Christianity.

V. What the Church has Not Done.—The Church has often in its individual members and sometimes as an institution approved and even practised war. In the middle ages it preached and often led in the Crusades, and in wars of persecution as against the Albigenses. Its sins of omission in failing to protest against war and violence and oppression are too long to be catalogued.

VI. What Christians Can Do.

They can correspond with the American Peace Society (31 Beacon St., Boston, Mass.), and obtain information which will help them to aid wisely and make their efforts tell.

VII. Subjects for Study.

(1) The attitude of the Early Church. (See "Enc. Soc. Ref.," pp. 206–213.)

(2) William Penn. (See any encyclopedia.)

(3) The American Peace Society. (Address the Secretary, 31 Beacon St., Boston, Mass., for information.)

VIII. Subjects for Discussion.

1. Did the Crusades do more harm than good?

2. Should Christians ever go to war?

3. Is war ever necessary?

LITERATURE.

(*On Peace and Arbitration.*)

Jean de Bloch, "The Future of War"; R. L. Bridgman, "World Organization"; William Channing, "Discourses on War"; Andrew Carnegie, "A League of Peace"; Dodge, "War Inconsistent with the Religion of Jesus Christ"; Edwin D. Mead, "Organize the World"; Charles Sumner, "Discourses on War"; Baroness von Suttner, "Lay Down Your Arms"; B. F. Trueblood, "The Federation of the World."

(*On Colonies and Dependencies.*)

Poultney Bigelow, "The Children of the Nation"; Paul S. Reinsch, "Colonial Government"; A. H. Snow, "The Administration of Dependencies"; Josiah Strong, "Expansion."

THE BOOK

PAUL'S FIRST VISIT TO EUROPE

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From Antioch to Philippi (Acts 15 : 36, 16 : 15). Paul did not originate the missionary idea in the sense that no one before him had thought of religion as a world-wide factor in human life, and the best religion (the absolute, final religion) as the ideal for every human being. Jewish proselyting activity indicates that such a conception had found acceptance before Christianity appeared. Yet Paul's work as a missionary was epoch-making through its results and influence. His success on the first journey (limited altogether to Asiatic territory) naturally led to a larger enterprise involving an attack on the much broader and sturdier civilization of the Greek-speaking world. Accordingly, in the carrying out of his plan the author of Acts, after inserting an account of the recognition and authorization of the work among the Gentiles (ch. 15 : 1–35), proceeds to trace the great missionary's course into and through Europe.

The Parting of Paul and Barnabas (15:36–41). The second missionary journey is presented as a natural outgrowth of the first. Paul, with characteristic heart interest in those whom he had led to Christ, proposed that his companion and he should visit their converts and "see how they fare." But the question arose as to who should accompany them on this errand. And on Barnabas' proposing to take John Mark, his kinsman, with him, an acute difference developed between the two leaders. What the merits of the case might be, is now immaterial. Differences of this sort can be justified only upon the ground that principles of primary importance are at stake. If the case as between Paul and Barnabas was one of mere personal viewpoint or of detail, it can only be deprecated. But, whatever the original form of the controversy, two or three things developed out of it under the guidance of an overruling Mind.

(1) The force of the mission was doubled and the field was subdivided. Barnabas and Mark turned toward Cyprus, where the former was in all probability well affiliated. Paul took with him in place of Barnabas, Silas, a man who had already won the confidence of the Jerusalem leaders (5 : 22), and been entrusted with an important commission. If we identify this Silas, as we have a right to do, with the Silas (Sylvanus) of 2 Cor. 1 : 19; 1 Thess. 1 : 1, 2; and 1 Pet. 5 : 12, we come in touch with one who maintained a position of leadership through a period extending to the end of the apostle's career at Rome ("Babylon" in the Epistle of Peter).

(2) The dissension between Paul and Barnabas was not of long duration. Barnabas, to be sure, does not again figure in the story of the Acts. According to tradition, he remained in Cyprus until his death. But Paul did not hesitate to speak of him in terms implying expectations of strength and constancy (Gal. 2 : 13). Neither was the rupture with Mark permanent. During his imprisonment Paul had occasion to mention him with high approval (Col. 4 : 10, 11; Phil. 2 : 4; 2 Tim. 4 : 11). In the Epistle to the Colossians he even alludes to the relation of Mark and Barnabas as if it ought to increase the readiness of the readers to receive Mark.

The Circumcision of Timothy (16 : 1–5). Silas' company and assistance did not prevent Paul from enlisting and making use of others. At Lystra his keen eye discerned the possibilities for Christian service of the young man Timothy, ideally trained and equipped for the Gentile mission. His father was a Greek, his mother a Jewess. According to the Gentile custom, the son followed after the father. Timothy had not been circumcised. "On account of the Jews in those regions," Paul, as he had a right to do (Gen. 17 : 23), circumcised him. The affair has been pronounced unhistorical because contrary to Paul's attitude toward the ceremonial law. How could he, who would not tolerate the circumcision of Titus, himself perform the rite on Timothy? This view, however, ignores the principles involved. Paul was neither opposed to circumcision as such, nor did he circumcise Timothy because he thought it necessary for the young man's personal salvation. To him "circumcision was nothing and uncircumcision was nothing, but the

keeping of the commandment of God." When the freedom of the Gentile was challenged, circumcision became the test of a principle that must be vindicated. But when the kingdom of Christ was to be advanced among a people accustomed to look upon circumcision as a sign of race loyalty, and when its omission would endanger or diminish the usefulness of a Christian worker, the rite became a means of grace to be freely used.

The Man of Macedonia (16 : 6–10). Until his arrival at Troas Paul does not seem to have it in his plan to cross over to Europe. It is at this point that through the means of a night vision the idea came to him. Much conjecture has been lavished on the answers to the questions, What is meant by "vision" in this instance? Who was "the man of Macedonia"? The expression "vision of the night" is characteristic of Luke, and the theories on the one hand that it represents in a symbolical way the eagerness of the Macedonians for the message of salvation, and on the other that it was a preternatural occurrence, are not warranted. The plain and *prima facie* meaning of the phrase is that the apostle had a dream in which the need of the gospel in Macedonia was brought to him by the figure of a man whom he somehow recognized as a native of the province. Further than this it is impossible to go into the attempt to identify details. Professor Ramsay's theory that "the man of Macedonia" was Luke is interesting, but very precarious. It is all but certain, however, that Luke joined the missionaries at this point. For it is here that the noteworthy series of passages begins in which the narrative is given in the first person plural (the "we passages"), and we may be sure that in these passages we have the testimony of an eye-witness to Paul's ministry.

The Conversion of Lydia (16 : 11–15). The first incident on European soil recorded of Paul's ministry is the conversion of a woman of considerable enterprise and estate. From her native place (Thyatira in Lydia) she was named Lydia, and carried on an industry in purple dyeing, an industry for which Thyatira was quite noted. The two English versions of v. 13 faithfully represent the possible ways of rendering the original for "place of prayer." At least there is a considerable plausibility in the translation "on the Sabbath day we went . . . where prayer was wont to be made"; but there is stronger reason for believing that the word *proseuche* is the name of a house devoted to religious service, but less officially and formally than the synagog. The prominence of the female sex in this incident may be taken as illustrating the subsequent development of the apparently larger aptitude on the part of women to enter into formal relations with the Christian Church. At all events Lydia was able to give substantial support to the cause she espoused and to the missionaries under whose influence she was brought into the Church.

The Philippian Jailer (16 : 16–40). The story proceeds, not consecutively with an annalistic enumeration of meetings and statistical accounts of conversions, but upon a selective principle as a pictorial representation of outstanding incidents. And first comes the case of the maid with a spirit of divination ("python") who in some mysterious way (some at the present day would call it "telepathy") became impressed with the preeminently moral and divine quality of the missionaries' work. How Paul endured her annoying interference for many days, how he cured her of her derangement, how those who were making gain of her case, to avenge themselves, resorted to personal violence, and by misrepresentations enlisted even the magistrates of the city in their cause,—all this is told in simple and interesting words.

The affair, however, culminates in the earthquake and the conversion of the jailer to whose care untried the missionaries were given to be kept in prison. The whole passage is singularly illumined by the knowledge of the fact that Philippi, a city founded by Philip of Macedon, had become, with the decisive battle in its neighborhood, which helped Augustus to the imperial purple, a Roman colony, *i.e.*, a community whose citizens were constructively Roman citizens and under pure Roman law. It was governed by two men (as was Rome), who, however, here were called the *Duoviri*. The charge brought against the missionaries was that of violating a provision of the Roman law (introducing a *religio illicita*); and it was to the privileges of the Roman law that Paul appealed when respect and obedience to the law became possible with the cessation of the day's excitement and mob-rule.

The question of the jailer, "What must I do to be saved?" and Paul's answer to it appear somewhat out of keeping with what one would expect at Philippi of a Gentile. But if

we assume that the account is a condensed and accommodated report of a transaction which included an inquiry on the part of the astonished jailer and a more or less detailed explanation by the apostle of the fundamentals of Christianity, and that the phraseology before us represents the final state of it, there is nothing in it which may not be easily understood.

Thessalonica (17 : 1–10). As there were probably no synagogs at Amphipolis and Apollonia, the missionaries proceeded rapidly on to Thessalonica. This was the capital of "Macedonia," or northern Greece, and a flourishing commercial city. Situated on the sea at the head of the Gulf of Thermæ, it survives to the present day as the second city in importance in European Turkey, with a population of 150,000. At the time of the Apostle's visit, it had a colony of Jews, but evidently a small one, since it was possest of only one synagog. In this synagog, according to his habit, Paul—to use a modern phrase—"opened his campaign." The conditions were favorable. The synagog had already served as the rallying-point and center of interest in the religion of the Jews. "Devout Greeks" in "a great multitude," and "of the chief women not a few" were brought to the knowledge of Christ. Perhaps the very fact that the Gentiles about them were good subjects for proselyting, created in the hearts of the Jews resentment against Paul, whose gospel from their point of view was so thoroughly radical. With the aid of a crowd of idlers ("vile fellows of the rabble," "market loungers"), they created a riot, the result of which was personal violence on Jason, probably a Jew (Joshua, see 2 Macc. 1 : 7), the apostle's host, and the ultimate spiriting away of Paul himself. But the real outcome was the birth of a live church in the city, which the apostle always cherished as one of the most valuable fruits of his labors (cf. 1 Thess. 2 : 17–20). It is in this connection that the author of Acts incidentally gives token of having been an eye-witness of the labors of Paul. He uses the word *politarch* (literally "burgomaster") of the magistrates of the city. It is a term unknown to the classical authors, but proves to be the very name given them by its occurrence in local inscriptions.

Berea (17 : 11–15). Berea was located forty miles from Thessalonica and "beautifully situated at the edge of the mountains, where they rose from the plain which stretched away twenty-five miles to the sea." It was a city of importance, and like Thessalonica had a colony of Jews. But by one of those peculiar yet not infrequent developments in social life, its Jews were genial and open minded ("nobler"). The church planted among them does not seem to have been characterized by any such features as those which brought the Philippian and Thessalonian churches into the circle of Paul's correspondence.

Athens: Paul in the Agora (17 : 16–22). From Macedonia Paul was led by his friends to Athens, reckoned at the time as the chief city of Achaia. The most conspicuous thing in this city was the profusion of works of sculpture. According to Pausanius, there were more statues in Athens than living human beings. To Paul's eye these were nothing more than "idols." His intense spiritual monotheism could not but be offended by them. Neither was he the man to keep silent on such a subject. His opportunity for speaking came in the synagog and in the Agora. In the synagog naturally his audience was of the same mind as himself. The Agora served in Athens the double purpose, first, of a modern newspaper, for it was here that the citizens gathered together at certain hours of the day to hear and discuss the news, and second, that of a public meeting-place, where philosophers from the days of Socrates onward, and political leaders at all times, found their audiences and propagated their pet ideas. It was here that Paul first came in touch with the Stoics and Epicureans. These were professional philosophers with definitely recognized distinctive ideas, and a well-known terminology. Paul's preaching must have appeared to them an unintelligible farrago. He was "a babbler," literally a picker-up of odds and ends, a half-educated man with a smattering of true notions. What they understood of his teaching did not promise much, but their inquisitiveness could be satisfied only by a full and systematic presentation (*epideixis*, rhetorician's "display") of his view. Hence the invitation to the Areopagus.

On the Areopagus (17 : 22–34). On Mars' Hill, Paul must not be understood as being placed on trial. His speech is not an apology, but a true sermon. As such it is characterized by the distinctives of his type. (1) He be-

gins with a succinct recognition of the intensely religious nature of his hearers. But the term he uses ("too superstitious" AV., "very religious," RV., literally "demon reverencing in the extreme") is one that does not necessarily commend or indorse the type of religiousness they display. (2) He then takes advantage of their desire to conciliate unknown deities ("an unknown god") pointing out this indefinite region of their religious thought as the place where they would find the only real and permanent satisfaction of their cravings. (3) He sketches (vs. 24–28) a natural theology, which he then makes serve as his basis of appeal just as to a Jewish audience he would have appealed to the Old Testament. (4) He claims that his ideas were not so strange as they might seem, since their own poets had uttered similar sentiments. (5) Having reached a solid platform through these approaches, he fulminates the distinctively Christian conceptions of sin, of God's love, of forgiveness through Christ, and of the resurrection from the dead.

At this point, the discourse is apparently broken off before reaching its natural termination. The question has been mooted whether Paul had failed at Athens. It is a gratuitous and irrelevant question. Measured by immediate outward results, it may have lacked in success—the kind of success secured at Thessalonica and Corinth. But Paul's ideas of success, like those of the Athenian Demosthenes, were not limited to immediate spectacular results. The kind of success for which alone Paul cared came to him richly and abundantly, tho perhaps not immediately.

THE GOSPEL OF THE BLOOD OF CHRIST

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It might be said to the modern minister, "You do not speak as often as ministers of other days of 'the blood of Christ.' Do you believe in the atonement? If so, why do you not use as frequently as men used in other days, this impressive figure of speech?"

The answer might well be, "Because the blood of Christ is a symbol. And it was used first to a people much more accustomed to symbols than we, and with a different background in history and experience for the interpretation of that symbol. It belongs to those things which the Epistle to the Hebrews (10 : 1) says to us are given by the Law as a shadow of good things, and not the very image or reality of the things themselves; and concerning which it lays down the principle that when the shadow becomes elusive or confusing as shadows do, it is safer to discover the reality than trust too much to the dim, wavering outlines of the shadow. And the blood is the life, as the Bible teaches us. And the blood of Christ is a symbol of the life of God imparted in self-sacrificing love."

If we are perfectly sure that we know what the blood of Christ means, let us talk about the blood of Christ. But if we are not sure that we know we shall always be safe in using that for which the blood is a symbol. And we may say either, "The blood of Jesus Christ his Son cleanseth us from all sin," or we may say the same thing in another way, "The love of God, which exprest its very heart and life in the gift of Jesus Christ, cleanseth us from all sin."

Do we believe in atonement? Indeed we do. We believe in the at-one-ment of God and man through the gift of God's very self in the sacrifice of Christ; not for the payment of a debt, not for the transfer of a penalty, but for the imparting of the life of God to those who come to Him through faith in that divinest revelation of a sacrificial God, in whose eternal nature all human sacrifice for love's sake finds its first and perfect prototype.

In no part of the Bible have we more need of care lest we interpret Oriental imagery with an Occidental mind than in the bold figures in which the apostles speak of the blood of Christ. The blood of Jesus appears in Scripture as a symbol of the love of God in its redemptive power. Where John says, "The blood of Jesus Christ his Son cleanseth us from all sin," he is paraphrasing his context in which he tells us that the love of God, manifest in the sacrifice of Christ, cleanseth us from sin. Certainly we, with our prosaic and matter-of-fact minds, should use self-restraint in the use of figures of this character, and in no wise exceed them, for it is not

certain that we can put ourselves in a position quite to appreciate the significance which they had to Orientals.

For instance, there is no place in Scripture where we are said to be "washed in the blood of Christ," nor was there in all the gory ritual of Judaism any washing of the bodies of people in sacrificial blood. The priest sprinkled the book and the people; but a vat of blood in which men were plunged was as unknown to the Jews as to us, and would have been almost as revolting. There is, to be sure, a verse in Revelation where the similarity of a verb has caused a mistranslation, and He who "loosed us from our sins" is said to have "washed us from our sins in his own blood" (Rev. 1 : 5). And there is one passage in the same book where the vivid imagery depicts those who have come up through great tribulation, bloody and trampled and stained from the arena where they had met martyrdom, as having "washed their robes, and made them white in the blood of the Lamb," their sacrifices becoming glorious in their fellowship with His. This is a very different figure from that of our modern hymns. It is not certain that we can defend on the ground of good taste, as we certainly can not on Scriptural grounds, the singing to a jig-tune of such words as:

"Wash me in the blood of the Lamb, of the Lamb,
And I shall be whiter than snow,"

nor even the time-honored hymn of Cowper,

"There is a fountain, filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

It is true the prophet Isaiah said, "Tho your sins be as scarlet, they shall be white as snow" (Is. 1 : 18), and the very late prophecy, Zech. 13 : 1, speaks of a "fountain opened in the house of David for sin," but it is certain that these figures did not suggest blood, but water, to the Jews to whom they were addrest. We run great risk when we mix the metaphors of Scripture. They are quite as striking as we Occidentals can understand; we have no need to intensify them. And we are pretty sure to wrest the meaning if we attempt to combine them into a Messianic mosaic.

It is not said of any Christian that he is washed in the blood of Christ. It is not said of all Christians, but only of the martyrs, that they have washed their robes in His blood. And that washing is not for a cleansing from sin, but the glorifying of their martyrdom. Their robes, torn by beasts, trampled in the sand of the arena, do not shame them as they stand in heaven, for the fellowship of Christ's own sacrifice glorifies every stain and rent.

There are other passages which say that we are "redeemed by the blood of Christ," or that we are "made nigh by the blood of Christ," or that we are "justified by his blood," and these are sufficiently striking and abundant to meet all our needs for bold figures of speech. It is not best that we undertake to reenforce or overemphasize or combine them. They are adequate even for Oriental minds.

We are safe in using the words of Scripture concerning the death of Christ. Even in these we should endeavor to discern how far the apostles were endeavoring to adapt their gospel to minds that possest as molds for their thought the ritual of Judaism. We certainly are not justified in mixing the metaphors of Scripture, and we have no occasion to endeavor to intensify them.

Paul tells us that "We have redemption through his blood," and adds that this revelation abounds in "every kind of wisdom and common sense" (Eph. 1 : 8). The two words are not synonymous. The first is used often of God, not exclusively, but characteristically. The second is never used of God, and sometimes suffers contrast with the other, being distinctly human, limited, and practical. Even to this moderate and fallible judgment the gospel of the blood of Christ commends itself. We must be exceedingly careful, then, that we do not attempt to compass the whole of the divine wisdom in our interpretations; and that such attempts as we make to adapt the truth of the at-one-ment to human understanding are such that they contradict no principle of human justice, awaken no revolting suggestion, nor undertake the doubtful expedient of assuming that a transfer of guilt unthinkable in human justice can possibly be right with God.

SERMONIC LITERATURE

THE "SEED CORN" OF THE WORLD

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The field is the world; the good seed are the children of the kingdom.—Matt. 13 : 38.

THE kingdom of our Lord Jesus Christ is world-wide in its aims. The missionary spirit is the secret of its success. Only those possest of these aims and of this spirit are efficient in extending that kingdom. These are the three great propositions embraced in this text. The universality of our Lord's kingdom was not an afterthought. It was fundamental. Long before He gave that commission with His last words to go into all the world and preach His gospel, He announced more than once, "The field is the world." His life journey was never extended, in reality, beyond His native land, except when in infancy He was borne to Egypt for protection against the murderous hand of Herod; and yet our Christ was ever seeing beyond the confines of His own country. His ministry was spent for the most part in "Galilee of the Gentiles," where He was brought in contact with the representatives of the different nations of the world, passing through the gateway where sat the publicans at the receipt of customs. There on its western shore, near Tyre and Sidon, He spoke the words that not only gave life to the Syrophenician woman's child, but planted the truth in the coasts of Tyre and Sidon; and yonder on the east He spoke to the Roman centurion words that not only healed His servant, but helped to win the Gentile to the faith.

His was the love that was ever looking beyond the borders. Samaria was the first to know and confess Him as "the Savior of the world"; and in Judea, that drank in His blood at Gethsemane and on Calvary, were gathered also the representatives of the world to gaze upon the dying Son of God—men from the three known continents of the earth, Europe, Asia, and Africa—while the inscription written on His cross was in the most widely spoken languages of the world. Asia no more furnished the cross and the scene of the crucifixion than Africa furnished the cross-bearer and Europe the executioners, that the Son of Man might be known to all the world to be what the Roman centurion declared Him, "This man was the Son of God."

Christ's love was so large that it reached all humanity and slowly infused into the very apostles some of His spirit. And when He took from the receipt of the customs there in Capernaum one who was to be His apostle, one that had been brought in contact with the different nations that came to pay tribute there, He was indicating part of the world-wide mission of the apostles to gather tribute from all the world for the Son of God, as well as to extend to all the world the knowledge of our Lord. Thus right at the threshold of His ministry our Lord spoke of the kingdom of heaven, whose field was the world and which was to be coextensive with the world.

The mind of Christ grasped what the mind of no philosopher had ever had a conception of before, a religion that was to be world-wide. Plato declared it impossible to unite all the different tongues and nationalities in the worship of one god in a common religion, and that was properly the view of this philosopher who did not know the one God. Only a Christian brain has ever been large enough to conceive of a God great enough to save the world. Other nations have had to conceive of gods in fragments —mere ethnic deities born of the soil—creatures, not creators, and limited to the lands whence they sprang. But the conception of a God who might belong to all, because the Father of all nations of men who dwell on all the face of the earth, is distinctively a Christian conception. And when you teach the fatherhood of God by proclaiming the unity of God, who is the Father of us all, then you teach the unity of the race and the brotherhood of mankind, who owe their being to this one God, whose Son, our Elder Brother, has come to reveal Him to men.

And so when Christ stands before men He comes to enlarge our horizon. He comes to show us the utmost limits of humanity as the limits of our conception. He comes to make known unto us a mission that is as world-wide and far-reaching as the race;

and He steadily announces Himself the Good Shepherd who not only lays down His life for His sheep, but that He has other sheep which are not of this fold. Steadily, and in the very shadow of the cross, He proclaimed that "wheresoever in all the world this gospel shall be preached, this, that this woman hath done shall be spoken of for a memorial of her," "and I, if I be lifted up, will draw all men unto me." As He ascends to His very throne He describes Himself as the great judge, "with all nations before him," presiding over the destinies of the world, separating the good from the bad, the wicked from the righteous; and as He is about to take His rightful scepter, His last words are a commission to go to every creature in all the world and give to them this gospel of His love. This is Christianity. And if it were less than this, we could not accept it. If that sun yonder does not illumine and warm all the earth, it is not the center of our system. If there is a place where its warmth does not reach; if there are tides which its power does not move; if there is a place in all the world unillumined by it or where its mighty influence does not go, it is not the center of our system.

Jesus Christ challenges the faith of the world because He is the Son of Man. He could not be the Son of God if He were not the Son of Man. If there were the slightest fragments of this race that He ignored, or for whom His instructions were not intended, or for whom He did not suffer, then He is not the Savior of mankind. He that comes as the Sun of Righteousness comes with healing in His wings for all the nations of the earth, and He who comes announcing His mighty program comes announcing Himself as the world's one hope and Redeemer and Savior. The universality of His claim is fundamental. He stakes everything upon it. And in so doing He has broadened the minds of His disciples and taught us to believe that this religion which He has promulgated and which He has lived, which springs from His open sepulcher, is intended to be universal. We are awakened to the fact that, if it were not universal in its purposes and in its aims, we would and must reject it.

The mind of man has been so broadened by the teachings of our Savior that we can not entertain with any measure of favor any less than a world-wide conception of the mission of our faith. It is world-wide in its aims. Its mission is to humanity, "the field is the world." Wherever hearts ache, wherever minds are in perplexity, wherever there are those who sit in darkness and in the desolate places of the earth, unto them is this light given, unto them is this truth to be made known.

This missionary spirit is the secret of the success of the kingdom. It is the great force which explains every detail of movement, every part of the wonderful activities of the kingdom of our Lord. Our Lord gave but one supreme command, and everything is embraced in that command; and the giving of that command was like touching the electric button that starts the great driving-wheel of the immense manufactory into operation, and in so doing starts every other wheel of that establishment. There is not a particle of power that the Church has that is not derived from this great central force of the Church, from this driving-wheel of the Church, any more than there is any power in the parts of any great manufacturing establishment that is not derived from the great driving-wheel which is the expression of its supreme energy and power. Nor does the Church receive power save from its great central force, the great commission of her Lord. You can take any department of Church work and life, and you trace back the motive power of it right there. This was what prompted the founding of seats of learning to fit men to obey this divine command. This was what brought into being your great publishing-houses in order to print the Word of God, that it might go into all lands. This accounts for the movements in your missionary societies to extend, through chosen agencies, the kingdom of God in all the world. This accounts for the movement known as your Church Extension Society, the erection of houses of worship in the different parts of the world where God's people may be gathered together; and this, too, accounts even for your great revivals of religion. No one is ever capable of winning a soul to Christ until he gets the conception that the gospel he preaches is able to save the race. This is what is meant by the fulness of the gospel of the Son of God.

A fragment of the gospel will not save men. You need the whole gospel in all its might, its wealth of power and purpose, to save a single soul. It takes all the warmth

of yonder sun to ripen a single cherry, and the power that will ripen a single cherry will ripen all the fruit of the world. It takes all the power of the gospel to save a single soul, and the power of the gospel that will save a single soul will save the race; but it is not until you get that conception of the gospel that you have gospel enough to save a single man. Therefore our blest Lord, before He took His departure, gave a commission that was comprehensive of the salvation of every man. He fixt the eyes of His apostles upon the last man on the face of the earth, and said, "See that man. Take the gospel to him unto the ends of the earth"; and broadening the view of His apostles thus they saw between themselves and that last man every other man; they saw their own children and countrymen, and they saw the world and every creature, even unto the ends of the earth. They saw between them and Him Jerusalem and Judea and Samaria, and all the intervening nations. This was what our Savior meant when He gave that commission. Out of that supreme command comes the ultimate triumph of the Son of God. It was this sublime conception that enlarged the brain of His disciples and gave them breadth and strength and symmetry of purpose and tireless energy as they went forth to obey that sublime command. And wherever in the history of the Church the Church has lost sight of that command, it has become dwarfed and shriveled and unworthy of its Lord. It is like the fruit yonder on the bough that gets only a little of sunlight, gets only a small portion of the life current that comes sweeping up through the mighty trunk and out through the branches. There it hangs because of its scanty life, unfed and meager, withered, dwarfed; but when the full tide of life is in it, then it is ripe and luscious and "has its seed within itself" and can propagate itself on the earth.

Lord Macaulay raised the interesting question once as to how it was to be accounted for that, when Protestantism apparently had all Europe in its hold; when France was far more Protestant than it was papal; and when even Italy was very largely Protestant, and there promised to be a perfect dominion of this new faith in all Europe, a strange paralysis seemed to seize the Protestant movement and it began to lose power, until finally within fifty years after Luther's death a line was drawn separating certain nations known as papal from certain nations known as Protestant, and that this line has not materially changed in the intervening centuries. And the explanation, as you come to discover it and analyze it, is simply found here: Protestantism never took in the broad view of Christianity as a world-wide mission. The Church of England became simply the Church of England, the Church of Prussia simply the Church of Prussia, and so only national, and there was no conception in either case of the Church of God, whose field was the world. And hundreds of years passed and these great Protestant churches sent out no missionaries, and they never recognized the sublimity of their mission; never saw that last man in order to widen their view. In the mean time papal Rome, alarmed, began to be concerned for her territory and her glory, and there rose up mighty spirits, full of the love of God and humanity, men like Francis Xavier, whose mission was a world-wide mission, who bore upon their hearts all humanity; and it was this that quickened the pulse of the papal Church and not only saved the papal States, but added other countries to the empire of the papal Church. The era of Protestant world-wide missions is a very brief one. But it has come, this full tide of life, and gone into the hearts of Protestant nations, and now we see them the dominant nations of the world to-day, holding the world's purse and the world's scepter in their hands, and they will do so as long as they are alive to the claims of this gospel of the Son of God.

This is the secret of the Church's power; this is the explanation of her success in the world—this recognized obligation to give the gospel to all the world; and when this is lacking in the Church, when the heart does not send out its life current to the several extremities, then the whole organism is weak, there is no power in it. The Church is then in danger of death from heart failure. It is this healthy activity of the heart that makes the mighty Church of the living God. It is the love of humanity inspired by the love of God that makes the mighty force of God's Church in the world.

Only those who are possest of this missionary spirit can be used of God for the extension of His kingdom. "The good seed are the children of the kingdom." God's tools are men. God's agencies by means of which

He extends His work are men possest of His Spirit, who have caught His thought and who are responsive to the divine command. It is only the ripe life of a Christian that can develop that form of power and energy that is self-propagating. It is the ripened believer, one possest of the whole gospel, who is able to share this gospel with the world. Theodore Parker once remarked of Adoniram Judson that if all that had been expended for Christian missions had accomplished nothing else but produce this one character it would have been well worth the expenditure.

Where else do you find a character like Judson's with a horizon as broad as his, a heart as pure and motives as elevated, a life as self-sacrificing? Where do such men grow? Are they found in heathen lands? They are not the product of paganism or of atheism; agnosticism and unbelief can not produce them. They are "children of the kingdom." Such a man represents the fulness of love of one who has been much with Jesus and learned of Him. And that is what the gospel has ever more been doing—both saving and ripening men!

God incarnates truth before it avails anything. Simply revealed and written truth God does not recognize as His final agency. He puts it into a man, buries it in his heart, fires his brain with it, and energizes him until the man becomes the truth. He speaks the truth because he is the truth. You can not separate between Paul and Christ. "For me to live is Christ." This was "the power that was working within" him. This explains all the marvelous energy of that tireless life. The good seed are always the children of the kingdom. And it is these in whom God incarnates the truth, by means of whom the world is brought home to God. That is the explanation of every true missionary life. It is not so much what the man says, it is what the man is. It is not the word spoken by the lips; it is the word as it is incarnated in his life that makes it mighty. "The good seed are the children of the kingdom." What mean these university settlements of our day? Why is it that men in our great cities see there is nothing comparable to a good light in a dark place—a wholesome example in a part of the city otherwise filled with the very odors of debauchery and death? It is that the good seed are the children of the kingdom. And this has been the history in all the periods of all the world's development and growth. Look at St. Patrick in Ireland, glowing with the truth until he became an evangel to Scotland and Europe. See the mighty missionary love controlling the lives of Livingstone in Central Africa and Morrison in remote China. Witness the embodiment of this love in such a noble character as Neesima, that remarkable Japanese youth, who, incarnating this truth in his life, went back to Japan to live for Christ until his life became the corner-stone of a great institution and of a marvelous religious movement. This is what makes life so significant and so helpful—a life incarnating truth.

This is the message of our Lord to-day: "The field is the world. The good seed are the children of the kingdom." And whenever I see a rounded life, symmetrically growing up into the completeness of my Lord's life, I see there a son of the kingdom, broad in sympathy, full of mighty purpose, seeking to achieve, and thus becoming a conqueror. The early Church used to boast that they could claim more heroines than the Roman Empire could claim heroes. Doubtless it was true, and this was the secret of it; they were lives that were divinely filled, and by virtue of that power they were strong to endure, bold to witness, and the words which they spoke were words glowing with the truth of God.

And so to-day in the providence of God there are good seed bringing forth fruit thirty-fold, sixty-fold, and a hundred-fold; more than supplying the wasted seed that has fallen by the wayside and on stony ground and amid the thorns; having life in themselves and the power to produce fruit, the fruit that buds into everlasting life. This is the message which is so inspiring as we read it in God's word. God still incarnates His truth. God to-day has His apostles of truth no less than when He called Barnabas from his home and sent Saul of Tarsus on his mission of love. The seed of the kingdom, having life in itself, is able to propagate its way on the earth. Let our horizon be broadened by the vision of a world-wide gospel, and let us never be contented with a mere fragment of the gospel, able simply to save a nation or a tongue, but let us have the whole gospel, able to save the world, that last man, and in saving him to save all the kingdoms of the earth.

ENEMIES OF THE REPUBLIC

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An enemy hath done this.—Matt. 13 : 28.

This text asks us to think about the friends and enemies of the republic. Surely we ought to know our friends, since they bring us gifts; and we should know our enemies, because they come to plunder and spoil us. Unfortunately it is not always easy to distinguish between these forms of merit and demerit. Jesus urged the closest scrutiny of possible enemies when He spake of wolves that wear sheep's clothing, nor do we always recognize our friends since God's sweetest angel, the angel of sorrow, often conceals her beautiful face behind a dark mask. Of course, when long time hath passed, all disguises fall away, and the enemy stands forth, fully revealed. In retrospect we see that war ruined Carthage, for every wave was tipped with fire. We know that pleasure and passion ruined Babylon, sending decay to the heart of the people, like rottenness to the heart of an apple. We know that the avarice of enemies ruined Athens, peeling off the thick crust of marble from her Parthenon. To-day we perceive that unjust taxation is destroying Macedonia and Armenia, for when the peasant has scratched the ground with a blunt stick, sown the grain for the birds to pick up, reaped the thin stalks with a rude sickle, a soldier stands by to spoil him of every other sheaf. Injustice is his enemy: misgovernment works havoc; unjust taxation spoils the poor; vice and immorality sweep over the land like black clouds. In the realms of the field we recognize the cyclone and the tornado that destroy the farmhouse, and we shrink from the flood that overflows the banks and floats the houses upon a muddy current; but in the realm of morals, people are less sure of the enemy that pillages the soul of its moral treasure.

First among the enemies of the republic let us mention this impossible quest for equality —an equality of talent, and of income and of gifts. The argument for collective ownership and equality of condition has never been better stated than in Mr. Bellamy's book on equality. Good workmen and bad workmen, wise workers and ignorant workers, are to have precisely the same income, in the shape of a weekly credit. In return for his work, each Saturday night the government puts the credit account in the bank. No workman can borrow nor go beyond that income. If any worker does not use his week's income, no credit is carried forward as a reward for his economy and thrift, but he starts anew every Monday and New Year's day with the same credit that the others have. And because all have the same work, and the same wage, and the same everything, all are to be happy. Well, come with me to the street-car barn, and I will show you this thing worked out, for all the animals have the same stalls, all have the same quantity of oats and hay, all sleep under a common roof—because all are horses. This does excellently—for four-legged creatures. What I object to is to turning God's world-garden into a stable, and the summer into a hayrick, and the angels of the seasons into fodder-carriers, and men into beasts that trample down into the mire the purple clusters of God. Ours is a world in which Mr. Bellamy has overlooked the fact that there is a success for a violet, going toward odor and small size, while success for the rhododendron and the sunflower is in bulk and large stature. Nature hates sameness. Life is the enemy of monotony. God is always exterminating similarities. The goal of creation is endless differences and richness thereby.

Apply this principle of equality and similarity to a landscape.

The arbutus becomes very angry at the whole socialistic program, saying, "I don't want to have the same amount of sunshine and soil and rain that the elm-tree has. My mission is perfume. I want a little, and I don't want it long." But the arbutus succeeds. Along comes the willow, spreading out its arms for much rain, striking its roots down into the muck and mire, asking for abundant sun. The things that are death to the arbutus are life to the willow: but both are equally successful. We don't want all the grass leveled up to the trees; for we need the grass to be a carpet for the children, and a warm blanket for our dead. And we don't want the shrubs leveled up to the oak and elm; we want endless variation. And when God has finished the hymn of creation, there will be as many different species of flowers as there are blossoms, and as many trees as there are roots. And God makes men different. Some are tall; some are short; some have tropic darkness and some have the golden tint of the blond; some love ideas, and some love tools, some have a passion for the city, like Dr. Johnson and Lamb, and some

hate the city and love the fields, like Thoreau and Burroughs. One man has the gift of putting truth into a system like Newton or Spencer. Some have the gift of speech, like Burke and Phillips. Now and then a boy is born with an arched throat that makes a dome for a tenor voice—but not one in a million. And, not otherwise, the gift of getting money is a birth gift, like music, or invention, or eloquence. God and our fathers chose for us. We don't want similarity. I don't want Shakespeare toned down to my level; the quantity of total depravity lying loose in these parts keeps me too busy to write poetry, if I could, and I need Shakespeare. I don't want Beethoven and Raphael planting cabbages, nor working a churn-handle, and I know perfectly that it is a waste of time to ask Edison to sew carpet-rags or tack buttons on overalls; and since Mr. Edison produces, actually produces, more things than I do, I am glad to have him possess them. Any system that proposes the same wage for a bad workman and a good workman, for an industrious husbandman and a thriftless one, represents an economic lie, an industrial falsehood. In a moral universe premiums are not put on ignorance and thriftlessness. What young men need to-day is a revival of the sense of responsibility.

There is a noble discontent that disturbs the youth by reason of his laziness, his ignorance, and his little achievement; that discontent is a spur up the hills of achievement. There is an ignoble discontent that is based upon an unwillingness to accept one's own birthgift, one's father, one's early circumstances. The youth can not add one cubit to his stature, nor change his temperament, but he can break his heart trying to. This ignoble discontent is always thinking about and envying the superior gifts and birth and position of others, in whose good fortune we ought to rejoice. Economic equality is a will-o'-the-wisp. Equality of bodily strength, of mental traits, equality of office and wage, are chimeras, dreams of dreamers, who dream they have had a dream. Why, in the physical world we will have the mountains and sea level equal. Ages ago the Rockies and the Alps were 50,000 feet high, but are now worn down to 20,000 and 15,000. Every drop of water is a chisel, washing away the mountain and carrying it into the sea. This outcry against mountain-peaks will ultimately be realized. When long time has passed the mountains and hills will be washed down, and the oceans filled up. Then this richly variegated world of to-day will become a vast swamp of equality, and one sound will be heard—the sound of frogs croaking. When that era of material equality arrives, it will be a great age—for soft-shell crabs; but civilization will have perished long before. Oh, all ye young hearts, beware of burning envy. God gave you your fathers, appointed your temperament and your task, God set you in your place—now accept your work; don't be a coward nor a traitor, but play up the game. And when you give in your account, be able to say that altho the task committed into your hands was an obscure one, that you would like to have this epitaph put on your tomb: "He was faithful unto death, to the talents and the work appointed him."

Another enemy of the republic is the futile, bitter, and now meaningless criticism of all things that are, in our country. Two years ago, a great ethical revival swept over the land, and all the people lighted torches and searched out the garret and the cellar, having determined to clean house and kill every cockroach and all vermin. The rat-holes in the life-insurance offices were larger than had been anticipated, and it was found that these holes would bear looking into. But the insurance abuses have been corrected. Railroad officials had been giving rebates favoring one business, and strangling competitors; these wrongs have been righted, altho of course there may be an occasional counterfeiter and corrupt official. Probably all these grafters did not exceed in number 500 outstanding public men between New York and San Francisco. Meanwhile 80,000,000 of people suffered, being innocent. You never looted a railroad, and you never stole an insurance company, and I have no street railroad concealed about my person; but from the endless criticisms poured forth you would think that there were 80,000,000 thieves. The simple fact is that criticism became a fad. Indictment of everybody in general became the pathway to fame for the aspirant to political honors. Men made fortunes out of their magazines and newspapers, and retired to their country seats. Now in retrospect, we discover that right through these months of panic and misfortune, nature and God have never been so propitious. Why, the average income of the American people during the November and December when the panic was at its worst,

was three times the average income of our fathers from 1820 to 1870.

In his book on "Poverty," Mr. Hunter insists on socialism because 70,000 children go to school hungry and without breakfast every morning in New York and Brooklyn. No man has stood higher in the regard of men like Morris K. Jesup than my friend, Dr. Elsing. There is no poorer region in New York, none more crowded on this earth than the tenement regions of the East Side. Dr. Elsing, after reading about the 70,000 hungry school-children, went to his family, saying: "The bread in my mouth is bitter; we must feed the hungry." But he could not find them. The next Sunday he said to the people in the mission: "Go to the family in the room above you, and to the family in the room below you, and to the tenement on your right hand, and to the tenement on your left hand and find these hungry school-children, and we will give them breakfast." They never found a single hungry family, tho he did find 700 families with accounts in the Bowery Savings Bank, according to the bank official. Then he went to the kindergartner and said: "Big school-children are proud, but three-year-old children tell the truth when they are hungry." The kindergartners found children who were cake-hungry and candy-hungry, but not a child that was bread hungry. I have known Mr. Elsing's work for twenty-five years. Out of his mission have come seven men to the ministry; scores upon scores of young lawyers and doctors and business men, who have become self-supporting, prosperous, and have climbed to position. One such mission is worth a thousand pipe dreams, for it actually manufactures manhood and cures the industrial and social ills. Over against certain other institutions his mission seems like an oasis, planted in a desert, whose solitude is disturbed only by an occasional cactus-bush become vocal.

You ask me why I am an optimist? Because of what I have seen the American family, and school, and press, and library, and church, and Christian men and God Almighty actually do. I have seen the infinite God lead a spring of water down from a bog on the hillside; I have seen snowdrops rooted in a decaying log; I have seen a lighthouse lifted up and bring a storm-tossed ship in out of the fog and the night; I have seen God make the very gravestone bright and green with moss; I have seen drunkards under the touch of Jesus Christ become worthy citizens; I have seen thieves achieve an honorable name, and outcasts become the center of light and scatter purity and peace—and that is why I am an optimist. What is the matter with America? The matter is that some men transfer the yellow of their jaundiced eyes to the universe; some millionaires make a nest soft and silken and, forswearing public duties, let the people go to the devil; others talk socialism and sympathy and live on stalled ox and spiced wine; writers make a living out of mud-slinging; dreamers, so impractical that they wouldn't touch the earth in a year if the wife did not tie one hind leg down with a clothesline, aspire to economic leadership; working-people insist on throwing away their wages on beer; boys that want capital rush to the race-track to be the first one to hand their savings over to a bookmaker; the politicians in Albany attack the Governor because they want to make it hard for young men to do right, and easy for young men to do wrong—and under such circumstances we must all be glad that God Almighty neither slumbers nor sleeps, for if He ever did either we would all go over the precipice.

Another enemy of the republic is to be found in the false conceptions of work that are being diffused by a few, not all, labor-leaders and socialistic teachers. For the most part our best labor-union men emphasize self-reliance and individual worth, and want as little government, and that as inexpensive, as possible. But the motto on the page of one of our socialistic books is "Freedom from work." Work is presented as a degradation. Anything to shorten the hours of this disgusting, hateful, and debasing labor! We expect an Old-World aristocrat like Cicero to write his daughter Terentia that no gentleman ever made a copy of his own speeches, or would fill his own cup with fragrant wine cooled with snow, because work is for slaves, not patricians. We expect young men in a feudal era to have white, powdered arms and polished nails cut like a cameo, but it brings a shock to realize that many modern teachers write poems on the degradation that overwhelms a man who sweats hard over a hoe. One of our modern poets elevates this revulsion against work, and the degradation of labor, into a cult. He shows us how work made the man's brow low, his hands coarse; how labor pulled him down until he became a mere beast, as worthless as the mud upon his wooden shoe. But

this cult is false; this statement about the degradation of work is a libel on nature and a slander on God, and is as black as the idle devil who invented the falsehood. God works; Jesus said, "My father worketh hitherto, and I work." To every man his work. The whole epic of man's progress is an epic of work. Did these writers but know it, the first round in the ladder to heaven is made out of a hoe-handle. For the man that loves his work, this earth is still an Eden garden, for man by work tends and keeps the flowers and fruits of paradise.

Man kept his first tryst with his Father God, leaning on a spade, as he was digging on the roots of the tree of life. Tell me how hard a man works, in how many realms he toils, and I will tell you how close to God and perfection he has climbed. I work sixteen hours a day, and any man that tries to achieve an eight-hour day for me is not my friend. I don't want to be emancipated from work. If heaven is a place where there is no hard work to do, then I don't want to go there. In a world where the tree builds its glorious stature by working day and night, where the coral builds by endless labor, in the hope of being crowned with emerald, and finally with a city and palaces of ivory, in such a world I want to work.

Thought by thought, deed by deed, habit by habit, stroke by stroke, slowly is man amassing the structure of achievement and character. There are two ways of discussing a man with a hoe—and Millet learned Christ's way. Millet saw that the peasant's epic is an epic of struggle and achievement by work; an epic of night as well as of day; of clouds mingled with clear; of winter's frost as well as summer's beauty; an epic of sowing with tears in order to reap with glory. Millet, therefore, steeped the clods in poetry; made the sun fall on the peasant's hoe-handle and gild it with gold; turned the peasant's rags through sunshine into silk. As he dropt sweat o'er the furrow, the man's heart sang; as he dreamed of a little house and a honeysuckle over the window, and the sweet girl at the door, and the babe stretching up its little hands, and God over all, heaven bowed down his soul to crown, and the horizon took wings and fled away, and lo! One walked with him under the trees whose form was like the Son of God. For myself, I am sick of these slanders of work. A slow poison is being diffused through the veins of the American people, until they hate the shop, rebel against the machine, scoff at the task. But, believe me, an enemy hath done this.

Oh, all ye young hearts, ponder long the enemies of the republic and avoid them. Consider and love well the friends of the nation. Avoid these wastes that have scattered the resources of our land. Flee from those black vices that ruined old cities, for these same vices are the enemies of your time. Remember that the hope of the republic is in God, in obedience to His law, in the good-will and brotherhood that Christ teaches, in justice, in knowledge, in work, in hope, in economy and thrift, in self-reliance, in liberty and opportunity. America is simply a field, made by God, in which to grow men. The richest flower and fruit that waves in the land is made of beautiful souls and self-sufficing lives. Back of every great tool stands a great man, an inventor. Back of every beautiful picture stands a great painter. Back of every liberty stands a hero. Back of every reform stands a great heart, as well as a great mind. Dig deep, therefore, the well-spring of life in your own soul, and make the most possible out of yourself. Remember that he is the best citizen who asks nothing whatever from the state, but in return does much for the state. Away with that superficial lie, that the state owes you a living! Turn your back on any leader who offers you ease and abundance by freeing you from work! For the day you accept that philosophy your future will be behind you. Do all you can to bring in a day when the individual, having made the most possible of himself, shall unite with his fellows for a municipal schoolhouse and a municipal post-office, and many other municipal forms of service. If Germany has a state railroad, and Austria a state forest, and the people of Switzerland own certain mines, you must not think that this means that these countries are anything else but individualistic, emphasizing self-reliance in the citizens. The paths that lead to prosperity have to do with an organized life, an educated life, and an obedient life. And the youth who has made the most possible out of himself, by accepting his own task and fulfilling the necessity of his own gifts, doing God's work for his fellows in Christ's way, will find that his crust has become ambrosia, his cold water has become the nectar of the gods, and that his tools are steps in a golden stairway that will bring his feet at length to the throne of God.

A PARADOX OF PRIVILEGE

The Rev. Thomas F. Lockyer, B.A., Bath, England

The Lord's freedman . . . Christ's bondservant.—1 Cor. 7 : 22.

The apostle is dealing with certain anomalies incident to the growth of a Christian community in the midst of a heathen population. Among these there emerges the question of slavery as affecting the new spiritual prerogatives of the people of Christ. Was it not a glaring inconsistency—did it not, indeed, amount to a contradiction—that citizens of the kingdom of Heaven should be in servitude to man? It was not best, says the apostle; and, "if thou canst become free, use it rather." Nevertheless, it is not possible for any unfriendliness of earthly circumstance to annul, or even to mar, the privileges of grace. These assert themselves in glorious defiance of human gainsaying. The Christian believer has been born into another realm: he belongs to the spiritual commonwealth of Christ's redeemed ones; he has the full franchise of the Heavenly City. "Ye are come unto Mount Zion and unto the city of the living God—the heavenly Jerusalem"; and "the Jerusalem that is above is free, which is our mother" (Heb. 12 : 22; Gal. 4 : 26). Let there be, therefore, no thought of the impairment of spiritual privilege because of the disabilities imposed by men. "For he that was called in the Lord, being a bondservant, is the Lord's freedman." The antithesis of the earthly lot shall but serve to accentuate the privilege of the heavenly calling. But in the case of those that have responded to the same call, being already humanly free, there is a corresponding antithesis of condition. Are they free, as men count freedom? Yet are they bound. For He who has called them, having made them free with the same spiritual liberty wherewith He enfranchised their brethren, has thereby established His claim to their absolute fealty of heart and life. "He that was called, being free, is Christ's bondservant." Every believer, whether bond or free, is spiritually "the Lord's freedman," and, because of this spiritual emancipation, every believer is likewise "Christ's bondservant."

The Lord's freedman! Observe how much significance may be effected by one slight change. The older version reads, "The Lord's freeman," which is true; we now read "freedman," which indicates a fuller truth. For not only are Christ's people free, they have been made free, which signifies that they were once in bondage.

What was this bondage? It was the bondage of ignorance—and mainly ignorance of God. As the apostle reminds the Galatians, speaking of their former heathen state, "At that time, not knowing God, ye were in bondage to them that by nature are no gods." And he asks, "How turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?" (Gal. 4 : 8, 9). We easily recognize the bondage of the idolater, who abases his manhood by worshiping a thing; but we do not easily realize the completeness and abjectness of this bondage. Is there no other idolatry than that which passes currently by the name? Is there no worship in England of gods that are no gods—no worship of things? Does not the Mammon-worship of the day absorb the whole-hearted homage and devotion of multitudes? And has not pleasure its fanatically enthusiastic votaries? But what is money? What is amusement? Both alike are mere things; and for a man to sell his manhood to things, of whatever sort, "not knowing God," is to be in the abasement of utter spiritual bondage through ignorance. Yes, even the resuscitated ceremonial of an obsolete Judaism, as the apostle reminds his Galatians, was a bondage to "beggarly" things. And wherever, in Christian guise, baptized by whatever specious names, the things that can be seen and handled obtain the veneration of men, there also men are in bondage, "being alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart" (Eph. 4 : 18).

It was also the bondage of legalism. The awakening conscience knows the wrong, but only to know its malign spell, its brooding and oppressive mastery. This is what the apostle refers to when he says, "I was alive apart from the law once; but when the commandment came, sin revived, and I died. . . . For we know that the law is spiritual; but I am carnal, sold under sin. . . . For I delight in the law of God after the inward man; but I see a different law in my mem-

bers warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members" (Rom. 7: 9, 14, 22, 23). Yes, this also is bondage, this is captivity, when we awake to find ourselves "under law," its voice uttering forth a stern forbidding which we are powerless to obey.

Then, too, it was the bondage of fear. Ignorance is the haunt of fears innumerable. An ignorant superstitiousness is peopled with fears. The heathen almost always dread their gods—when they have not learned in heart to despise them. And a worldliness that knows not God is open to any panic, to any despair. So likewise does the religion of legalism engender fear. It works through fear; its very reverence is the bated breath of fear. But fear is bondage; fear never is, and never can be, free. It dreads a present God. "Thou believest that God is one; thou doest well. The devils also believe, and shudder" (James 2 : 19). And it dreads a future doom. In proportion as we reflect that "it is appointed unto men once to die, and after this cometh judgment," we are all our lifetime "subject to bondage" (Heb. 2 : 15; 9 : 27).

The original and ultimate bondage, underlying and all-pervading, is the bondage of sin. Men fancy they are free when they follow the devices and desires of their own hearts. Yes, they will be free as the bark that drifts idly at the impulse of the winds and waves. But the winds and waves are fooling them. The devices of their vain imaginations and the desires of their blind instincts—these are the masters, masters of their manhood. And the master of the gloved hand and of soft speech shall show himself a master of very rough tyranny by and by. The silk threads shall become iron bands. "Know ye not that to whom ye present yourselves as bondservants unto obedience, his bondservants ye are whom ye obey?" (Rom. 6 : 16.) "They answered, We be Abraham's seed, and have never yet been in bondage to any man. Jesus answered them, Verily, verily, I say unto you, every one that committeth sin is the bondservant of sin" (John 8 : 33, 34).

From this manifold bondage Christ sets His people free. They are made free by the truth. So our Lord said, "Ye shall know the truth, and the truth shall make you free" (John 8 : 32). The bondage of shadows, of semblances, is perforce broken when the true light shines. "Now that ye have come to know God, or rather to be known by God" (Gal. 4 : 9)—ah! that is the truth of truths, the knowledge that transcends all other knowledge; and when once we see God face to face and can say, "O God, thou art my God" (Ps. 63 : 1), the servitude of our souls to things is thenceforth impossible. The world's mastership is transformed into ministration; we are now served by the things that formerly we served to our hurt. And this is liberty by the truth, "even as truth is in Jesus" (Eph. 4 : 21). "O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me, and I made known unto them thy name, and will make it known" (John 17: 25, 26)

By the grace of adoption are we also made free. "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son" (Gal. 4 : 6, 7). This is a second, a more blest, awakening. We awoke once to find ourselves "under law"; now we wake to find ourselves "under grace" (Rom. 6 : 15). It is no longer the restraint of outward rule, but the constraining power of a new inward spirit. We are "no more strangers, but of the household of God" (Eph. 2 : 19). Jesus, the Elder Brother, takes us by the hand and says, "No longer do I call you servants, but I have called you friends" (John 15 : 15). "If therefore the Son shall make you free, ye shall be free indeed" (John 8 : 36)—yes, free with "the liberty of the glory of the children of God" (Rom. 8 : 21).

Yet again we are made free by the courage of love. The knowledge of God and of His adopting love makes us frank and fearless—even toward God Himself, and death, and judgment. "For God gave us not a spirit of fearfulness, but of power and love" (2 Tim. 1 : 7). "For ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption, whereby we cry, Abba, Father" (Rom. 8 : 15). And it is Jesus who has made this love of God so real that it masters fear, for He brought it, and brings it still, into intimate partnership with all the frailty and changefulness of our human experience. "Since then the children are sharers in flesh and blood; he also himself in like manner partook of the same, that through death he might bring to naught him that had the power of death—that is, the

devil—and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2 : 14, 15). And, with a love that answers eagerly to His love, we face fearlessly the issues of the great day. "Herein is love made perfect with us that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love; but perfect love casteth out fear" (1 John 4 : 17, 18).

And, lastly, by the redemption of the cross. This is the essential secret of our great emancipation. At the cross we learn to know God; through the atonement of the cross we come, as pardoned prodigals, into God's household and family; and by the love of the cross our hearts are melted into answering trust and love. Thus all the bondage of our sin is broken by that sight. Our guilt is gone: "Who is he that condemneth? It is Christ Jesus that died" (Rom. 8 : 34). The tyranny of evil habit is undone: "Unto him that loosed us from our sins by his blood . . . be the glory" (Rev. 7 : 5, 6). And the inward defilement is washed away: "The blood of Jesus cleanseth from all sin" (1 John 1 : 7).

Christ's redeemed ones are thus made gloriously free. Yet by that very emancipation they are brought into another bond-service. "Ye were bought with a price," says the apostle; but they that are bought are not their own (1 Cor. 6 : 19, 20; 7 : 23). He "gave himself for us that he might redeem us . . . unto himself, a people for his own possession" (Tit. 2 : 14). And in proportion as we rejoice in our freedom shall we be eager to pledge ourselves to this blest bond-service.

Was not this the glorying of His apostles? "Paul, a bondservant of Jesus Christ" (Rom. 1 : 1); "Paul and Timothy, bondservants of Christ Jesus" (Phil. 1 : 1); "Simon Peter, a bondservant of Jesus Christ" (2 Pet. 1 : 1); "James, a bondservant of the Lord Jesus Christ" (Jas. 1 : 1); "Jude, a bondservant of Jesus Christ" (Jude 1); "His bondservant John" (Rev. 1 : 1). And if we would learn the secret of this strange fusion of bondage and freedom, we find it in the saying which each apostle and each true disciple would gladly make his own avowal: "For to me to live is Christ" (Phil. 1 : 21). Thus, speaking in the name of all, the apostle says, "For the love of Christ constraineth us because . . . One died for all . . . that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again" (2 Cor. 5 : 14, 15).

Was not this the claim of the Lord Jesus when He was here among men? He said: "If any man would come after me, let him deny himself"—that is, renounce himself as being his own master—"and take up his cross and follow me" (Mark 8 : 34). And again, "Come unto me all ye that labor and are heavy laden"—toiling and burdened, as the world's slaves—"and I will give you rest," making you to cease utterly from that bondage. But I transfer you to another bondage. "Take my yoke upon you, and learn of me." Yes, wear another yoke and bear another burden. But so "ye shall find rest unto your souls. For my yoke is easy and my burden is light." They are the yoke, the burden, of love. (Matt. 8 : 28–30.)

Oh, that we may bear the burden of the cross for Christ's sake! The apostle said, speaking of the wounds and bruises that he had received for the testimony of the Gospel: "I bear branded on my body the marks of Jesus" (Gal. 6 : 17)—the stigmata of the love of the cross.

THE MESSAGE OF THE MOUNTAINS

The Rev. William Munroe, Montreal, Can.

And Jehovah spake unto him out of the mountains.—Ex. 19 : 3.

Throughout the Bible "mountains" are made the means of expressing much that is instructive and inspiring. As the men of old gazed upon them they saw in them monuments of the might of the Creator. The writer of Job regards them as the earliest of created things. So ancient is their impressive grandeur that the writer of one of the Psalms speaks of them as an illustration of God's everlastingness. Before the mountains were brought forth God was. To our spiritual fathers the mountains revealed the eternity, the might, and the majesty of God.

For us too they have a meaning. As they rise before us in imagination or in reality we can not but be impressed by their greatness. Think of the power that pushed them up until they pierce the clouds! Engineering science

knows of no machinery adequate for so gigantic a task. Gaze at the gilded peaks as they glisten against the sunset sky! The imagination of the most gifted architect could not evolve their jagged beauty nor the most artistic hand surpass the tinting and form of those sun-crowned summits.

It is good for us to turn occasionally from the stagnant atmosphere of the city and breathe the fragrance of the heights; from the dead level of the plain to the inspiration of these everlasting pyramids of nature; to let our thought rise like the mountains to meet the deep blue of the sky. Who that has once experienced it can ever forget his feelings as he stood beneath the blue dome of heaven, walled in by age-scarred mountains, enthralled by the ceaseless roar of tumbling, tossing waterfalls and the mysterious whisperings of forests of firs as the winds tossed and swayed their graceful branches—all nature enveloped in wonder and beauty?

During a short residence among the mountains of British Columbia again and again I have stood and watched the morning as the sentinel stars waned and disappeared. A soft pink glow touched the east. Gradually it changed into the warm red illumination that lends to these wild regions a charm that can not be surpassed as each rock and tree and crystal stream suddenly spring upon the vision when the full glory of the sun's radiance lights up the mountains. Often at evening I have stood overmastered by the sea of glory that filled the western sky. The flaming scarlet, crimson, gold, with clouds of darker hue, rolled together in mighty billows, momentarily taking on new tints as luminous as the shapes were varied. Now royal purple predominated, then beaten gold. Here and there a cloud glistened with that dazzling whiteness that carries with it the thought of the Eternal. Caught in the spell the earth too seemed to partake of the glory. The red and green took on hues that vied with the splendors of the autumn. The mountain brook looked like a stream of molten gold. All faded away with the sinking of the sun till all was overarched with the star-studded sky. On all sides the great stern Rockies and Selkirks, those age-long watchers of the rise of mankind, seemed to give their counsel to the thoughtful mind.

These mountains, what changes they have witnessed! Great silent watchers of the life of man, could they but speak, what histories they could tell! These are the watchers of us all. Great voiceless witnesses of Him who rules! Slowly the mind takes in the surrounding vastness. Far as the eye can reach the grandeur stretches as if the ocean, tossed by the wild storm of the centuries, with billows tossing to the clouds, were caught by an almighty hand and held motionless forever. Upon these rugged slopes the red men once thronged. Driven from the prairies and the foot-hills, upon these rocky grounds they hunted and fought and died. Far up and down the valleys stretch, clothed with waving forests. Far up the slopes these forests stretch till the white-capped peaks rise from out the green and pierce the clouds. Glistening in the golden light these jagged, ice-bound summits rise above all else, unchanged amidst the changing centuries.

The irresistible grandeur of these lofty peaks and shadowy valleys lifts us up into that atmosphere where great souls live and move and have their being. It was from his high watch-tower "sitting alone with the stars" that Teufelsdröckh saw all the complexity of human life. It was the mountain-top rising out from its "silent sea of pines" that inspired Coleridge in his Hymn before Sunrise. And the mountains have a message for us still.

We need their perpetual pointing up to God. We need the wider horizons, the broader outlooks of which they ever remind us. We too need to look out upon the great wide universe. We need their lesson of ruggedness and strength, of vastness of vision, of the infinite patience of a persevering purpose. We need the uplift of magnificent distance. We need the beauty of snow-capped crags and charming cascades, of pine-clad branches, of blue cliffs and dazzling glaciers, for they all tell us of the might and majesty of God.

The mountains speak to us of eternity. Men are born and buried. Battles are fought and won. Generations rise and pass away. Whole races may disappear, but these mountains remain. Born of fire, earthquake, and the pressure of gigantic forces, subjected to all the disintegrating influences of heat, frost, and water, they still stand fast. Great beacons of eternity! The strength of the hills is His also.

"Thou dread ambassadors from earth to heaven,
Tell thou the silent sky,
And tell the stars, and tell yon rising sun,
Earth with her thousand voices praises God."

NATIONAL GLORY

The Late W. H. Allbright, D.D., Boston, Mass.

That glory may dwell in our land.—Ps. 85 : 9.

This ardent and timely petition will strike a responsive chord in every pious and patriotic breast. It matters little that we can not name the man whose soul gave utterance to this passionate longing. His name and his fame may be obscured in a remote antiquity, but his spirit, like that of Garibaldi or John Brown, goes "marching on."

What is the glory which this Israelite, restored from Babylonian exile to the land of his fathers, desires for his country and kindred?

Glory is often made the synonym of glorification. Whatever may be said of others, we Americans are not free from this kind of glory in ourselves and our country. To the amusement and sometimes the offense of other peoples we have boasted of our democracy. We have written into our national constitution that "all men are free and equal." We have pointed to the American eagle and the flag, and said, in terms of irritation and daring —"Hands off." Every Fourth of July the eagle screams, and demagogs say things we wish had remained unsaid.

We glory in our exploits, our successes, our territory, our riches, our commerce, our strength, our achievements.

No one can deny that there is occasion for self-complacence and adulation, if we care to indulge in it. To say that other nations do the same is to put ourselves at a disadvantage by comparison. In a very real sense we have no need to do this. Some things are conceded to us. We are the heirs of the centuries. All the other nations have contributed to our up-building. There is no basis of comparison between us and them in important particulars. We have vast domains which many of them have not. We are exempt from the dread of invasion. Many of them are not. We are free from political entanglements and old-time feuds. They can never be, until the nations learn war no more. We disown the rights and rule of oligarchy and aristocracy. We brook not the spirit or reign of religious intolerance. We dread not the scourge of famine or plague. Boundless prairies, broad rivers, vast forests contribute to the sanitary advantages of our nation and the health of our people. Our supplies are inexhaustible, and our population is constantly increasing. There is occasion enough for gratitude and encouragement but none for glorification—none in the things which I have named because they can not be charged to our acumen or credit. They are incidental or rather providential. They are ours for the using and enjoying. We should be stupid with all these advantages if we did not succeed. Success of this sort is not our truest glory. The true glory of individual or nation is not in mere material possessions and enjoyments. Will we ever learn this lesson?

It is said it is much easier to tell what a thing is not than what it is.

Glory, true glory will dwell among us in proportion as we now give ourselves heart and soul to the new impulses and agencies of reform and recovery which have begun to operate in America.

There is no question but that these impulses and agencies are at work. It is ours to recognize them and lend a hand. Aloofness here is baseness. Indifference is worthy of scorn and ought to get its deserts. Cowardice is criminal. The times call for reformations. These are our times. We are the men and the women living now. If there is blight, our memory is blighted. If there is heroic purpose in the way of purgation, we are the persons who must manifest heroism. The need is recognized. If you ask where shall we begin—I answer begin with self. Be severe with your own sins. Lop off the excrescences. Let him that stole, steal no more, Lie not one to another. "Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest a boast of the law, through thy breaking of the law dishonorest thou God?" Here we are Americans, glorying in our ancestry and institutions. What is our example, before those coming among us in such ever-increasing numbers, as to our love and loyalty to these institutions that have made our land renowned and envied in the past?

Here are foreign-born peoples among us, accustomed to the dominance of law, and the rule of the better classes. What impression do we give to them of our love of liberty, our obedience to law, our exemplification of equal

rights? What is the lessen they learn from our conduct as to these matters? Here are Roman Catholics among us, inured to the constraint of authority, and even coercion in matters of religion. Coming among us, what use do they see us making of our liberty in religion? Do they see us purifying and honoring it? Do they see us zealous and devoted to our church and country? Do they see in us the spirit of sacrifice—eagerness to support our voluntary institutions, and do more for them than ever was done under taxation, or autocratic rule? What do they see along these lines? Need I bring shame and confusion by attempted description? Here are members of the church, councilmen, aldermen, legislators, who do not darken the door of the church to which they are under covenant to be faithful, a half-dozen times in a year. The churches themselves wink at this, and say we live in a land of freedom.

What think you does the newcomer have to say about our freedom? If these are its fruits, does he not say give us our own submission to rule and dogma?

No arguments we can make for civil or religious freedom will offset the force of our unrighteous example. We must reform or submit to the rule of others. We must prize our institutions or lose them. We must overcome evil with good, or be ourselves enmeshed and displaced. May God help us to see the situation before it is yet too late. Do you ask what reforms we shall encourage? I answer every reform which has righteousness as its end and bulwark. I know of few reform movements of our day that are dangerous. Catch the spirit of reformation, as opposed to apathy and unconcern. You can not go far astray if you are doing something to better the condition of things and bless the people.

The story is told of a minister who was comforting a dying reformer with the thought that he would soon be at rest and with the angels—"I don't want angels," he answered—"I want folks." That is the spirit of the reformer. He wants to be doing something to make things better here and hereafter.

In the second place, the way to bring glory into our land, is to foster revival influences, which will reveal the glory of God, and bless our nation. Salvation is a nation's true glory. This was the thought of the man who wrote our text and he is right. Listen, "I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land." Salvation is glory. It was then. It is still. Salvation is nigh us as a nation. God waits to be gracious, yet we will not seek Him. Here and there are the displays of His power and grace.

The manifestation of God's grace and glory gives renown. This brings no shame to the land. It exalts it. The world listens and learns, and approves.

"Turn us again, O God of our salvation, and cause thy face to shine upon us. Wilt thou not revive us again; that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation."

Thirdly, if glory is to dwell in our land, we must realize our national destiny.

What is the meaning of all these incoming peoples—a million a year and more? What are we going to do with and for them? What will they do for us? Shall we mold them for God and good? Or will they feel our inertia and purposelessness, and challenge our right to place and possession? If glory is to dwell in our land, the glory of peace, the glory of association and assimilation, must we not take on the spirit of Jesus, and covet the guidance and grace of almighty God? Ought we not to pray—"If thou go not up with us carry us not up hence"? It will not be safe, and it will not be glorious unless the shekinah—the glory of God—is manifest among us.

Our destiny is a word of tremulous interest. It may be all-glorious. It may be unglorious. Never did nation have such an opportunity. Never did one have so large a responsibility. Can we not say, "Lo! thou hast been favorable unto our land"? If we turn again unto the Lord our God with full purpose of heart, then "the Lord will give us that which is good, and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps."

THE CHRISTIAN SIGNATURE*

J. Wilbur Chapman, D.D., Winona Lake, Ind.

"Lo! Here is my signature." Job 31 : 35. (R. V.)

The signature means much. I have read of a pair of scales so delicately balanced that if you placed on both sides a piece of paper and still preserved the balance, and then signed your name upon one piece, the scales would tip in that direction. The thing to which you put your signature determines your whole life and may determine your eternity.

Abraham Lincoln signed his name, and the slaves were free, but your name, signed today to a declaration of what you believe, may either set you free or bind you with chains.

In the days of the Scottish Covenanters the signature meant everything. A crisis came when Charles I. ascended the throne. Men from all parts of the country hurried to Edinburgh. They lacked a leader. When the Earl of Sutherland put down his name, men opened their veins and signed their names in blood. They gave up their estates and became wanderers; they lived in damp caves and treacherous bogs; they died upon the scaffold; they were torn in pieces; women suffered nameless indignities—all because they had signed the Covenant; but when a life is given up to Christ, and the signature is affixt, the result is always power.

There are three places which I would suggest for your signature, and they are named in the order of their importance.

The first step we must take is to attain salvation. "Except a man be born again, he can not see the kingdom of God," and I suppose from that, the following would be a description of salvation in its fulness: First, there is sin; then the will weakened; then a Savior presented; then the Spirit working; then sins forgiven and forgotten; then an abiding Savior; then a life transfigured; death triumphant; resurrection sure, and eternity glorious.

This is a plain statement of what it means to be a Christian. It is all a miracle.

I do not preach in these days a selfish salvation which leads us to believe that we may simply escape hell and gain heaven if we accept Jesus as a Savior. To be a Christian is to be possest of the spirit of Jesus in all that we do. It is to lift burdens; to help the tempted; to give sympathy to the sorrowing; to make earth like heaven. President William DeWitt Hyde describes it thus:

"In the home, it is kindness; in business, it is honesty; in society, it is courtesy; in work, it is thoroughness; in play, it is fairness; toward the fortunate, it is congratulation; toward the unfortunate, it is pity; toward the wicked, it is resistance; toward the weak, it is help; toward the strong, it is trust; toward the penitent it is forgiveness; toward God, it is reverence and love, and it starts with the new birth."

To this resolve to be a Christian, I would have you say, "Lo! here is my signature."

But the resolve to be a Christian means, secondly, the determination to live a life of sacrifice.

Jesus never deceived His followers. He said: "Whosoever he be among you that forsaketh not all that he hath he can not be my disciple." To live a life of sacrifice is to be a blessing to others. Florence Nightingale recently entered upon her eighty-ninth year. The Lord Mayor of London granted her on that day the freedom of the city, and the King and Queen sent her their congratulations. Her name was inseparably connected with the Crimean War. In 1854, 25,000 men sailed for Crimea; the following spring 13,000 were sick in hospitals. England was stirred through and through—five million dollars were contributed to aid the afflicted; the medical staff was increased until there was a doctor for every hundred soldiers. One man, Sir Sidney Herbert, of the War Department, said: "This is a woman's work, and there is only one woman who can do it, and that is Florence Nightingale."

Two great tributes were paid her in connection with the Crimean War. One was that, as she passed through the wards, the soldiers turned their heads upon their pillows to kiss her shadow, and the other occurred at a dinner given to the officers of the British army and navy on their return from the Crimea. Lord Stratford suggested that every guest should write on a piece of paper the name of the person whose deeds in the Crimean War would engrave themselves most indelibly on the history of the British people,

*Preached at the opening of the Winona Bible Conference, Winona Lake, Ind., August 16, 1908.

and when the papers were examined, every one had written the name of Florence Nightingale.

A life of sacrifice blesses oneself. When Dr. Gunsaulus was at one time preparing a sermon on John 18 : 37, which was Jesus' answer to Pilate: "To this end was I born, and for this cause came I into the world," he told me that his nephew entered the room and said, as he read the text: "I don't see why I was ever born, nor why I came into the world," but this young man was in the fatal Iroquois theater fire; he saved seventeen lives and died himself, but he died saying: "Now I know."

Later, when Dr. Gunsaulus was in the south of France, a man who knew that he was an American came up to him and said: "I was in the Iroquois fire, but I saved myself: did you hear me, sir, I saved myself," and one standing by said to Dr. Gunsaulus: "Do not let him disturb you, the poor man is demented."

These two pictures stand in striking contrast—the life that paid is the life that was lived in the spirit of self-sacrifice—let each esteem other better than himself. No sacrifice is too great to make for Jesus.

To this spirit of sacrifice I would have you say, "Lo! here is my signature."

Finally, if we are to be as God would have us, we must be earnest in service. God forbid that we should live lives of selfish ease.

A friend of mine saw three men lifting a great plank; two of them were tall men and stood at either end; one was shorter in stature and stood in the middle. This middle man could only just touch his fingers to this piece of timber, and while the others were straining to lift the heavy load, he was walking along buoyantly drumming his fingers upon the load which the other men were bearing. Many of us are rendering Christian service like that.

Was it not Dr. Duff who was here before the Presbyterian General Assembly and made an appeal for the mission field? During this appeal he fainted, and they carried him out of the room. When he came to, he said: "Take me back and let me finish my address," and they said: "If we do you will die," and he answered: "If you do not, I shall die." I want this spirit; or I would like to have the spirit of D. L. Moody, whom one of my friends found in the Reading terminal station in Philadelphia. My friend knew that he was ill, and said to him: "You must go to my home," and he said, "I am not well, but I can not go; I am on my way to Kansas City, and I must preach, sick or well, for I would like to see another city moved for God before I go," and he went on his journey to preach his last sermon, and literally to die at his post. I want a spirit like that. Or I would like to have the spirit of General Booth of the Salvation Army, who now, at eighty years of age, has turned his face toward the dark continent of Africa, that he may preach the gospel to the lost and incite his soldiers to more willing effort, realizing that the journey may be his last, because the nerves so long strained might snap, and the body might give way; but none of these things move him, and I would like a spirit like that. In holding up these examples I would have you say: "Lo! here is my signature."

CALVIN THE THEOLOGIAN*

Henry Collin Minton, D.D., LL.D., Trenton, New Jersey

If we are to succeed in our search for the fundamental and formative principle of Calvin's teaching, we must remember that his mental make-up was such as required that all his thinking should group itself into a complete and systematic unit. His mind demanded some truth large enough for all other truths to stand on. His logic was sharp and severe, but his logic was only formal; the material for his thinking he found in the Word of God. His dialectic was as keen as that of a Plato, but we see its magnificent display only as it is at work on the rich treasures of Divine Revelation. To him any truth that was not related or relatable to every other truth in the field of vision would have been fatal.

The sweep of Calvin's mind found only one basal truth broad enough on which to build his theology and his theodocy: "In the beginning, God." Calvin took Scripture at its word. The divine must underlie the human;

*Abstract of an address delivered before the General Assembly of the Presbyterian Church in the United States at Savannah, Georgia, May 25, 1909.

the eternal is presupposed in the temporal; the Creator is, both in the order of thought and of time, antecedent to the creation.

Here we find the principium, the organizing principle, of Calvin's system. His theology is fundamentally theistic. "He has God in all his thoughts." Not the sovereignty of God, as is so often affirmed, not His justice or His power, or His governmental authority—"In the beginning, God." Let the Scripture develop its own conception of what God is. Let reason judge and experience interpret; only let him be God. Every theology waits upon its definition of God. Many people, in explicitly defining God, implicitly deny Him. They reverently repeat the words of the Creed, "I believe in God, the Father Almighty," and then proceed to strip Him of the very attributes in the possession of which alone, He can be either God or Father or Almighty. Qualified theism is often at bottom only unqualified atheism.

Here is the seed thought of Calvinism. Once grasp and grant its conception of God and many of its far-reaching and battle-scarred doctrines stand forth as inevitable and indisputable corollaries. Not less than Spinoza of Amsterdam, only profoundly more sane and ever loyal to holy Scripture, was Calvin of Geneva "the God-intoxicated man." He had not touched the meaning of a single fact in time, he had not reached to the hem of the garment of any great principle in philosophy, until he had related it to God. No plan back in the eternity that was, no end in the eternity that is to be, is beyond the purview and control of the eternal God. Man's place and part in time, his portion and destiny in eternity are ordained in the vast panoramic program of his Creator. Calvin hesitated at no barrier or challenge. If the thought of Calvin, the dogmatician, seem harsh and *a-priori*, let us not forget that it was at the same time Calvin, the greatest inductive Scripture commentator of his age, and one of the greatest of any age, that propounded that thought. Grant Calvin's theism and only the adroitness of the sophist or the inconsistency of the weakling will balk at his theology.

But if we find the seed of Calvin's system here, it is here also that we find its very crux. It is not the question whether the celebrated five points of the Calvinistic star shall fade out or endure; their brilliancy or their extinction will depend upon the constancy of the mother light at the center. The only way to extinguish the sunlight from the world is to blot out the disk of the sun itself from the sky. The only way to stop the scintillations of the star is to drown out the star itself in the blackness of the surrounding night. It is child's play to talk of surrendering certain principles of essential Calvinism and holding on to others. Whatever we may think of Calvinism, it has this merit, that it is a unit and that unit is a vital organism, not a dead mechanism.

Of course the test of Calvin's theology must always be upon the absolute universality of this first postulate. He placed at the foundation of his thought not the sovereignty of God but a God who is sovereign. He never stood exclusively for the transcendence of God any more than did his great teacher, St. Augustine, before him. He sets forth the immanence of God as clearly, far more clearly, than do the writers of our own day, who fain would have us believe that this is one of the great finds of modern philosophy.

His notions of freedom were fearless and frankly stated. He did not scruple to affirm that, altho he was created free, yet man in a state of sin is not free, and that he, and he himself alone, is responsible for his lack of freedom. He regarded sin as a self-imposed handicap upon man's spiritual life which is adequately characterized only in the Scripture term which calls it "spiritual death." That sin means death, that death means alienation from God and forfeiture of His favor, this he found in holy Scripture; that sin introduced a wholly abnormal order—a disastrous disorder—into the natural and moral world, and that this abnormality entailed a curse not only on man but also on the cosmos of which man is the crowning part, this he found in holy Scripture; that the grace of God in Jesus Christ was manifested in the incarnation of His only begotten Son and was consummated in the historical atonement which was accomplished on the heights of Calvary, sufficient for all mankind and certainly efficient for all those who will believe upon Him, this also he found in holy Scripture; that the number of those who will thus believe and be redeemed unto holiness and eternal life was ordered and known in the mind of the Eternal before the foundation of the world, this, too, he found in holy Scripture, and that in the progress of His kingdom, in the development of His redemptive purpose, God sent forth His Holy Spirit into the world who, with or without papal prerogatives, with or without sacerdotal

or sacramental functions, can and does work when and where and how He pleases in gathering the innumerable body of the elect of God out of every land and age and nation into the comprehensive fold, this also he found in holy Scripture. On this broad ground Calvin took his unalterable position. That God had foreordained man's course and goal was not to be denied because man's consciousness tells him that he is free. However this may be, refusing to cast a shadow upon the veracity of its testimony, yet even granting that consciousness is a trustworthy witness to a man that the man himself is free, even so, it does not follow that that inner witness has a single word of competent testimony either for or against the inscrutable purposes of the Divine or the unchangeable decrees of the Eternal.

Whatever may be men's verdict upon the rational integrity or the moral merits of Calvinism, we have here its essential strength and its imputed weaknesses. Its notion of God is large enough to embrace all things that are. Ascribing only infinite perfection to Him, it nevertheless maintains that in His all-sweeping purpose He contemplated the evil as well as the good, the bitter as well as the sweet, the sinner as well as the saint, the deepest depths of hell as well as the highest heights of heaven. If men said that in this Calvin was bringing an indictment against the divine holiness and the divine love, he realized that the mystery is there; but it is a mystery less abhorrent, both to Scripture and to reason, than the mystery which we are bound to face if we dethrone God or limit the scope of His rule. A broken scepter, a mutilated crown, a restricted rule, undeifies God. Only God rules. No force or fate or fact disproves that bottom truth. If there be unsolved problems, locate them elsewhere, let God be God and the developments of history, the bodying forth in time of His eternal purposes.

The magnificence, the audacity, the reverential awe of this conception, who can gainsay? John Calvin's system was, in a sense that is true to the etymology of the word, a genuine theology. Not yet had the degenerate days arrived when men study the objective facts of men's life and history and gravely christen the result "theology." He made theology inductive, but the sources whence he drew his inductions were not the fitful and fleeting scenes of human history but, first of all, the divinely given and devoutly accepted teachings of the inspired Word of God. He would have repudiated with abhorrence the crude modern notion that theology is only the science of religion. Like the beloved disciple, the Theologos of the New Testament, he studied history in the light of God and afterward God in the light of history. He first drew his light from higher sources and then made that light interpretative of scientific and historical truth; and while, of course, the sunburst of modern scientific discovery had not yet broken upon the world, yet his attitude toward the whole field of empirical truth was typical and unaffected, in principle, by the multitude or the magnitude of the conquests of recent scientific research.

That essential Calvinism is out of date to-day, who that keeps an eye upon the drift of twentieth-century thought will presume to affirm? It is safe to say that if he were with us to-day John Calvin would be a vigorous reactionary against the extreme determinism of many of our scientific and philosophical thinkers. Calvin never reduced man's freedom to a farce. There is a scientific fatalism in vogue to-day that out-Mohammeds Mohammed, and while singing to men the sweet songs of freedom it would rob them of the last shreds of the real thing. The apostle of selection has usurped the place of the apostle of election, and many are eager to accept Darwin's natural selection who hold up their hands in horror at Calvin's divine election. The one does not know or care whether there is intelligence and will back of the selecting process; while the other insists that behind the electing act is the true and living God, "Whose judgments are unsearchable, and whose ways are past finding out."

Neither can the spirit of modern metaphysics wage war upon the theological citadels of Geneva. The last word of the best philosophy of to-day, the ultimate category of a sane metaphysics, is "personality." All knowable truth is knowable because a knowing mind has foreknown it. History can be scientifically studied and rationally stated because it embodies a rational plan. Geology is a science because it finds, first concealed and then revealed in its rocks and hills, the records of a science-like order. Kepler traced the stars and thought God's thoughts over again after Him; not more did Kepler than does every other man who finds truth knowable because it bears upon its face or hides within its folds the ordering purpose of Another.

OUTLINES

Three Aspects of the Christian Life

A. The Christian Life a Conflict

Fight the good fight of faith, &c.—1 Tim. 6 : 12.

This is a line from a personal letter; counsel from a seasoned veteran to a raw recruit.

The figure is not martial, but athletic.

I. The fight. For personal mastery, to be either the victim or the victor?

II. The foe. Power of passion. Pride of reason. Despondency of doubt, all of which are negation of "faith."

III. The finish. Begins here and now. Its secret, a laying hold. "Henceforth a crown."

B. The Christian Life a Race

Wherefore, seeing we are compassed about, &c.—Heb. 12 : 1, 2.

The writer has in mind the Grecian foot-race.

Note, 1. The race is set before us—stretched forward. 2. We are runners, not mere spectators.

I. It is a good race to run. Good people run in it. Good things are run for. A race in goodness.

II. We have a good rule to run by. Weights and besetments are ruled out. One supreme Exemplar is ruled in, as merit, model, and motive.

III. We have a good reason for running. 1. In the interested spectators. 2. In inspiring examples named in preceding chapter. 3. In the finish, the victor's amaranth, the crown of life.

C. The Christian Life a Voyage

So he bringeth them to their desired haven.—Ps. 107 : 30.

I. The port of departure: youth's resolves and hopes.

II. The sea-crossing: 1. Fair skies. 2. Storms to buffet. 3. Lee shores, rocks, etc.

III. The cargo: all the soul's elements of character to be conserved to the end.

IV. The pilot: the Holy Ghost.

V. The haven: the heavenly shores.

Purposeful Frailty

We have this treasure in earthen vessels that the exceeding greatness of the power may be of God, and not from ourselves.—2 Cor. 4 : 7.

I. The Christian treasure. What? The Christian ministry, and the experience behind the ministry. Verse 1 defines the methods of the ministry; verse 6 characterizes the experience. The transfigured soul and the consequent ministry are the treasure.

II. The Christian treasure meanly deposited. Primitive Eastern custom of securing valuables. Its safety, Jer. 32 : 14. Its frailty, Isa. 30 : 14.

III. Why Paul used the figure here. 1. Comfort for an illumined soul hindered by ill-health. Epistle written when the Asiatic churches were in open revolt and Paul unwell. Keats wrote his best poetry when dying. Handel composed Messiah when tormented with pain. Wesley wrote his significant epitaph when fifty-one, believing his work was done. 2. Encouragement for those who strive after spiritual experience in a materialistic age. The Christian environed by worldliness, cynicism, skepticism, indifference, yet in possession of the treasure. 3. Inspiration for those who endeavor to fulfil the divine commission in spite of imperfect human equipment. The Hebrew prophets bemoaned their inability, yet succeeded.

The Request of the Ambitious

Matt. 20 : 20–28. Compare with Mark 10 : 35–45, noticing differences.

I. This request for preeminence was one of indiscriminating ambition. Matthew tells us it was Salome who made the request, but he makes it clear that her sons shared it. It was an earthly kingdom of which she thought. When the supreme thing desired is power, parental solicitude may fail; but when it is character, it prevails.

II. The first answer is, participation in Christ's glory involves fellowship with His sufferings, v. 22. The comrades of the King must know His griefs as well as share His joy.

III. This ambition for preeminence was based upon superficial views both of the thing desired and of the way of attaining it. "They say unto him, We are able." Were they?

IV. The second answer is, preeminence in Christ's kingdom is not by favor but by fitness, v. 23. "The throne," says St. Bernard, "is the price of toils, not a grace granted to ambition; a reward of righteousness, not the concession of a request." "The very substance of the ambitious is merely the shadow of a dream" (Hamlet, Act II, Sc. 2).

God as a Hiding-Place

Thou art my hiding-place.—Ps. 32 : 7.

THE figure is a very frequent one in the Old Testament and there are as many as fourteen Hebrew words used to express it. In the text we have כָּסָה *kasah*, "to cover over," which also occurs in Ps. 143 : 9. "I flee unto thee to hide me."

Consider God in Christ as a hiding-place, for "your own life is hid with Christ." Col. 3 : 3.

I. In the time of trouble. Ps. 27 : 5. "In his pavilion." Prov. 18 : 10. "A strong tower." Ps. 91 : 1. "Under the shadow."

"Cover my defenseless head
With the shadow of thy wings."
(Charles Wesley.)

II. In the time of temptation. 1 Cor. 10 : 13. "God is faithful." 2 Cor. 6 : 7. "On the right hand and on the left."

III. In the storms of life. Isa. 32 : 2. "A hiding-place from the wind."

"From every stormy wind that blows,
From every swelling tide of woes."
(Canon Hugh Stowell)

IV. In the hour of death. Ps. 23 : 4. "Thy rod and thy staff." 2 Pet. 1 : 11. "An abundant entrance. Ps. 83 : 3. "God's hidden ones." Col. 3 : 3. "Hid with Christ."

The Hoary Head

(FOR A SERMON TO OLD PEOPLE)

The hoary head is a crown of glory if it be found in the way of righteousness.—Prov. 16 : 31.

THE song of our text is the song of the aged saint. Old age will be the best of all, if it is found in the way of righteousness.

I. Because it is the day of the wisdom of experience, with the satisfaction an acquired wisdom brings.

II. Because it brings the beauty of autumn fruitfulness. We should "bring forth fruit in old age."

III. Because it is the vestibule of heaven, the portals of the long-awaited home.

A Good Sunday Habit

As his custom was, he went into the synagogue on the sabbath day.—Luke 4 : 16.

THESE words disclose a Sunday habit of the greatest Life. It was a good habit:

I. Because it meant communion with the best and holiest; a friend and Father. Nor was it merely for intellectual stimulus such as lectures and concerts of to-day are supposed to impart. It was "rest" most profound, anchoring the soul to God; a return which listless idleness will not give.

II. Because of its influence on others. As the whole community took notice of this presence. Likewise every neighborhood is susceptible to influence from the same habit.

III. Because it threw new light upon life's pathway. As the Master opened the Book there was flashed forth light upon His own pathway. Hence churchgoing must not be for "forgiveness of sins" alone, but for the new light upon life's pathway: which Sunday newspapers and magazines can not impart.

Supplying the Famine

I have heard that there is corn in Egypt, &c.—Gen. 42 : 1, 2.

I. SORE straits—famine. 1. The need was essential—a famine not of luxuries but bread. 2. The need was universal—over all the land. 3. The need was absolute—not a meager crop but total failure.

II. Welcome news—"I have heard there is corn." Jesus the Bread of life: 1. Satisfies desires. 2. Sustains life. 3. Supplies energy.

III. Sound advice—"Get you down and buy." 1. Men need the Bread of life. 2. They have every encouragement to procure it, as (1) the invitation of God; (2) the testimony of those who have tried it. 3. It is free. "Buy and eat without money and without price."

A Series in Spiritual Mathematics

I. Christian addition.—1 Pet. 1 : 5–7.
II. Life's subtractions.—Eph. 4 : 22–32.
III. The multiplied life.—Job. 22 : 2, 25.
IV. The impossible division.—Matt. 6 : 24 (b).

The Measurements of Divine Love

What is the breadth and length and height and depth, and to know the love of Christ.—Ephes. 3 : 18.

I. The breadth of divine love takes in humanity; it is irrespective of color, clime, or age. "God so loved the world." Norman McLeod said, "I desire to be only as narrow as the truth of God, but as broad as His love."

II. The length of divine love takes in all time; it is confined to no generation—preexisting before time began—continuing unbroken.

III. The height of divine love takes in heaven and eternity, comprehending angels, and all higher intelligences. They know not redeeming love, but they do know the glory of God's love, shining on unfallen and happy beings.

IV. The depth of divine love takes in the unfathomable. God is love, and He is the deepest and fullest of all beings. Nothing in man can be so deep as the all-filling, all-sanctifying love of God.

The Question of the Ages

What think ye of Christ?—Matt. 22 : 42.

I. Christianity is the religion of a person.

II. Jesus was an honest man. Not an impostor.

III. Jesus was a sane man. Not self-deluded.

IV. The Jesus of the Gospels was a historic verity. Mythical theory untenable.

V. Jesus was the requirement of His age. He came at the crisis in human history when His meaning to all mankind would be most apparent.

VI. Jesus was not the product of His age. Evolution can not account for him, tho He may be the goal of evolution.

VII. Son of Man. Typical man. The full-orbed expression of manhood's possibilities.

VIII. Son of God. He strikes the roots of His life into the soil of divinity so uniquely and completely as to be a full-orbed expression of the divine life and character. "He that hath seen me, hath seen the Father."

FOURTH OF JULY OUTLINES

Days of Heaven Upon Earth

That your days may be multiplied . . . in the land . . . as the days of heaven upon the earth.—Deut. 11: 21.

"*Noctes et dies deorum.*"

"These American days are more wonderful than the Arabian Nights."

"I know of no good reason why earth should differ essentially from heaven."—J. G. Holland.

This day of good tidings is time to note not the omens but the auguries of our land and age.

I. What an "earth" is ours!—In position—extent—wealth.

II. What "days" are these!—Of assimilation of peoples—development of resources—regnancy of ideals—and the large measure of national blessedness.

III. What a quality of "heaven" is being realized in American life!—In a growing Church—an awakening social brotherhood—an active service for human betterment.

Every recurring "Fourth" registers a rising tide and punctuates a decisive progress.

The Alien Naturalized

At that time ye were without Christ, being aliens from the commonwealth of Israel," &c.—Eph. 2 : 12 and 13.

One is proud on this day to be an American citizen—to be born one—to become one. Many an alien is naturalized.

I. He transfers his allegiance—forswears one, swears another.

II. He exchanges his condition—from no promise, no hope, no God; to nearness, to peace, to newness, to fellow citizenship.

III. He is built into the commonwealth—vv. 19–22. Puts his life into it, stands under its burdens, shares in all it affords.

God's Country

In that day shall this song be sung in the land of Judah, &c.—Isa. 26 : 1–4.

This is God's country by a sevenfold right:

I. By right of discovery.

II. By right of settlement.

III. By right of eminent domain.

IV. By right of arms.

V. By right of tillage.

VI. By statutory right.

VII. By *Res Adjudicata* (by the law of the land). D. J. B.

The Citizen of Heaven

For our conversation (= citizenship) is in heaven.—Phil. 3 : 20.

To the Christian this life is a foreign land where he sojourns, while his native country is heaven.

I. He is native to its life—breathes its spirit, approximates its character, participates in its exercises.

II. He is jealous of its interests—affirms its claims, upholds its laws, extends its outposts, annexes many a Porto Rico and Philippines for their redemption and enrichment.

III. He is expectant of its descending Lord and Savior.—"To fashion anew our body of humiliation" so making the citizen himself over once more, and to take over all alien territory by moral conquest.

The New Democrocy

One is your Master, even Christ; and all ye are brethren.—Matt. 23 : 8.

THE Declaration of Independence was a trumpet-blast of the New Democracy.

I. It is the democracy of truth. 1. Unveiled and uncurtained. 2. Popularized and distributed. 3. Possest and applied.

II. It is the democracy of privilege, liberty, rights, possessions.

III. It is the democracy of moral qualities. 1. Under the mastership of Jesus Christ. 2. In the recognition of human brotherhood. 3. By the growth and exercise of common virtues.

THEMES AND TEXTS

"On the Banks of the Jordan."—1. "Passing Through Jordan, or Firm Faith, and Wondrous Works." 2. "Beyond the Jordan, or Possessions Possest." 3. "Washing in Jordan, or, Cleansing by Faith." 4. "Smiting the Jordan, or An Appeal for Power." 5. "Sanctifying the Jordan, or Jesus and Baptism." 6. "The Swelling of Jordan, or Proving a People."

Do Not Rock the Boat. "Work out your own salvation with fear and trembling."—Phil. 2 : 12.

The Blessings of Memory. "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands."—Ps. 143 : 5.

Our Thirst and God's Supply. "I will give unto him that is athirst of the fountain of the water of life freely."—Rev. 21 : 6.

Supreme Moments. "For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stept in was made whole of whatsoever disease he had."—John 5 : 4.

Radiant Lives. "He was a burning and a shining light."—John 5 : 35.

Stumbling at Noonday. "We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night."—Isa. 49 : 10.

A Prayer for Repose. "And the peace of God which passeth all understanding keep your hearts and minds through Christ Jesus."—Phil. 4 : 7.

Pilate's Hand-Basin. "When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it."—Matt. 27 : 24.

Fire on Hallowed Altars. "The fire shall ever be burning upon the altar; it shall never go out."—Lev. 6 : 13.

Working at Character. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21.

FROM GEORGE MATHESON, D.D.*

The Season for Divine Help. "Jacob went on his way, and the angels of God met him."—Gen. 32 : 1.

The Place for Christian Asceticism. "Strait is the gate, and narrow is the way, which leadeth unto life."—Matt. 7 : 14.

The Heart's Obstruction to the Hearer. "They harkened not unto Moses for anguish of spirit, and for cruel bondage."—Ex. 6 : 9.

The Necessity of Selflessness to Charity. "Thy righteousness shall go before thee; the glory of the Lord shall be thy reward."—Isa. 58 : 8.

How to Register Believers. "With the heart man believeth unto righteousness."—Rom. 10 : 10.

The Response of the Environment. "When Israel went out of Egypt, the mountains skipped like rams."—Ps. 114 : 1, 4.

The Permanence of Spirit in the Fleetingness of Nature. "They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; but thou art the same."—Ps. 102 : 26, 27.

*"Messages of Hope." A. C. Armstrong & Son.

ILLUSTRATIONS

Aspiration

George Frederick Cameron, in a volume, "Lyrics on Freedom, Love, and Death" has a gem entitled, "Standing on Tiptoe":

"Standing on tiptoe ever since my youth,
Striving to grasp the future just above,
I hold at length the only future—Truth,
And Truth is Love.

"I feel as one who being a while confined
Sees drop to dust about him all his bars;
The clay grows less, and, leaving it, the mind
Dwells with Stars."

The Immortal Soul

James Montgomery, in his "Grave," sings:

"The soul, of origin divine,
God's glorious image freed from clay,
In heaven's eternal sphere shall shine
A star of day.

"The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Shall never die."

Observation

Wordsworth is not the only one who could reap "the harvest of a quiet eye." When Schiller was meditating his "Lay of the Bell," he paid frequent visits to a neighboring bell-foundry and watched the process of casting so that he might weave its imagery into his immortal masterpiece. "Then I went down to the potter's house, &c."—Jer. 18 : 3–4.

Genius and Success

Rubens was a believer in the genius of hard work. "Do well," he once said, "and some will be jealous; do better, and they will be confounded." In his opinion a man who imagines that he can be something marvelous without toil and patience "must have a large dose of madness in him." When one remarked to him once that fortune is blind, Rubens added: "Fortune is never blinder than to those artists who least deserve her favors." To an artist who boasted that he had painted a certain picture in less than three weeks, Rubens said coldly: "I am surprized, my friend; I should have thought that you had only daubed at it for three days." And to an English alchemist named Brendel who offered to sell the secret of his magical art, Rubens, pointing to his own works around the walls of his studio, said: "Sir, you have come twenty years too late, for as long ago as that I discovered, with the aid of this palette and these brushes, the philosopher's stone."

Appearances Deceitful

Hendrick Goltzius, traveling from Rome to Naples once with Jan Mathyssen, a goldsmith, and Philip van Winghen, a savant of Brussels, disguised himself in poor apparel for fear of the robbers that infested the route. His companions too were similarly disguised. "This is Goltzius," said Mathyssen later to Van Winghen, who was ignorant of the artist's identity. "No, Hendrick, you are not the admirable Dutch engraver." Goltzius laughed at the mistake. But when undeniable proofs were shown to him by the artist, Van Winghen became speechless, and turning pale, he threw himself upon the neck of Goltzius, much grieved that he had not known him before. May not Jesus come to us under a strange disguise to be denied recognition? "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."—Is. 53 : 2.

Cross Parasites

When Herman van der Mast was making a copy after Floris of a "Christ Bearing His Cross," in which Christ rested His hand on a whitish cross, it happened that an insect came and settled on this cross—a spider with long legs—he imitated it in his picture down to the smallest detail. His master, Frans Francken, coming up to the studio, said to the pupil: "I can see that you have not been working very hard, since the spiders come and make a mess of your painting," and he took his hat to drive the insect away. Noting that it did not move, he saw that it was a painted one, and, full of confusion, advised him to leave it. Are not too many parasites sometimes attached to the cross of Jesus Christ and permitted to remain there? "But God forbid that I should glory save in the cross of our Lord Jesus Christ."—Gal. 6 : 14.

Reverence for Greatness

James Northcote when sixteen years of age visited Devonport in order to see Sir Joshua Reynolds who was there accompanied by Dr. Samuel Johnson, and whose fame had fired the love of art in the Plymouth boy. Later Northcote, telling of the interview, said: "I remember when Reynolds was pointed out to me at a public meeting, where a great crowd was assembled. I got as near to him as I could from the pressure of the people to touch the skirt of his coat, which I did with great satisfaction to my mind." "If I may but touch his garment I shall be whole."—Matt. 9 : 20.

Child-Faith

In a Southern hospital recently a little girl was about to undergo a dangerous operation. When she mounted the table and was about to be etherized, the doctor said: "Before we can make you well we must put you to sleep." "O, then, if you are going to put me to sleep," she replied sweetly, "I must say my prayers first." And getting down on her knees and folding her hands she repeated the prayer taught her by her mother: "Now I lay me down to sleep." There were some moist eyes, for deep chords were touched, and the surgeon himself said afterward: "I prayed that night for the first time in thirty years." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18 : 3.

Death Inevitable

The grave of Hubert Van Eyck at Ghent is in a vault below the crypt of the chapel of the Burlunts and Vydts families, and his epitaph reads: "Take warning from me, ye who walk above me. I was as you are, but am now buried dead beneath you. Thus it appears that neither art nor medicine availed me: art, honor, wisdom, power, affluence are spared not when death arrives. I was called Hubert Van Eyck. I am now food for worms. Formerly known and highly honored in painting, this was all shortly after turned to nothing. It was in the year of our Lord 1426 on the 18th of September that I rendered up my soul to God in suffering. Pray God for me, all ye who love art, that I may attain to His sight. Flee sin, turn to the blest, for you must follow me at last."

One with Christ

The "new name" given to the saint is a monogram in which saint and Savior are intertwined in a common life and a common identity. A Persian poet sings of a lover who called upon his fair one. In answer to his knock at the door came the inquiry: "Who is there?" "It is I," was the answer. "There is no room for thee and me," came from within. He turned sadly away. Going back, however, he knocked again. "Who is there?" was asked once more. This time the lover replied: "It is thy very self!" Instantly the door flew open, and in another moment the two were locked in one embrace. —Col. 3 : 3.

Heart at Fault

A man once took his clock to be repaired. He said he wanted the hands attended to, as they were the only parts that were wrong, whereas the clockmaker found upon examination that the mainspring was broken. "The heart is deceitful above all things, and desperately wicked."—Jer. 17 : 9.

Fatal Neglect

Years ago the English frigate, *Eurydice*, foundered off the Isle of Wight. She was returning from the West Indies and had sighted the white cliffs of Albion, when, rounding Dunnose headland, hastening home under full sail except the royals, suddenly a storm broke upon her, and in full view of persons on shore she gave a lurch, capsized, and sank with three hundred precious lives. The secret was, she had left her ports open. "One thing thou lackest."—Mark 10 : 21.

Dead

The man in us must cease to be, that another and a better man may rise to take his place. When St. Augustine was yet a young man he was won from a profligate life. One day soon after, a boon companion met him, when Augustine ran from him. "Augustine, it is I!" rang out after him. But the answer came back: "But I am not Augustine. Augustine is dead!"—Rom. 6 : 11.

Blessing from Ill-fortune

A blow of ill-fortune, even when malicious, while it hurts, may also bless. "Out of seeming evil still educing good," is good doctrine as well as good poetry. At the famous siege of Sebastopol, in the Crimean war, a cannonball, missing its aim, struck a mountainside near by when from the fissure thus made gushed forth a crystal stream.—Rom. 8 : 28.

Contagion of Character

Saadi, the Persian poet and sage, sings of a piece of clay: "O Clay, where hast thou thy fragrance?" he asks. And the clay answers: "I was once a piece of common clay, when they laid me in company of a rose, and I drank in its perfume and am now become scented clay." Companionship with the "Rose of Sharon" sweetens the soul.

Imparted Beauty

All good in man is imparted. In the flesh dwelleth no good thing. A legend tells of a gardener who found a brier growing in a ditch. He dug it out and planted it in a flower-garden. With a knife he made a slit and budded the brier with a rose-scion. Next summer it bloomed, when the gardener said to it: "Your beauty is due, not to that which came out, but to what I put in."—John 15 : 5.

The Distant View

Things immediate often tire mind and heart. The soul wearies of present interests and duties, and needs a longer look. A person consulted an oculist for tired eyes. "I want glasses," he said. "No," replied the oculist, adding, "Have you a distant view from your window at home?" "Yes; I can see the Blue Ridge peaks of the Alleghanies"; and the patient began expatiating enthusiastically upon the noble prospect. "That will do," said the oculist, interrupting. "You don't need glasses. When your eyes tire, raise them and it will rest them. Gaze on the distant view."—2 Peter 1 : 9.

Forewarned, Forearmed

The divine warnings are meant to afford opportunity to escape the impending danger. The Weather Bureau, at Washington, lately announced a storm twenty-four hours ahead of its arrival. The precautions taken in consequence of that single forecast, it was estimated, saved enough money to shippers of perishable goods alone to pay the entire expenses of the Bureau for many years, to say nothing of the lives and vessels that were saved.—Matt. 3 : 7.

The Traces of Sin

How often the life is blighted by foul deeds! It is swept of every green blade and blooming flower of joy and happiness. Near London is a spot known as "The Brothers' Steps." The story is that two brothers quarreled and fought a duel here with sword and pistol. Both fell. The prints of their feet remain—eighty-three of them, three inches deep. Nothing will grow in those footprints, not so much as a spire of grass. They have remained barren since 1692, altho the spot has been plowed many times and sowed with wheat.—Matt. 21 : 19.

Designed Darkness

Dark dispensations of divine providence are intended to increase the brightness and beauty of the final beatific vision. Heaven will be all the sweeter for the bitter cup now prest to the lips. In Westminster Abbey is Henry VII. chapel—"the miracle of the world," as it has been called for its beauty. At its entrance is a vestibule very dim, solemn, and oppressive, reached by steps. This shadowy vestibule is no accident, but deliberately designed by the architect for effect. Emerging from this dark approach the visitor feels the chapel to be trebly bright as its beauty bursts upon the vision.—2 Cor. 4 : 17.

Standing the Test

God's tests are meant to make and not to break us. The severer they are the greater the implied compliment paid to the sufferer. There is what is called the Kew test of a watch. The timepiece is put in every position—at every angle. It is baked, it is frozen. No watch has ever got more than ninety-two per cent. award. The Kew certificate is highly prized in the watch world. When a watch has stood the Kew test it is the saint among timepieces, the aristocrat among watches.—James 1 : 12.

False Lights.

"In the old bad days the wreckers would tie a lantern to a horse and lead him up and down the rocky shores of Cornwall, so ships near by would think the waves were gently lapping some wreck or derelict, and, offering assistance, would themselves go to pieces and become the prey of the looters." Many teachings of false teachers are lights that lure souls to shipwreck.

The Flag of the Union

A sentiment timely for Independence Day was thus voiced by Senator George F. Hoar of Massachusetts:

"I have seen the glories of art and architecture and of river and mountain. I have seen the sunset on the Jungfrau and the moon rise over Mont Blanc. But the fairest vision on which these eyes ever rested was the flag of my country in a foreign port. Beautiful as a flower to those who love it, terrible as a meteor to those who hate, it is the symbol of the power and the glory and the honor of fifty millions of Americans."

PREACHERS EXCHANGING VIEWS

Legalized Sunday Saloons

Editor of THE HOMILETIC REVIEW:

I have just now finished reading your editorial, "A Legalized Sunday Saloon," which appears in the May issue of THE HOMILETIC REVIEW. I desire to discuss the following sentence found in the second paragraph: "With such excellent provisions in a bill, why should Dr. Peters and his colleagues have ruined all prospect of support for the bill by the religious people of the State by proposing, for an extra fee, to license saloons to open for ten hours (one to eleven P.M.) on Sunday?"

You attempt to answer this question, but it seems to me you fail to see the real point of contention.

I am not acquainted with Dr. Peters or any of his colleagues. I am not acquainted with the forces for or against this measure, but I am interested in the progress of all measures that in any way tend to promote the ultimate triumph of temperance. I do not mean by temperance a sort of half-way solution of the problem, a sort of "America inspired" state. I mean total abstinence. Let the traffic be controlled as well as possible at present. Let its final downfall be furthered in every way. What I have in mind is that the day is not far distant when local option shall be granted to cities, and that such a grant is not an end but merely a step toward the final goal of total abstinence. However, while this is coming there are many minor questions to be decided, and the one before us is among these.

Now, with my position in mind, please consider the following points: First, liquor is legally sold in New York on Sunday. It is sold by the Raines Law hotels. It is sold at all hours. Many of these hotels are of the most pernicious and destructive kind, they are vile dives. Secondly, whether or not liquor shall be sold in the city is not the question now. The question is, Where shall it be sold? Shall it be sold in vile and disreputable places at all hours on Sunday, or shall it be sold a limited number of hours in regular and orderly places? Looking fairly at this question every interested person who desires the coming of total abstinence will say, let liquor be sold in fairly decent places if possible, in preference to vile and disreputable places. This will be no concession to the common enemy.

I have little regard for those people who think that there is no pure and lofty motive behind the action of one who seeks to regulate an evil all of the time and crush it some time. Indifference and laxity now might create so great an evil that popular indignation would overthrow in a mighty revolution the whole traffic, but such things are expensive in every way. We are making progress. Let us move forward. F. E. LOTT.

BARTON, N. Y.

Editor of THE HOMILETIC REVIEW:

In your May number, referring, under Editorial Comment, to the bill of the Committee of Fourteen, introduced in the late legislature, to close the back doors of saloons and abolish the special privilege of sale of liquor on Sunday, now granted to the Raines Law Hotels, by allowing the open sale in saloons during the afternoon and evening hours, you say: "The reason given is the same old naive, stupid, and immoral fallacy that has become so stale and flat that it would seem as if every man of good sense should be through with it."

This is rather a haughty and supercilious way to treat the very distinguished moralists and jurists, the most distinguished of the city, who have advocated such a plan, men like the late Bishop Potter, ex-Mayor Low, Felix Adler, Pres. Nicholas Murray Butler, Pres. Francis Brown, Dr. W. Hayes Ward, Dr. Parkhurst, Robert C. Ogden, Dr. Lyman Abbott, R. Fulton Cutting, William Jay Schieffelin, and many more—the leaders in moral and civic reform in this community.

Now what we claim is that such an attitude as you assume, is, to use your own words, "naive, stupid, and immoral."

It is naive, because you seem to think that all that is needed is to put on the statute book a nice law, representing your convictions and conventions, and the people will be good.

It is stupid, because you absolutely fail to look the situation in the face. What you say about Roosevelt or Jerome closing the saloons shows a lack of comprehension of the situation. Any one can close the saloons for one, two, or three Sundays, but unless you change the whole system of our government that can not be done permanently. The ultimate

power for the enforcement of the law is the people of the community. The mayor, police commissioner, judges, district attorney, and sheriff represent the people, and if they do not represent the people properly, that is, as the people wish, they will be turned out of office and a different mayor, sheriff, etc., put in. Because the sentiment of the people is against the present law, therefore, it can not be permanently enforced. The present situation is not due to "the infamous complaisance of a Tammany city government." The reform administrations of Strong and Low were precisely as bad in this regard. (Incidentally, it may be said that, if any officials are especially blamable in this matter it is the State officials, the governor and the excise commissioner, their power under the excise law, and therefore their responsibility, being much greater than those of the city and county officials.)

Your attitude is immoral. To make or retain on the statute books a law which can not be enforced is immoral. It debauches the community. This is a sumptuary law, not a law of fundamental morals. It is kept on the statute book by a combination of religious theorists and corrupt politicians.

"For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers."

Yours truly,

JOHN P. PETERS.

NEW YORK.

[The only feature of the bill of the "Committee of Fourteen" that our editorial condemned was the ten-hour Sunday-opening clause. We characterized the reason that was given for this feature as "naive, stupid, and immoral." We, of course, had no intention of applying the adjectives to the "distinguished moralists" named by Dr. Peters.

We believe that the law against Sunday selling can be enforced just as other laws are enforced, and since it is a good law we dissent from Dr. Peters' reasoning, that it is "immoral" to keep it on the statutes.

We are at loss to know what Dr. Peters means when he calls our excise laws "sumptuary." A saloon is a public institution. Its existence and conduct are a matter of public order. It only indirectly concerns the sumptuary habits of the individual. To regulate it or abolish it is not to interfere directly with those habits. The only good reason for any excise law is its capacity to conserve public order. If the saloon were as orderly as a church excise laws would be a mere impertinence.

Do we "fail to look the situation in the face"? One reason for this may be, from Dr. Peters' point of view, that we find ourselves in company with those whom Dr. Peters calls "religious theorists." They include at least three of the great bodies of clergymen of New York, who unanimously condemned the Sunday-opening clause of the bill referred to. When Dr. Peters dismisses an opposition that was able to go to Albany and kill his bill as a "combination of religious theorists and corrupt politicians" is he looking "the situation in the face"? Was this Sunday-opening clause a practicable and well-judged effort?

We must deny the justice of Dr. Peters' surmise that we are of those who think people will be good if we have a "nice law" put on the statute books. What we want is men with spinal columns who will observe their oaths of office and enforce the laws we have. We have laws enough,—far too many. But our laws are ineffectual partly because too many "distinguished moralists" advertise to the community that we lack the will and the power to execute our own laws.—EDS.]

Church Union Again

Editor of THE HOMILETIC REVIEW:

Touching your sensible editorial of the March issue on "The Crux of the Church Union Problem," I wish to answer objections to said editorial offered in May number by Revs. Wm. W. Gresham, of Wagner, Okla., and Edgar DeWitt Jones, of Bloomington, Ill., pastors of "The Christian Church." I think your editorial, even on the point to which these ministers object, accords with observation and experience of ninety per cent. of all other Protestant pastors who seek organic union with kindred believers and unity with all other believers. I offer this courteous correction based upon a careful study in comparing the conduct of ministers and members of brother Gresham's denomination with that of the rival churches. While I admit these two ministers are happy exceptions of their denominational practise, for which they merit much congratulation, yet the stubborn fact remains that in spite of the noisy plea of their brethren for "union"

their practise is most conservative in general and often clannish in particular. Of course other denominations being more liberal invite Messrs. Gresham and Jones to serve their congregations temporally, but how about congregations of their faith calling a Methodist or Baptist minister for their pastor? I have never known them to be guilty of such apostasy. From Alexander Campbell to this day their ministers have preached "union," for which in practise, like him, they have never shown a nature of mutual compromise and concession. They preach more "union" than any other school of pastors, but who ever heard of them uniting with anybody except upon their own peculiar "New Testament" contentions? Their denominational papers (noticeably with others the *Christian Courier*, of Dallas, Texas) make it a policy to publish the number of proselytes from other congregations—in a recent number of the *Courier* twenty-seven converts from Methodists and Baptists were reported by rank and file of their Texas and Oklahoma pastors. Again and again their editors and contributors have commented with denominational pride upon this class of additions to prove the effectiveness of their system of truth. It is after this scheme—the lamb inside the lion—that they seem most hopeful of union in this country. Even in the fierce reports of evangelists given in their denominational papers, one often reads so many "Methodists, Baptists, etc., were won by the truth in our great meeting at A. Brethren who want me must write me at once in care of So and So." Such papers in other Protestant denominations would be either reformed or suppprest, and such evangelists would be taken out and shot! I have worked side by side with all classes, but I have found the so-called "Christians" the most difficult to work with harmoniously. It is with modesty and sadness that I seek to correct the impression made by Messrs. Jones and Gresham in the matter of union, in which much concession must yet be made; but the reader knows that the ministers and members of their denomination who are not contemporaries with their father and founder, Alexander Campbell, constitute a small and lonely class. However, we hope by these frank discussions of plain facts that we may be able at last to see the objectionable things and meet upon the agreeable things.

R. Welton Oakes.

Ravia, Oklahoma.

Uzzah and the Ark

Editor of The Homiletic Review:

In the May issue of The Review I notice an article on "Uzzah and the Ark."

Our brother seems to think it unsafe to accept the story as told by eye-witnesses, even tho it be an isolated statement of Bible history, and then asks us to accept his theory of the affair, even tho he does not support it by one passage of Scripture. I can not understand how we can accept his word in the light of this twentieth century. I refuse not to be convinced, providing these theories be proven true. But theory is not truth. He has not proven one truth, but has simply advanced a theory and asks us to receive it as truth.

The question is one of magnitude and the truth at stake is the one of judgment, law, and eternal punishment.

Peter says, "For the time is come that judgment must begin at the house of God." (1 Pet. 4 : 17.) There seems to be an idea prevalent that God will not punish the sinful world. The advocates of this theory claim that this doctrine is irreconcilable with the nature of the great Father.

In this they are right, as Paul says, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." The fact in this matter is that God has never sent any man to hell, but in spite of all He can do, people are going there just as fast as time will carry them. There has been abun dant provision made. The Bible is circulated as never before, the Gospel is preached with a vengeance, churches adorn every street, money is contributed for mission purposes as never before, and God has given us His Holy Spirit to guide us into all truth.

We are trying to set aside the doctrine of human depravity, but sin still exists in our midst. We are trying to deny our needs of a Savior, of a Christ. It is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." (1 Cor. 1 : 19.)

The correspondent says, "This method of interpretation has led the Church into all forms of error." It all depends on who is the judge. In the case of Judas who will dare to say he was not punished? Yet time and again he was warned. In his confession he said, I have sinned. He took all the blame upon himself and did not denounce God as being unjust or cruel. When we continually refuse to heed

the invitations, admonitions, commands, and warnings of divine revelation, there is only one thing left to do, "And these shall go away into everlasting punishment."

Peter preached, "Repent and be baptized every one of you in the name of Jesus, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Jesus Christ preached, "Except ye repent ye shall all likewise perish."

The Old-Testament Scriptures were extant in the day of Christ, and if they were so very erroneous, why did He not correct them?

When our twentieth-century theologians and critics raise the dead, heal the sick, refuse to be taken by a large multitude in Nazareth, establish a church that has made all mistakes for 2,000 years. and yet in spite of the most stubborn opposition and severest persecution has overcome the strongest nations of the world, then it will be no trouble to convince me of the truth of their teachings.

PHALANX, OHIO. E. F. MARCHAND.

Editor of THE HOMILETIC REVIEW:

I have read Mr. Hunnewell's answer to the Ohio correspondent regarding the death of Uzzah recorded in the Bible. Mr. Hunnewell does not seem to believe that the Lord smote Uzzah to death as we are told in the Bible. He calls this story "an isolated statement of Bible history." But is not the Old Testament full of stories of a similar nature? Was not the old world destroyed by a flood? Were not Sodom and Gomorrha destroyed by fire from heaven? Were not Nadab and Abihu smitten to death by God when they offered strange fire before the Lord? And were not the ten spies killed by the Lord for their sin? And were not Korah, Dathan, and Abiram, and the rest that set themselves up against Moses, swallowed up by the earth? And many more examples of the same nature could be produced from the Bible.

It seems to me that if we shall reject the story about Uzzah we have to reject all other stories of a like nature. We also have to reject what the Bible teaches about the end of the ungodly and wicked, how they shall suffer eternal punishment and be thrown in the lake of fire, which is the second death.

See what Peter, Christ's honored apostle, writes in his second epistle (2 Pet. 2 : 4–9).

Here we find that Peter believed that God punished the wicked according to the Old-Testament stories. Does Mr. Hunnewell think that Peter was mistaken, so those calamities were not ordered by God for the punishment of the ungodly?

The apostle also believed that the ungodly shall be punished by God on the judgment-day. And Paul writes that they shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power (2 Thess. 1 : 9).

That God sometimes punishes the wrongdoer that He may bring him to repentance is true, but it can not be true with the cases referred to nor with the eternal punishment of the wicked. To teach so is certainly false and does violence to a right conception of both God and the Bible.

COKATO, MINN. J. B. NYLIN.

Editor of THE HOMILETIC REVIEW:

In your May issue, page 418, Mr. Hunnewell, after saying that "It is twice stated in the Old-Testament history that Uzzah's death was the act of offended deity," asks the surprizing question: "What right has any one to assume that this is God's view of the man's death?" I answer: Because the statements are found in the Bible. The statements are direct and positive and are not reported as "the view of the unenlightened, savage world spirit." If we can not accept the direct, positive statement of the Bible in one place why should we do it in another? When the Bible reports the "lying and trickery of the patriarchs" we are to accept its statements as true. And when it states that God did a certain thing on the same authority we accept that statement as true. By what right does Mr. H. assume that what the Bible declares is a fact is only the view of the unenlightened? With his system of interpretation any one is free to deny any statement of the Bible. Nor could we defend ourselves against the denial of Christ's birth, or crucifixion, or resurrection, by one who might say with as good reason as Mr. H. that the New Testament was only giving the view of His unenlightened and deluded disciples. When the Bible makes a direct and positive statement we must accept it or open the way for a denial of all its statements.

MIDDLETOWN, IOWA. E. M. SNOOK.

Recent Books

The Churches and the Wage-Earners. By C. Bertrand Thompson. Charles Scribner's Sons. $1 net.

Mr. Thompson describes his book as a study of the cause and cure of the separation between the churches and the wage-earners.

He begins with well-exprest definitions. While men are out of sympathy with the churches they still believe in the principles of the Church.

Some of the indifference of the wage-earners is simply indifference to higher things and is due to the spirit of materialism. Another reason is the spread of socialism as a substitute for the Church. Much of the alleged antagonism is due to misunderstanding.

On the other hand, it is to be remembered that physical conditions necessarily have some bearing upon the religious life. Then, too, there is at least an element of truth in all that is charged up to the churches. It is true that they are exclusive and that they make social distinctions. It can not be denied that the pulpit is to some extent under commercial control. Many prominent Church people are hypocritical.

The Christian Church has undoubtedly neglected questions of social and industrial justice. In other words, the churches fail to insist on spiritual and social equality and they have neglected some of the very humanitarian movements to which their gospel has given impulse.

Mr. Thompson's analysis of the teachings of Jesus concerning the individual and society is clear and well balanced.

Humanity is not so much turning away from religion as it is questioning whether religion, in the larger sense, is to be found in the churches. On the other hand, men are finding a good deal of true religion outside of the churches. Certain aspects of religion, which the Church has neglected, are being emphasized by other organizations and movements. Indeed, in so far as the modern pulpit is uttering itself upon social and industrial questions, it is really borrowing from other preachers who are the leaders of organizations other than the Christian Church. It follows where it ought to lead.

The labor unions have been convinced, at least until very recently, that the churches were hostile to them.

According to the author's definition and interpretation of socialism, it is diametrically opposite in method, aims, and spirit to Christianity. Taking socialism as represented by the socialistic writers whom he quotes, this is very largely true. The distinction between the two is that while Christianity is idealistic, socialism is materialistic. In method the one proposes external revolution while the other proposes internal reformation. So far as the aim toward equality is concerned the socialist aims to bring all to the average level while the Christian tries to raise all to the top. This is too sweeping.

The Preacher, His Person, Message, and Method. By Arthur S. Hoyt. 12mo, 380 pp. The Macmillan Co. $1.50 net.

This is a thoroughly wise and helpful book. There is relatively little in it that is new and, in general, it follows the lines of former homiletical instruction. The point at which it fails is that it does not present very much instruction regarding the newer problems of the modern ministry. One brief chapter only is given to "The Social Message." Perhaps the most important opportunity at the present time is that of adjusting the modern ministry to the modern social environment. Professor Hoyt has not availed himself of this open door.

The author makes a good argument at the beginning of the book for the permanence of the preaching function. He rests it on the necessity for the impartation of truth through personality. His estimate of the personal elements that make the preacher gives the right emphasis and is well balanced, the chief qualities needed being moral and spiritual. Ethical sense, moral earnestness, and a sympathetic nature are rightly placed first in order.

The warning against the limitations of the preacher's work to his own tastes is a needed one. He must adapt himself to an ever-increasing environment and his horizon must be continually enlarging.

While the author's insistence upon a scholarly ministry is undoubtedly needed, it is possible that he makes a mistake in setting this over against an emotional ministry instead of bringing the two together in unity and harmony. At the same time he rightly places the emphasis upon the ethical

aspect of the preacher's method. It is rightly urged, however, that the minister must exercise intellectual power in order that he may thus convey spiritual truth. In the chapter on "A Living Message," Professor Hoyt emphasizes the need of the prophet rather than the priest.

There are those who will wish that the book had been made more timely by giving more space to the social message. All that the author says is good and true, but he might have said much more in emphasizing this theme for the present day and generation.

Professor Hoyt has fulfilled his intention of laying out a good groundwork and while most of what he says is a repetition of books that have been written before, it will all doubtless bear repeating. What the present-day minister needs, however, is instruction as to how he may meet distinctively modern demands. The book is thus good so far as it goes, but it does not go far enough to meet the immediate needs of the present moment.

Encyclopedia of Religion and Ethics. Edited by JAMES HASTINGS, JOHN A. SELBIE, and other scholars. Vol. I. A–Art, xxii + 903 pp. Charles Scribner's Sons. Cloth, $7 net, Half Morocco, $9.

The scope of this work is exceedingly broad. Its editors say in the preface that when completed it will contain articles "on all the religions of the world and all the great systems of ethics." It will also contain articles "on every religious belief and custom and on every ethical movement, every philosophical idea, every moral practise." To a certain extent it will be biographical,—that is, those who are of sufficient distinction in the field of religion and morals will be noticed in the work.

It may surprize some to find such subjects as alcohol and architecture in an "Encyclopedia of Religion and Ethics," but we think that more will be surprized and be disposed to find fault with the length of some of the articles. For example, nearly one hundred pages are devoted to architecture, or about one-ninth part of the volume; seventy pages to art; fifty pages to animals. Thus nearly one-fourth of the volume is devoted to three subjects.

If more attention had been paid to editing many of the longer articles down to reasonable length, the necessity for printing considerable matter in small "hard-to-read" type would have been avoided.

Students in theology and religion should welcome the appearance of this new and stupendous undertaking for the light which it will throw upon the questions that are pressing for solution in the religious world to-day. The whole subject of comparative religion will receive a fresh impetus from the introduction of this work.

In this ever-enlarging field (which, by the way, is where the chief value of this work lies), Batcheler contributes an interesting article on the Ainus. He tells us that there are less than 20,000 of this people living to-day and that they may be looked upon as the last of a great prehistoric race, and that all recent "investigations made bear evidence to the fact of the Ainus being an original race of Japan, that the Ainu religion was originally monotheistic, and that regarding the future life there is no idea more firmly fixt in the Ainu mind than the notion that the spirit is appointed to live forever in another world, a world which for the good is the counterpart of this, only much better and free from pain, and for the evil is dark, wet, cold, and dirty."

There are about two hundred contributors to the articles in this volume, most of them from abroad, some of them experts and known by their writings to readers on both sides of the Atlantic.

The articles are signed and the bibliography is given at the end of each division of the subject treated. The work is illustrated.

The Religion of Babylonia and Assyria. By ROBERT WILLIAM ROGERS, Litt.D., LL.D., Professor in Drew Theological Seminary. Eaton & Mains, New York. $2 net.

This volume represents the mature work of one who for quarter of a century has been teaching Hebrew and discussing the Hebrew religion in his classes in the theological seminary and who for nearly that length of time has been a recognized authority on the cuneiform language and the history of Assyria and Babylonia. Professor Rogers has been compelled by his class-work each year to fit his new archeological knowledge into the Bible scheme of history and thought. Being equally well acquainted with both fields, as so few other writers on ancient religions have been, he is constantly throwing new light on Biblical texts and showing the religion of the Old Testament in clear and new relations.

Technical students will be pleased with the minute accuracy and breadth of view; ordinary Bible-students will be delighted to find

subjects which had been considered most difficult open out into clear sunlit statements. The book was written at white heat and the reader catches the enthusiasm of the writer. In these vivid pictures there is no dust from the grave on the ancient kings; their eyes shine with the light of life and their gods are not blocks of stone but tremendous influenences affecting the life of the planet. In his short but brilliant sketch of the interpretation of the old Assyrian language and in his equally thrilling narration of the early history of discovery from Botta and Layard, Oppert, Rassam and Geo. Smith down to the latest explorer, our author depends largely upon his former "History of Babylonia and Assyria" (2 vols., 1901), but makes use of all the scraps of information since published.

In his translations he uses the best work of others, but in almost every text may be seen his own independent research. He treats extensively the "Gods of Babylonia and Assyria," "The Cosmologies," "The Sacred Books," and the "Myths and Epics." The Babylonian religion is viewed with special reference to its relation to the religion of Israel and its influence upon Old-Testament literature. Beginning with Amraphel (Gen. 14 : 1, 9) who founded the first united monarchy, Bible kings are often in evidence and from Ahab onward the connection is constant. With the son of Nebuchadrezzar "the religion of the Babylonians and Assyrians departed from among the vital religions of men." "The religion of Babylonia and Assyria is indeed a faith without living worshipers, gone amid the mists that cloud the most penetrating vision, but its sacred books, badly broken amid the crash of time, are once again in our hands. Its truth is not lost, but living still in other faiths. Its gods are mentioned in the greater sacred books of the Hebrews. Its plea for the surcease of remorse, for the relief from the agony of sin, finds still an echo in our hearts. If indeed the history of man be a subject of undying interest, surely the history of the religious development of the millions of gifted and virile men who made Babylon and Nineveh centers of world concourse and power may well stir our pulses and quicken our thought."

His discussion of the name Jehovah (Yahweh, Jau) as occurring in Babylonian texts and also at Ta'anak in N. Syria is complete and satisfactory. The presswork of the book is all that could be desired.

The Sense of the Infinite. By OSCAR KUHNS. Henry Holt & Co. $1.50.

This is so good a book in some respects that it ought to have been better in all. Professor Kuhns offers in it a running commentary upon transcendentalism from the time of Plato to the present. He has learning; is widely read in poetry; is an ardent and intelligent Dante scholar; and presents his matter in good literary style. The "Sense of the Infinite" is treated broadly and practically as representing that "instinct or sense or feeling of the human soul by means of which it is drawn out of every-day consciousness and brought into an elevated state of mind, by the contemplation or vision of those things which arouse within us a sense of timeless Being, of the Absolute, the Infinite, the One." In treating a theme of such range and scope it should be an author's aim not only to give orderly arrangement to his matter, but to coordinate it with respect to some carefully outlined scheme. Professor Kuhns fails. His treatment is too cursory and meager to make a satisfactory handbook of the history of transcendentalism. On the other hand it is too scrappy and too heavily loaded with quotations adequately to reward the general reader. The author speaks of his book in the preface as the reduction of a great body of notes, excerpts, and reflections on the subject which he has gathered, and says that he would have made it shorter had he had more time. He mistakes his fault. The book is not long; no longer indeed than the theme demands: but it remains essentially a notebook, and should not have been published until time could have been commanded in which to unify its material in fact as well as in form; and it passes understanding that a scholar should have permitted a book so crammed with quotations and references to lack an index.

What is Pragmatism? By JAMES B. PRATT. 12mo, 254 pp. The Macmillan Co. $1.25.

This book is a series of lectures given by the author at a summer-school. Its purpose is to explain its subject, altho it goes farther and is really a more or less critical study. Professor Pratt doubtless answers his question as well as it can be answered, inasmuch as the so-called pragmatic philosophers are not in entire agreement.

Indeed the author brings out quite clearly the ambiguous nature of this philosophy. In his criticism, however, Professor Pratt in-

volves the pragmatic philosophy in some difficulties from which it is clear its followers might readily extricate themselves. It is finally declared that pragmatism is not after all a serious philosophical doctrine, but simply a variety of religious experience.

When one who has only a moderate acquaintance with philosophy reads this book he is likely to feel, upon laying it down, that pragmatism, like the old utilitarianism, is a partial and not a complete philosophy. Its adherents have over-emphasized one aspect without bringing it into proper relations with other aspects of truth.

The style of the author sometimes lacks in seriousness and verges upon flippancy, altho perhaps this might not be so inappropriate in a lecture as it sometimes appears in written form.

A Guide to the Study of Church History. By W. J. McGlothlin, Ph.D., D.D., Professor of Church History in the Southern Baptist Theological Seminary, Louisville, Ky. 1908, Baptist World Publishing Co., Louisville, Ky. $1.50 net.

This book was prepared for theological students and can be used in connection with a course of lectures on church history as a helpful syllabus. But it may well be used by ministers who have grown rusty on this subject or who desire to prepare historical lectures. The materials are frankly drawn from the excellent manuals of Newman, Hurst, Kurtz, and Alzog, and references to these appear regularly at the heading of the sections. A few other references are given, but all the sources used are most accessible, for it is intended for those who have only nascent libraries. It is a guide, not a substitute for lectures or treatises, but has a great mass of arranged and digested learning to present and can be recommended to the classes addrest.

By the Christmas Fire. By Samuel McChord Crothers. 12mo, 225 pp. Houghton Mifflin Co., Boston. $1.25 net.

Four essays packed full of common sense which here as elsewhere is really very uncommon sense. Mr. Crothers thrusts his gentle spear down to the deepest reaches of many sham philosophies without appearing to be a philosopher at all. His fashion of making figures or metaphors do his work, and the witty way in which he turns them over or dresses them up result in a style that is charming. For wholesome and elevating views carried home in a most alluring rhetoric these essays are incomparable. "The Bayonet-poker" hinges on an old bayonet converted into a fire-poker as a lesson that evil of the universe and its regeneration are not all in things as apparently intended, but in men and their ways of using things. "On Being a Doctrinaire" is a fine distinction between the doctrinaire and the idealist; and a plea for "things as they are" plus a motive to do the best we can with them instead of posing and scolding at imperfections. "The Ignominy of Being Grown-up" is a slap at the false education that most of us get as a consequence of losing the child's idealism. In "The Spirit of Democracy" Mr. Crothers punctures some older ideas and commends the new spirit of charity that has become personal and sympathetic.

Discourses and Sermons for Every Sunday and the Principal Festivals of the Year. By Cardinal James Gibbons. Cloth, 12mo, x+531 pp. John Murphy Company, Baltimore. $1.

These sermons would at once be recognized as those of a Roman Catholic, even without their author's name prefixt. They are a rather surprizing combination of modern and medieval phraseology; written in the general style of sermons of a hundred years or more ago, but in their material, treating many current and modern questions. The arguments and affirmations are usually reenforced by Scripture text, and the Scriptures are quoted without any apparent consciousness of any save the most literal meaning. But the sermons are valuable and readable, and Protestant readers will find in them very little, if anything, to offend their tastes.

Counsels by the Way. By Henry Van Dyke. Cloth, 12mo, 160 pp. Thomas Y. Crowell & Co. $1 net.

The gentle art of essay-writing has many advocates, but few masters. Among the foremost we must reckon Dr. Van Dyke. His well-chosen words and smooth-flowing phrases are the vehicles of thought at once vigorous and optimistic. "There are really only four great practical ends," he says in "Ships and Havens," "for which men and women can work in this world—Pleasure, Wealth, Fame, and Usefulness. We owe it to ourselves to consider them carefully, and to make up our minds which of them is to be our chief object in life." The present volume includes five essays.

JOHN NEWTON

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

O. W. Holmes

OLIVER WENDELL HOLMES came at the parting of the ways between the new and the old, and perhaps never realized himself how his spirit swerved between the two forces. Sprung from the heart of New England, that province of the new world whose people are as self-centered and distinctive as the Basques or the Poles, he never rose from his narrow foothold, and his Brahmin caste, to the world-citizenship that marks lofty spirits like Mazzini. He was almost parochial in his devotion to this small section and its entrenched beliefs; altho at times he got the breath of larger fields and mightier hopes where Emerson loved to range. He had an acute, alert intelligence; he was alive all along the gamut of feeling from the ludicrous to the tragic; and, inheriting the ancestral Puritan tinge, he had a "concern" to make the world about him right according to his pattern. If all his force had been spent in any one channel, he might have been a great man in some direction. But he was only a versatile man, clever in a half-dozen ways. A doctor of medicine, a writer, a lecturer—he was the club of Hercules split into a bundle of arrows. He sent out his flying darts in prose and verse, in essay and song and story—all variously touched with beauty, wit, humor, satire, pathos—all charged with Yankee common sense, all luminous with the Puritan forthwithness and sincerity.

By constitutional bias he leaned toward the traditional and academic. He was active in ever celebrating his college and his college town, a performance likely to end in a vicious circle that gets nowhere. He had an aristocratic leaning toward family and established connections, not remembering that old stock is often dead stock.

And yet as with so many others of us Holmes's deed was finer than his creed. For instance, altho he was cold to the abolition movement, yet when the war against slavery was fully on, he sped the cause with pen and tongue. He did much to help loosen the strictures of New England's Calvinistic chains and to make way for a God who can laugh in place of Cotton Mather's deity who could only frown.

Some of Holmes's observations are to-day fresh and suggestive after a half-century of wear. Here is a prayer that goes from the heart to the heart:

> "Pity us, dear Lord, pity us! The peace in believing which belonged to other ages is not for us. Again the wounds are opened that we may know whether it is the blood of one like ourselves which flows from them, or whether it is a Divinity that is bleeding for His creatures. Wilt thou not take the doubt of thy children whom the time commands to try all things in the place of the unquestioning faith of earlier and simpler-hearted generations? We too have need of thee. Thy martyrs in other ages were cast into the flames, but no fire could touch their immortal and indestructible faith. We sit in safety and in peace, so far as these poor bodies are concerned; but our cherished beliefs, the hopes, the trust that stayed the hearts of those we loved who have gone before us, are cast into the fiery furnace of an age which is fast turning to dross the certainties and the sanctities once prized as our most precious inheritance."

Holmes's books of table-talk are all good reading: his "Autocrat" is a book that the world will not willingly let die. His poem "The Chambered Nautilus" is one of the high-water marks in the spiritual levels of American verse.

The Pan-Presbyterian Alliance

The Ninth General Council of the Pan-Presbyterian Alliance recently in session for ten days in New York was a notable gathering. The opening sermon by James D. Moffatt, D.D., president of the Washington and Jefferson College, struck a note of modernity tempered with conservatism that recognized the living present as well as reverenced the dead past. It was a sober plea for an open mind, the broadest vision, and the readjustment of knowledge to the newest truth. Beliefs, the preacher claimed, are important only as they affect character.

Vibrant with the same message was the initial address of President I. Oswald Dykes, D.D., of Cambridge, England. God is ever beckoning His people onward, he said. Religion can not stand still while science is advancing.

A colossal figure in the Council, a sort of balance-wheel keeping the discussion of great theological questions between violent extremes, was James Orr, D.D., of Glasgow, whose trenchant pen and public addresses have won him a foremost place in modern thought.

John Calvin, of course, was not lost sight of, in view of the character of the occasion, and still more in view of the fact that the four-hundredth anniversary of the birth of that father of Presbyterianism is this year being celebrated. He loomed up large, but some of the sharper angularities of his doctrinal system were softened and rounded, less, however, by elimination than by modifying additions.

The four hundred delegates present wrestled manfully with the live issues of the times. Great enterprises and vital interests were debated. Educational, social, theological, and religious, affecting many lands and diverse races, particularly the less favored on missionary fields. The recital of successes in the work being done evoked the deepest gratitude and kindled the liveliest hopes. The spirit of union and cooperation animating the Council was full of promise for the future. But the supreme significance of the whole was the evidence of the unimpaired vitality of the Church of Jesus Christ and its unabated devotion to the gigantic tasks to which it has put its hand. The ark of God is safe. The world is rolling into the light, turning all its sides toward the Sun of Righteousness. By the time the General Council meets again, four years hence in Aberdeen, Scotland, it will be able to register greater progress than ever in the fortunes and forces of the kingdom.

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Moral Crisis and Revival

In our large cities it must be said—and it might be said in many small ones—the moral efficiency of the churches in checking and banning great evils is not proportionate either to their numbers or to the influence of their members in the financial and industrial world. Last winter it was Pittsburg, where *The Survey* exposed the inhuman industrial and living conditions which had gone too long unrebuked and unreformed by churches noted for their zeal for sound theology. This summer it is New York, where nearly half the population is figured as connected with church or synagog, that is nevertheless pilloried in the June number of *McClure's Magazine* as now and for many years "governed by professional criminals." So far as the civic community is concerned, the remark of the eminent anthropologist Waiz is bitingly pertinent: "The degree of civilization reached by any society is measured by the ethical effectiveness of the dominant religion." So far as the churches are involved, we need to be more concerned for the remedy than for the censure that is self-evident. Dr. W. J. Dawson, at Plymouth Church, sees in a revival of religion the only preventive of a swift decline of our great

cities into pagan conditions. But for the sort of religious revival that will effectively meet so serious a case we must look elsewhere than to the sort with which the public is familiar. At a grave crisis we must look to the great crises of the past, in which the prophets of vitally ethical religion have filled and trimmed its waning lamp. Elijah in Israel, John the Baptist at the Jordan, Wyclif, Luther, religious revivalists in times of utter demoralization—these, with their fiery rebukes of damnable sins, and then trumpet-calls to works meet for repentance, are our torch-bearers out of this time of darkness to the light of the religion that is pure and undefiled. Such days of fasting and prayer as our ancestors used to appoint in time of war, pestilence, and famine would be a fit prelude to a revival of ethical religion such as those men led. For the shame of our cities that has spread through the world its evil report is also the shame of the Churches that have failed of their mission as "the salt of the earth." Our religion has been morally inefficient; it must be morally revived.

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For a Holy War

Such a revival, however, will not greatly mend the demoralized conditions of municipal life in a great city, unless the recovery of a vigorous religious *morale* proceeds with the practical measures without which not even a holy war can prosper. Trumpets win no battles; organization and discipline are indispensable. Indeed, we have not lacked trumpetings from pulpits of national repute; but organized evil has not yet called forth its match in an organization of the haters of evil. Many a pulpit has done its duty: have the men in the pews done theirs? They are beginning to do theirs in the Laymen's Forward Movement for foreign missionary work, already meeting with inspiring success. Even more pressing is the need for such a movement to abate evils the ill fame of which, Professor Ladd tells us, follows our missionary work abroad like a curse. Already we have in many churches brotherhoods that are available for regimenting into a great army, responsive to wise leadership for effectiveness in the civic contests that must precede the redemption of our cities from the rule of rascals. In these brotherhoods civic problems, social wrongs and evils, are already being studied, and hearts are hot and passionate to wipe out the reproach to decency, humanity, and religion. The time seems ripe to begin the work of organizing these awakening forces. This, too, is part of the needed religious revival. For back of and beneath all the practical measures required for full moral efficiency is needed the religious consciousness, the religious will, "alive to God," dedicated to the high aim to make our cities to be cities of God. Among the Japanese patriotism exhibits more moral efficiency on a national scale than religion exhibits on that scale among us. If our religion is to be outclassed in efficiency by their patriotism, we shall need Japanese evangelists to revive it.

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Sunday Postal Work

Out of the appeal of a Christian letter-carrier of New York City against the burden of needless Sunday labor, which was sent to the International Reform Bureau at Washington, has come a movement for the reduction of Sunday postal work that deserves to be national in its benefits. This appeal seemed to be a fitting subject for the new Social Service Commission of the Federal Council of the Churches of Christ, and was therefore sent to the Chairman of the Commission and Vice-President of the Council, Dr. F. M. North, through whom the New York preachers' meetings of five great denominations and the New York Sabbath Committee and the National Lord's Day Alliance were induced to appoint Committees, which jointly investigated and drew up a letter to

the Postmaster-General asking redress, which was read and unanimously adopted in all these bodies. The letter asks that Sunday postal work shall be suspended so far as possible, not in New York alone but throughout the country, and that whenever Sunday work is required of any one, another rest day in the week shall be allowed him. Much more might fairly be asked, for London and Toronto prove that neither collection nor delivery of mail on Sunday is necessary even in the largest cities. Year after year, the men who handle the wealth of our nation and whose consciences should be conserved for the public good if not their own, are required to do more and more work in the post-office, not for the great merchants who seldom see their mail on that day, but for curious and thoughtless idlers who go to the post-office to kill time or in the Micawber hope that "something will turn up." The Government has set a bad example in the very heart of business in most of our towns, and there should be a strong support of this appeal for redress by resolutions and letters from all parts of the country, for it has been wittily and truly said that "ours is a wheelbarrow government that only goes ahead when it is pushed by the people from behind."

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Teaching the Chinese

The murder by a Chinaman of a young woman teacher, who had been assiduous in looking after the soul of this particular Chinaman, as well as of some others, brings forcibly to the attention of the Church the need for doing the work of the Church in a common-sense way. Chinese Sunday-schools are primarily intended to do missionary work, altho it is a well-known fact that in many cases reading, writing, and arithmetic are taught. In either case the Church should govern its educational work by well-established educational principles. Chinese men pupils, whose customs and ethics toward women are so different from ours, should be taught by men teachers or possibly by mature women teachers. How is it possible for those young-women teachers—most of whom have had no training that would fit them to present the claims of Christianity or to show how Christianity is superior to Confucianism—ever to do satisfactory work? The public schools or some other distinctively educational institution should take over this work by teaching the Chinese of America our language.

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The Unrest of the World

A recent editorial in *The London Times* states that at no time in the history of the world were there so many signs of general unrest recorded as those which seem to confront us to-day. "At former periods when novel theories of actual revolution disturbed the accustomed way of things, every energy was either confined altogether to particular states or groups of states, or else to different countries and different states in succession." Now it is evident that this social, political, and religious unrest is world-wide, as evidenced by the recent postal strike in Paris, the growth of socialism in Germany and the political disturbances in that whirlpool of Europe, Hungary and the Balkan States, but also throughout Africa and Asia. Popular education and the cheap newspaper have paved the way for reform and revolt against conservatism and the old state of things in Turkey as well as in China, in Persia as in India, in Morocco as well as in Russia.

One of the chief reasons, however, for this general unrest is the decay of old beliefs, traditions, conventions, and customs. All the old faiths of the Orient are being tried by fire in the white heat of modern science and civilization. Confucianism can no longer be conservative, nor Islam stagnant, nor Hinduism exclusive. The impact of Western

civilization, as well as the impact of Western Christianity, is disintegrating the old systems. Millions of those classified in statistical tables as Moslems, Hindus, or Buddhists are practically without a faith of their own. The old cry of Micah voices their spiritual unrest: "Ye have taken away my gods which I have made, and the priest, and are gone away, and what have I more? and what is this that ye say unto me, What aileth thee?" The call is urgent to bring the good tidings of the great Rest-Giver to a weary, waiting world.

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The Churches during August

One of the profound economical truths which our Lord taught His disciples was "gather up the fragments [broken pieces] that remain that nothing be lost." This teaching is especially applicable to many churches that close during the month of August. Because a good attendance can not be secured at the regular services or because it is impossible to command the full organization of the church during this particular month, is that sufficient reason for abandoning all of the regular services? Or to put it in another way, is it in accordance with the principle affirmed by Jesus that even the fragments should not be lost?

With open doors something can always be gathered up that will be serviceable for time and eternity. Can as much be said for closed doors? It is gratifying to notice the increase in union services.

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The Innermost Gospel

Few of the religious figures of our time continue to attract notice so widely as does the ex-Abbé Loisy, famous through that book "*L'Evangile et L'Eglise*," which, ostensibly written as a reply to Harnack's "What is Christianity?" brought upon himself the thunders of the Vatican and excommunication by the pope. In a discriminating essay the Rev. J. Brierley controverts the Loisyian keynote. The theory of the Abbé is that the progress of Christian faith after Christ's death was founded not on history but on a belief springing from an expectation which was falsified by events. That is to say, the faith of the Church is faith in a mistake, and the foundation of the Church was in illusion. Loisy points to Jewish Messianism as the basis of Christian history, but this famous writer formulates a negation of Christ's higher claims by his whole system of historical criticism. Mr. Brierley vigorously controverts this paradoxical theory, maintaining that the history, properly considered, instead of being in opposition to faith, is the granite support of it; that the one is the legitimate offspring of the other. Jesus took the Messianic idea, but took it to transform it, lifting it from the brutal notions of military conquest to the heights of the spiritual, where the temporal is at every point outshone by the eternal. The millennium was to come not by force of arms but by an inner revolution, and the new kingdom was to be one of spiritual states. "The kingdom of God is within you." The Sermon on the Mount can by no miracle of exegesis be construed into the manifesto of a Jewish Messiah of the popular conception.

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Vacations

It is claimed that the majority of people never take vacations; nevertheless vacations have a proper place in the life of the Anglo-Saxon people. Our life is what we have made it—tense and strenuous, and we are often saved from physical bankruptcy by a brief "let-up." The whole object of a vacation is to find ourselves and that is usually accomplished by relaxation and recreation. If by this process we are able to take hold of our work again with renewed vigor and enlarged vision, the vacation, whether it be brief or extended, can not fail to be a benediction.

THE INSTITUTIONAL CHURCH TWENTY-FIVE YEARS AFTER

EDWARD JUDSON, D.D., NEW YORK

A CHURCH when it finds itself in a peculiarly unresponsive and adverse environment instinctively proceeds to supplement its ordinary functions, as preaching, prayer-meeting, Sunday-school, and pastoral visitation, with a system of philanthropic and educational institutions, through which it endeavors to touch people on the physical, social, and mental sides, in order to draw them within hearing of its religious message. In this way it becomes an Institutional Church. Church institutionalism is nothing more than organized Christian kindness. At bottom it is no new thing. Any church that has a sewing-circle is just so far an Institutional Church. It is only doing as a social body and in a systematic way exactly what the individual Christian instinctively does when by acts of kindness he subdues the hearts of men into receptiveness. The community is touched in a new spot when it finds out that the church is interested in the welfare of the whole man. There could hardly be devised a more efficient philanthropic appliance for ameliorating the misery of a great town than the network of churches spread through its congested places, provided each church should intelligently and profoundly interest itself in the cure of the social sores constantly exposed to its pitying eye.

In what kind of field does the Institutional Church finds its richest opportunity for development and operation? It is under the pressure of adverse environment that the local church tends to institutionalize. There are spots, it may be, in new and growing towns, or in the suburbs of large cities, where the currents of social life converge in favor of ecclesiastical growth. Church-going people come in shoals; and, unless the churches, in their eagerness to preempt such fields, which they are fond of calling strategic points, get in each other's way and multiply so rapidly that the supply exceeds the demand, they seem to grow of themselves. The ordinary methods of grace suffice. Given a good minister, with a commodious meeting-house and alluring music, success comes swiftly and inevitably along the worn pathway of sermon and prayer-meeting and Sunday-school and pastoral visitation.

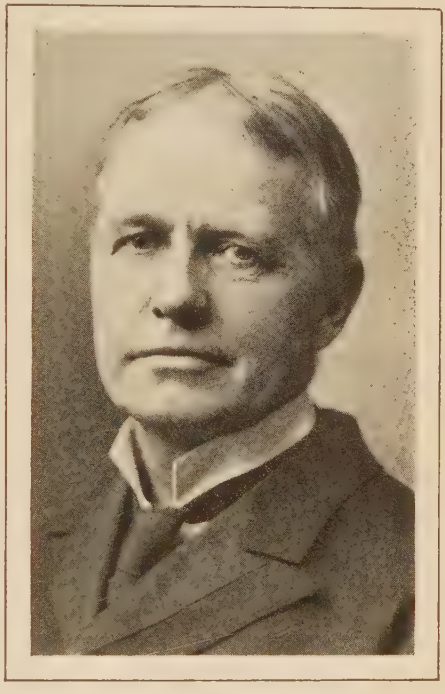
It is in more difficult fields that the church gains her scanty triumphs, as in the low swamps of our large cities, where, against the few churches that have been left behind in the general exodus, all the great social currents swiftly and steadily converge, as in the congested tenement-house sections of our great towns. Here a mission-field of unsurpassed richness presents itself. The streets swarm with children like a rabbit-warren. Night and day one is confronted by the hideous specters of prostitution, pauperism, drunkenness, crime. Material and sacramentarian habits of thought pervade the thin mental soil of the people. Alien races, often with stiff prepossessions against churches, jostle each other, Latin, Celtic, Slavic, Semitic. They behold the spectacle of Protestant churches dying slowly out before their face and eyes. The growth of great ecclesiastical institutions up-town or in the suburbs makes no impression upon them. They have a narrow horizon. They draw their conclusions from the outward appearance and from phenomena close by. They are overawed by that only which obtrudes a solid materialistic front, like a great school-house or a massive commercial building or gaudy saloons and theaters. The church edifices are in disrepair. The wealth

has gradually leaked out of them through the removal of members uptown or to the suburbs, and their appliances for worship are correspondingly weak. This vast neglected population provides the environment and the field for the Institutional Church.

Three alternative courses open as regards the down-town problem. There is first the policy of abandonment, the church confessing its inability to cope with the forces that converge against it, and withdrawing little by little from the field. It then becomes a traveling show. It forsakes just those sections of the city where it is most needed. Vast masses of people are left unchurched. There is presented the singular spectacle of Christendom sending missionaries to the heathen beyond the seas, and contemplating with indifference the extensive and vigorous growth of heathenism in the very vitals of its own country. We pay the traveling-expenses for our best men and women to preach the gospel to foreigners at the ends of the earth, and when these same foreigners come to us of their own accord, paying their own traveling-expenses, we turn away from them with antipathy and despair.

But these neglected masses in the lower wards of our city have their revenge. They are a constant menace to our distinctive American institutions. We can not escape them. They cling to our flanks and follow us as we proceed northward on our narrow island. We catch their diseases. They have a saloon on every corner. They outvote us at our elections. A miasma stealing up from these widening social swamps infects our whole municipal life. The wise ostrich endeavors to escape her pursuers by hiding in the sand her too conspicuous head, assimilating her body to the sand-dunes around her; but such an artifice will not avail with Christian churches. The Old-World life creeps up our sandy shore, like an incoming tide, washing away the foundations from under our churches; and we, like little children that play on the beach, retreat in advance of it, and rebuild our frail structures just out of its reach, instead of digging down deep and erecting a light-house against which the screaming surf will dash in vain.

The second alternative is for the church to cling indeed to the old fields down-town, assuming, however, that the methods of a former generation will suffice for the requirements of to-day, instead of readjusting its gearing to the changed conditions. But the masses in lower New York require our very best preaching, architecture, and music. It is a mistake to try to reach them with "cheap and nasty" appliances. If I had my way, I would put the most beautiful churches among the homes of the poor, so that it would be only a step from the squalor of the tenement-house into a new and contrasted world. The rich have beautiful objects in their



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homes. They should be content with plainness in church. But when we bring together the poor and the sad, let their eyes, grown dim with tears and weariness, find repose and inspiration in the exquisite arch and the opalescent window, through which shimmer the suggestive figures of saints and martyrs. Give them only the sweetest and most ennobling music. Let everything in church be educational and uplifting. If the rich and the poor are ever to meet together for common prayer, it must be in the territory of the poor. Money and locomotion are correlative terms, like heat and motion. The rich must come where the poor are, for the poor can not go where the rich are. The poor used to be taught to be patient under their sufferings, in hope of a blissful hereafter. But now they are waking up to the fact that the rich, in their refinement of selfishness, propose to get the better of them in both worlds, not only to monopolize the good things of this life but also to appropriate the things that are supposed to help people heavenward, as the best preaching and music and architecture.

It is bad economy to concentrate our religious efforts upon the more favored classes, neglecting those who need us the most. Harm comes from such an uneven distribution of sacred privilege. It is as if a general should focus his heaviest artillery upon the weakest point in the enemy's line. The strongest medicaments of the gospel should be injected into the most diseased tissues of the body municipal. Here lies the true missionary spirit.

The Institutional Church seems to be the only alternative left, if we propose neither to abandon the down-town fields altogether nor to till them with antiquated implements. The church should cling to her old fields, no matter how hopeless and repulsive her changing environment may become. She should not only strongly appeal to the religious nature of the people with her time-honored methods of prayer and praise and preaching; these she should all the while wisely supplement with a system of institutions, educational and philanthropic, through which she may touch in a helpful way man's physical, mental, and social nature as well as his moral and spiritual being.

What are some of the social forms in which the life of the Institutional Church will express itself? These will be determined by the character of each individual field. One will learn to study the social situation and feel one's way along. One will all the time be asking: What social need exists in my immediate neighborhood which has been overlooked by others, and which I better than others am equipped to meet? The commonest mistake of all is to do the very thing that others are doing. Imitativeness is the besetting sin of social workers. You see some church or society conducting a successful kindergarten. You say: "I will go and do likewise." In doing so you impair the efficiency of the kindergarten already established, and the kindergarten you project turns out a failure, because the kindergarten need in that particular neighborhood is already met. A better course would be for you to send the little children under your influence to the kindergarten already existing, and apply yourself to the task of meeting some entirely different social need. I would not establish a dispensary with all its expensive and nerve-wearing machinery unless I were quite sure that ample provision of this kind were not already made for the sick in my neighborhood.

The longer I live the more delight I take in cooperating with everything good that is going on anywhere near me. The church assumes its highest philanthropic efficiency by taking the humble part of an intermediary between the individual sufferer and organized relief. On the one hand you have

millions of dollars invested in charitable institutions, and on the other unclassified misery ignorant of the provisions made for its relief. I try to keep myself informed regarding all the endowed philanthropies of New York, and when an applicant for help comes to me at my office hour, I at once ask myself the question whether there is not some organized form of relief that can grapple this particular case more scientifically and efficiently than I, for I feel that the little temporary help that I am able to bestow is a small matter compared with my bringing the sufferer within reach of some organized relief of the very existence of which he was ignorant. But the law of reciprocity requires that the church which undertakes to perform this intermediate function should contribute regularly to the resources of the organizations to which it sends its applicants for relief. Such friendly collusion between the churches and other philanthropic institutions is the only safeguard against imposition and the overlapping of benefit.

I have not found other societies reluctant to cooperate with the church in doing good. We keep in closest relation with the Charity Organization Society and the Association for the Improvement of the Condition of the Poor; our relations are cordial with the churches of other communions, the Salvation Army, and rescue missions, the Young Men's Christian Association and the Young Women's Christian Association; we avail ourselves of the great hospitals and other charitable institutions which are not far away; we keep up friendly intercourse with the settlements in our neighborhood; the New York Kindergarten Association conducts one of the kindergartens in our building, the other one being maintained by the Board of Education of our city, which also provides in our hall a free lecture for the people once a week; we open our doors weekly to a Damrosch people's singing-class; In these and countless other ways we are alert to emphasize the feeling of solidarity that ought to inspire all who are working together for the common good.

But while the Institutional Church prizes the opportunity of cooperation with other religious, educational, and philanthropic organizations, there still remains much distinctive work for it to do itself. As far as our own work is concerned, we have religious services on Sunday and every week-night (Saturday included) summer and winter, and parallel with these religious services there is something going on every night in the way of physical, mental, and social self-improvement, as gymnastic classes for women and girls, gymnastic classes for men, gymnastic classes and clubs for boys, singing-classes, sewing-school, children's hour with the stereopticon and moving pictures, men's tea on Sunday night, young people's literary society, kindergartens, etc. These forms of social work we have gradually adopted as meeting urgent social needs in our own individual field. Other institutions which we were almost the first in our field to establish, we have from time to time relinquished, as they have been taken up by other churches and societies, it being our aim not to overlap the activities of other workers, but rather to supply the social pabulum that is actually needed by the people about us and that is not within their immediate reach. Thus a person coming to our church any night in the week will find in one place a meeting for worship and, in other rooms under the same roof, opportunities for physical, mental, and social recreation as well as self-development. In this way our whole building is practically occupied at all hours every day and on Sunday, and is never dark and deserted, like many of our costly sacred edifices that are in use on Sunday and perhaps one

or two week nights, and the rest of the time are tenanted by mice, silence, and gloom.

In such work one becomes soon inured to small audiences. This is the difference between an inspirational and an institutional center; in the former instance you face a large congregation once or twice a week, while in the latter you meet the same people in small groups, at close quarters and many times during the week. The aggregate of all these gatherings will probably be much larger than the audiences which the minister in the ordinary church has on Sunday. I submit that character is more efficiently molded by these frequent touches. You can not get an angel out of a block of marble with a stroke of the chisel once a week. Take a single narrow case. An average New-York boy comes to Sunday-school once a week and presumably receives a certain impression upon the religious side of his nature. Between the Sundays these impressions are obliterated from his mind by the influences of home and street and school, and at the end of a long course through all the grades of the Sunday-school, when the proper age comes for bidding good-by to it as to the day-school, his character is the same as it was at the beginning. The Sundays are too far apart efficiently and permanently to mold the child's character. But suppose every week you touch the same boy not only on his religious side in an effective way at the Sunday-school but often and regularly between the Sundays you reach him along physical, mental, and social lines, by means of a children's hour, the boys' club and gymnastic classes and other recreative functions, his cynicism is gradually subdued; he comes to love and respect you; he feels that he has found a friend in you; new ideals spring up in his mind, and you are encouraged by seeing his whole spirit softened and conciliated. I would rather meet ten boys three times a week than thirty boys once a week. The principle thus narrowly stated and exemplified in the Sunday-school is applicable to the church in its larger relations and various departments. The passion for bigness is obstructive to the truest social progress. We need to learn the pedagogic value of the little.

In all institutional work there are certain limitations that need to be considered:

The church should be true to its distinctively religious message. Social problems are so difficult and so fascinating that they easily absorb all a minister's time and energy. He neglects his study and the care of his flock. He loses his priestly character and becomes a mere social functionary. In the betterment of humanity, one works either in the realm of motive or in the realm of environment. Some say: "Improve a man's environment and you make him a better man." Others say: "Strengthen his motives and he will conquer even an evil environment, and make it contributive to his self-development." Both are right. We should be interested both in the improvement of environment and in the strengthening of character, so that it will be robust enough to subdue and assimilate even an adverse environment, as a tree toughens its fiber by wrestling with the blast, or as the fleckless lily assimilates the black ooze of the swamp in which it grows and transmutes it into its own snowy whiteness. Those who are endeavoring to better environment and those whose aim it is to strengthen character through faith, ought to understand each other and work together. While the Institutional Church actively sympathizes with every effort to improve social and physical conditions, it can not afford to surrender its cheerful faith that righteousness is the parent of comfort, and that through the worship of the Eternal the individual is inwardly strengthened to endure the

fell clutch of circumstance. All its philanthropy will be suffused with the religious spirit. In its life the churchly will take the precedence of the institutional.

But while the chief emphasis will rest upon the religious side of the work, there can hardly be a greater mistake than the use of philanthropy as a lure to religion. Our kindness to people, in the nature of the case, inclines them to be hospitable to the spiritual message which we desire to impart. But if we are kind, with such an end consciously in view, then the quality of our kindness is vitiated. We want to be kind for its own sweet sake, without any ulterior consideration, or else our kindness loses its essential character. Your church institutionalism must not mean being kind to people with a view to getting them to join your church. Are you kind to a horse in order to get him to join your church? Workingmen resent exploitation. The minister who engages in social work in order to build up his own church is doomed to disappointment. The last church which a person desires to attend is the one where relief was sought and accepted. We do not like to revisit scenes of past misery. I am inclined to think that institutionalism may sometimes even prove a temporary handicap to church progress. But we are to bend with tenderness over social sores, even when we know that such occupation may in the immediate future impede rather than promote the growth of our own church. Self-respecting people do not like to attend a church that has come among them to do them good. They prefer to go where they are needed, not where their needs are ministered to.

Mr. Charles Booth, the great English statistician, in his recent comprehensive work on the religious condition of the poor in London, makes the suggestive remark, "If the churches instead of demanding, How can we help you? were to ask even of the poorest and the worst, How can you help us? a road might open out." Investigations seem to prove that the churches that have made most progress among the submerged tenth, are the ones that have inspired the poor with the thought that they were needed, not as objects of charity and good-will, but for what they can contribute of character and personality to the Christian cause. People instinctively resent having good done to them, and if we are to succeed among working-people we must in some way produce and promote among them the sentiment of self-help, and remove from their minds the impression that we propose to patronize them.

We must constantly be on our guard lest we make the impression on the community that we exist simply to minister to its needs, and are ourselves independent of its sympathy and help. Otherwise we shall repel from us the very people who would form the best elements in a self-supporting church, and will magnetize and attract to our embrace worthless people in whom the religious instinct is rudimentary, and whose desires never rise higher than the loaves and fishes. The tendency is to produce hypocrites and ingrates.

Working-people, in order to be drawn into the churches, must be made to feel that they are needed there. People lose their interest when they come to feel that they are mere ballast. They are not attracted by expensive establishments in which they feel that their small gifts are of little account. It is not that they do not enjoy beautiful things, but they suspect that they are wanted merely to fill the pews, in order to gratify the minister, and a few rich men, and they decline to be put to that use. They refuse to be mere passengers. The working people must somehow be made to feel that other gifts are as dear to God as money, and as necessary to the coming of His kingdom.

In this discussion of the Church in its social aspect, I seem to have indicated a steep and thorny path. The local church finds itself in a somewhat unresponsive and even hostile environment. This social phenomenon is apt to occur in the lower congested sections of our great towns. The church under this pressure tends to institutionalize. It supplements its ordinary methods with a system of social, educational, and philanthropic institutions with a view to conciliating the community in which it finds itself. These efforts are not directly and immediately promotive of the growth of the church, but may, for a time, even impede that growth, weaker natures being attracted by the prospect of social advanage, and stronger spirits desiring to go where they can do good, instead of having good done to them. Church Institutionalism must be carried out on a large scale and in a spirit of varied and unwearied endeavor in order to produce any appreciable result. The altruistic spirit of the Master finding its expression in organized kindness, carried out by the church in a wholesale and systematic manner and persisted in long enough, ought in the end to remove prejudices existing in certain minds against Christianity. But we have to live long to enjoy the personal experience of such climatic changes. The church is a means, not an end. The important thing after all is not the building up of the church, but the Christianizing of the community.

THE ETHICS OF HALL CAINE

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The subject of our article may be considered as in the front rank of the few who, while shunning no natural phase of human emotion or passion, yet treat all the problems which human beings have to face in a thorough, true, and cleanly manner. The lessons conveyed in his writings make always for human good, and they may be accepted as types of pure and healthy romance. In his fiction he is morally and often spiritually didactic; the lessons which he teaches, directly and indirectly, are phases in modern terms of the great lessons of the Master, on which all worthy teaching must be based. For illustration of his views both his writings and his life furnish available evidence. Mr. Hall Caine has traveled much and in many lands, and has always been a diligent student, so that his experience of life and of the needs and dispositions of men and women is *au fond*. It will be generally known, too, that he has for many years taken an active part in rescue work, and so has learned much respecting the baser and more seamy side of life and "pleasure." Such equipment for strenuous and useful labor, fortified by such varied experience, should be productive of good, and the reasoning of theory has been justified by the fact of his work.

The majority of his writings are "full" novels, something of the length of two ordinary novels. "Drink," tho a short book, has had a circulation running into hundreds of thousands. "My Story," which has lately been published, is autobiographical rather than an autobiography, and gives a remarkable insight to the life and character of his many friends and their influence on his life and work, and of the gradual growth of his mind and of his importance in the world as the success of each book gave him further opportunities. Its publication evoked remarkable encomiums from all sorts and conditions of men. Written in simple style, it might serve as a model for modest and sincere autobiography.

In his various works Mr. Caine, through the medium of his characters, persistently preaches on some principle of righteousness. And very often he indulges by this means in striking delineations of comparative religion. Here, for instance, is a dialog from his latest work, "The White Prophet," which very sharply draws the differentiation between Islam and Christianity:

What does Islam mean?

It means that the Egyptians, like all other Mohammedans, are cut off by their religion from the spirit and energy of the great civilized nations; that, swathed in the bands of the Koran, the Moslem faith is like a mummy, dead to all uses of the modern world

What does Islam mean?

It means slavery, seclusion of women, indiscriminate divorce, unlimited polygamy; the breakdown of the family, and the destruction of the nation. Well, what happens? Civilization comes along, and it is death to all such dark ways. What next? The scheming sheikhs, the corrupt pashas, the tyrannical caliphs, all the rascals and rogues who batten on corruption, the fanatics who are opponents of the light, cry out against it. Either they must lose their interests or civilization must go! What then? Civilization means the West: the West means Christianity. So "Down with the Christians! O Moslems, help us to kill them!"

One of the salient characteristics of Mr. Caine's style is its many-sided frankness. He is greatly given to exposing ethical defects. In "The White Prophet" one of the characters speaks thus:—

His was a religion of peace, but while your Christian Church prays for unity and concord among the nations, your Christian States are daily increasing the instruments of destruction. His was a religion of poverty, but while your Christian priests are saying, "Blest are the meek," your Christian communities are struggling for wealth and trampling upon the poor in their efforts to gain it. Ishmael Ameer believes that if your great Master came back now He would not recognize in the civilization known by His name the true posterity of the little faithful Church He founded on the shores of the Lake of Galilee.

And in the following dialog, again from "The White Prophet," the strain is almost homiletic:—

"Ishmael Ameer sees," said the Chancellor, "that the thing known to the world as Christian civilization is little better than an organized hypocrisy, a lust of empire in nations, and a greed of gold in men, destroying liberty, morality, and truth. Therefore, he warns his followers against a civilization

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which comes to Egypt, to the East, with religion in one hand and violence and avarice in the other."

"You think, too," said Gordon, whose breathing was now quick and loud, "that Ishmael Ameer is an apostle of the soul of Islam—perhaps of the soul of religion itself, without respect of creed; one of the great men who come once in a hundred years to call the world back from a squalid and sordid materialism, and are ready to live, aye, and to die, for their faith—the Savonarolas, the Luthers, the Jamel-el-dins, perhaps the Mohammeds, and," dropping his voice, "in a sense, the Christs?"

"We pretend to believe that 'it is easier for a camel to go through the eye of a needle than for a rich man to inherit the Kingdom of Heaven,' yet we are nearly all trying, strug

gling, fighting, scrambling to be rich. Is the man to be silenced who warns the world that such sordid and squalid materialism is swallowing up religion, morality, and truth? Such a man may be the very soul of a country, yet what do we do with him? We hang him, or stone him, or crucify him—that's what we do with him, sir."

"No, sir; Judas was only the cat's-paw, scorned through all the ages and burned in a million effigies, but nearly as innocent of the death of his Master as you or I. The real betrayer was the High Priest of the Jews. He was the head of the bad system which Christ came to wipe out, and he saw that if he did not destroy Jesus, Jesus would destroy him. What did he do? He went to the Governor, the Consul-General of the Roman occupation, and said, 'This man is setting himself up against Cæsar. If you let him go on you are not Cæsar's friend.'"

"Well?"

"That's what the High Priest of Islam is doing in Egypt now. As I was going into the Agency yesterday I met the Grand Kadi coming out. You know what he is, sir—the most fanatical supporter of the old dark ways: slavery, divorce, polygamy, all the refuse of bad Mohammedanism."

"Well, well?"

"Well, my father told me the Grand Kadi had said, 'If you let Ishmael Ameer go on it will be death to the rule of England in Egypt.'"

When an author is animated by a righteous purpose his strength is increased, even if the design of his work be consequently lessened in general scope. It is as tho there was an analogy of natural laws.

Compare this concentration of force upon a smaller surface with the working-principle of a lens which gathers rays from far sources and throws the accumulated results into one resultant ray of commanding force. Hall Caine has been given many talents, like the man in the parable, and he finds it a duty to use them for human good. Here we touch the twofold use of fiction; to inculcate the good as well as to criticize and chastise the evil; and in addition to warn against existing danger those whose feet are already moving toward doubtful places. This has become a habit with him—the expression as an author of his feelings, duties, and acts as a man. He is distinctly "on the side of the angels." In some of his works he uses the weight of his pen, as in real life he uses an eloquent voice, to aid the fallen. In his reminiscent volume, "My Story," he says:—

> It was not a bad apprenticeship for a novelist to live amid associates like these, but I think I can say with truth that what I prize most, as the result of the experience of those days, is the tenderness it left for the poor and the opprest, especially the opprest among women and girls, whose suffering utters a cry which even yet threatens to drown for me all the other sounds of life.

This is what may almost be spoken of as the formal setting forth of his thesis. It is illustrated by fictional example in "The Manxman," in "The Eternal City," where the eternal problem is explained from within; and in "The Christian," where tendency and temptation are dealt with in a way that is severely educational, despite its charming and interesting realism.

The little volume called "Drink" is in real truth a sermon put in the attractive form of narrative. The name is the thesis, the story a poignant example of the evils of a self-indulgence which not only destroys ultimately the body but also saps the moral nature and makes havoc of the soul.

Hall Caine has the gift of eloquence, and whenever he makes use of it he exhibits a convincing quality which is rare indeed. Part of the secret of this is undoubtedly his intense earnestness. It is as tho the latter is a force with an explosive power of its own. There surely must be some root-force in all forms of dynamics, explaining why it is that strong feeling in oneself is the cause of feeling of varying degrees in others. Certain it is that those who have heard Hall Caine speak in moments of oratorical—perhaps spiritual—emotion can realize that he is not of ordinary caliber. They may have faults to find in him, his conception, his

methods; but despite all they have to acknowledge the existence of some great power or quality, rare in itself and of mighty import when linked with a fine imagination.

A gift implies a duty; and a duty implies self-sacrifice, if only in the shape of labor. The latter sense of duty is a part of Hall Caine's equipment. He has always answered its call, both in real life and in the world of literature. The result is that to-day he stands high as a force for good in the esteem and in the minds of those who are earnest. In fact, he has won a position which is almost unique. To the vast mass of the public his is a name to conjure with. To them he is a personality, and stands in their regard almost as a national asset. Perhaps he has not with him to so great an extent the members of the aristocracy as those of the commonalty. For he is no great admirer of "society" as such, and "smart" society is obnoxious to him, as may be seen in any of his works where comment may be made or inferred. He is a believer in the natural good side of humanity as well as in the Creator of it. That does not mean a belief that humanity is all good, but that there is good potential—slumberous—now and again obscured by weakness or nullified by evil passions or the inherent base desires of humanity. In most of his books he deals with great passions which override the ordinary rules of life, and for which great price must in the long run be paid, but he never hounds his erring female characters to doom as George Eliot so pitilessly and invariably does. These fictitious illustrations of the working of the laws of good and evil are based on truth. Not only are they colored with experiences of life which have come under his own observation as a man and as a journalist, but the general schemes of such are taken from stories in Bible history or parable. He says of this subject, in his book "My Story":—

When I began to think of a theme I found four or five subjects clamoring for acceptance. There was the story of "The Prodigal Son," which afterward became "The Deemster," the story of Jacob and Esau, which in the same way turned out "The Bondsman," the story of Samuel and Eli, which after a fashion

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molded itself finally into "The Scapegoat," as well as half a dozen other stories, chiefly Biblical, which have since been written or are still on the forehead of the time to come.

In the thrilling chapter of "The Eternal City" entitled "The Pope," Mr. Caine puts into the mouth of one of his characters the following characterization:—

My heart aches when I think of the evils which may come to our beloved country as a result of these outrages. The real bulwark between the people and their oppressors should be the Church, but the Church is hopeless in that interest and is past praying for. In the midst of a social ferment such as the world has never witnessed before, what, in God's name, is the Church doing? Singing anthems and misereres in Basilicas, administering and receiving sacraments, with her priests in copes of broidered gold, while a

great part of the world is dying of moral and physical starvation! No matter! God is good, and He will not allow Himself to be deceived by some words in Latin and two lighted candles.

The most fascinating of all Mr. Caine's works from the religious point of view is his little volume "The Little Manx Nation." A considerable section of this treatise is occupied with a most enthusiastic laudation of the celebrated Bishop Thomas Wilson. Of this prelate Mr. Caine fondly speaks as "my hero." Speaking of the discipline of the Church, Mr. Caine says that if in the early part of the eighteenth century it were lost elsewhere it might be found in all its force in the Isle of Man.

Hall Caine labors ceaselessly; he is a firm believer that in order to achieve excellence truth should pervade all things. He holds, following the lesson of the Master, that illustration by methods overtly and ostensibly fictional is not untruth; and so throughout every page he writes there is at least verisimilitude, if not the duplication of accepted fact. Some day, if it is not so now, it will be recognized that this earnest, imaginative, strenuous man—who began life without any material advantage whatever; who carved every step upward to his present place among the foremost men of his country and of the world; who in the doing has incidentally won fortune which he never courted, and position which he never aimed at—is a teacher of many good things, and that the world is richer and wiser and better because he has lived in it.

The sale of his books has run into millions. Above all things he must have the supreme satisfaction of knowing, whenever he may think of it, that his work is good work, which, like all good things, never ceases to be of benefit to others.

AMERICAN THEOLOGY AS SEEN BY A SCOTTISH THEOLOGIAN*

Prof. James Orr, D.D., Glasgow, Scotland

It is always difficult for a person of one nationality to enter into the thoughts and feelings, the creative and practical impulses, of another people. The Anglo-Saxon origin of a great part of the American nation does not do away with the fact that there is on that side of the Atlantic a fund of fresh, vigorous life, expressing itself in new and original ways, which the more sober spirit of Scotch or English thought finds it difficult to understand. In essentials, no doubt, it must be granted that the problems arising in religion and theology in America and in Britain are much the same, as springing from the same general philosophical, scientific, and critical conditions, and they generate fundamentally the same types of thought and belief—conservative and radical. But in America, perhaps, the contrasts are more acute, because people are, on the one side, more resolute and tenacious in defense of every jot and tittle of what they hold to be the inheritance of the past, and, on the other, more fearless and enterprising when they break with old traditions, and strike out in new directions. A Scotchman, if he adopts radical ideas, generally tries in some way to connect them with evangelical beliefs, and church traditions. The American, smitten with the force of some new conception, has less scruple in cutting himself away from older ideas and launching out into untried waters. In America, there-

* Topic and title suggested by the editors.

fore, we seem to have more ultras on both sides, with less attempt at mediation. But perhaps this phase is passing, and it strikes the present writer that, in the new school of writers, a more sympathetic effort is being made to discover what is good in older doctrines, and to come to some measure of agreement with them.

It is plain, indeed, that it is a long way that American thought has traveled in theology, as in other matters, in the last few decades. Time was when the world looked to America for its massive theological systems—witness the works of Hodge, Shedd, and of like-minded writers. These were the text-books in theological education a quarter of a century ago. That age passed. Systematic theology, undermined by critical and historical studies, seemed left behind. It fell out of favor and gave place to other tendencies; never, however, completely. It would be a rash inference to assume that systematic theology ever wholly ceased to interest profounder minds. One need only point to the continued influence of the imposing "Systematic Theology" of Prof. Augustus H. Strong, of Rochester—worthy of comparison with the best—recently issued in a new edition of three volumes. Another able writer—Dr. Francis I. Hall, of the Western Theological Seminary, Chicago, has planned a series of ten single-volume treatises on the great subjects of theology—three of which, on the Doctrine of God, on the Doctrine of Man and of the God-Man, and on the Doctrine of the Church and of Last Things, have been already published. The whole are intended to constitute a systematic work on Christian doctrine, and the execution, in care, thoroughness, and ability, is worthy of the extensive plan. These are works following in the main the older lines of treatment; but generally, in all schools, there is a decided revival of interest in doctrinal theology, and the attempt at a reconstructed statement of Christian beliefs on the positive side. As instances may be mentioned Prof. W. A. Brown's "Christian Theology in Outline"; Prof. Wm. Newton Clarke's theological works, and now specially his contribution to the International Theological Library on the "Christian Doctrine of God"; the fresh and illuminative book by Prof. Borden P. Bowne called "Studies in Christianity," and even such a popular book as "A Working Theology," by Alexander MacColl. The indications show that a reflective statement of Christian beliefs in more or less connected form—which is what is meant by theology,—is a felt and pressing necessity, as much as ever it was.

But what of the outcome? And how do the reconstructed theologies stand to the older forms of faith? To this question it is not easy to give a perfectly satisfactory answer, so many elements are fermenting together, and so much crudity often mingles with what are intended to be helps to a better grounding of the essential Christian truths. This is inevitable in an age of transition, and time will no doubt do much to clarify discussion, as the different tendencies in operation work themselves out to their logical results. Greater openness of mind may be expected on the part of conservative theologians to the enlargement of view inseparable from the growing thought of the age; but writers of more liberal tendency, who are yet sound at heart in Christian faith, may possibly come to see better the logical implications of some of their positions and draw nearer to certain of the views which they now reject, or look upon with more than doubt. Yet deeper clefts are to be recognized, and it seems to the present writer that we are heading on—in America perhaps more rapidly than anywhere else—to decisive issues on many points on which compromise will be found impossible.

That there is a radical—or more

properly a revolutionary—spirit abroad which assails the very foundations of Christian thinking and belief few conversant with the signs of the times will deny. It is not Christianity alone that is thus assailed; the attack is on all social and ethical institutions and ideas which come down with the sanction and veneration of the past. The recent startling articles in *The Cosmopolitan* on the teachings on marriage and ethical relations in American schools and universities, if marked by the journalistic note of exaggeration, still have enough of substance to show what a grave peril attaches to the spread of these revolutionary ideas. In theology the radical spirit finds fit expression in the recent outspoken works of Prof. G. B. Foster, of Chicago. With Professor Foster's relations to his denominational friends we have nothing to do, but it is foolish to deny that the positions, boldly stated and defended in his "Finality of the Christian Religion," and now in his book on "The Function of Religion in Man's Struggle for Existence," mean the surrender and denial of everything vital and fundamental in Christianity as the New Testament presents it, and as the world and Church have hitherto understood it. Supernatural revelation is absolutely parted with; Jesus is reduced to the limits of humanity; every doctrine in the creeds of any of the churches is altered or rejected. "Scientific theology has succeeded in undermining the ecclesiastical dogma of the Trinity and of the Deity of Christ." It is an open question for Christianity whether Jesus even historically existed. "To hold that belief in the existence of Jesus is an inalienable constituent of our religion is to adopt a position which, from the standpoints of Jesus and of Paul themselves, is in principle subversive of religious faith." "Is it inconceivable that the very name of Christianity shall have passed away?" The prophets of this new cult are Hegel, Bousset, Otto Pfleiderer—more truly Nietzsche. With such negations the Christian Church, which values its existence and its faith, can have no dealings.

The spirit of the age, however, is felt to be at work in wide circles of theology which would not go nearly so far as Professor Foster and those who think with him. There is, in such circles, a good deal said of modern thought, of the scientific spirit, of the results of criticism in undermining the old views of the Bible, of the doubt cast on miracle, of the need of reconstructing doctrines in the light of such ideas as evolution, immanence, "values," etc. The doctrines chiefly affected are the Trinity, which there is a tendency to explain in a Sabellianizing way, the person of Christ, which is construed in terms of ethical value, the doctrine of sin, which becomes more or less a stage in man's evolutionary development, the doctrine of atonement, in which the "moral" aspect is emphasized to the exclusion of the judicial, etc. A certain haziness is of necessity imported into the treatment of most of the subjects. There is change of perspective, not only from ecclesiastical theology, but from the Biblical, and specially the Pauline scheme of doctrine. There is more than change; there is inconsistency. The different elements of the presentation do not really cohere; they belong to different systems of thought, and one will of necessity in time eliminate or swallow up the other. These tendencies could be illustrated from most of the books already mentioned, but it is hardly necessary; the facts are obvious to every reader of current works.

There is need, it appears to the present writer, for a more positive and less ambiguous attitude to the great doctrines on the part of Christian teachers. The process of thought in the circles referred to is one easily traced. First there is an ostentatious throwing over-

board, generally with some expressions of contempt, of what is called the "verbal inspiration" of Scripture, or of the authority of Scripture generally. Jesus is recognized by most as the incarnate Son of God, though with shadings off into more or less indefinite assertions even on that fundamental article which make it doubtful where the writers exactly stand. Christ's preexistence is generally placed in doubt; it is, *e.g.*, left unmentioned by Dr. Clarke. Jesus is still spoken of as the highest Revealer, or ultimate Revelation, of God, and it is allowed that His words, if only we can get at them, furnish the highest rule of guidance for time and for eternity. But then cricitism, we are also told, must have its rights. The Gospels go into the crucible, and in the name of synoptical and Johannine criticism, are subjected to wonderful processes, in the course of which much of the history peels off as excrescence. Jesus, we are reminded, was still a man of His generation, liable to error in His human knowledge, and the limitations in His conceptions and judgments have to be allowed for. Paul, held to be still largely dominated by his inheritance of rabbinical and Pharisaic ideas, is not a teacher we can follow further than our own judgment of Christian truth leads us. If these things are done in the green tree of the New Testament, it is easy to see what will be done in the dry tree of the Old. But of this it is unnecessary to speak. The fluidity of the whole way of thinking must impress every student. Scotland, it is believed, demands something more positive.

A very serious element in the newer thinking is the tendency in the radical schools to doubt or surrender even the moral perfection of Jesus. Paul Wernle, one of the most brilliant of Germany's liberal theologians, says boldly that Jesus never claimed to be sinless. In America, as in Britain, there is an increasing movement in the same direction. This is quite logical from the humanitarian point of view. It is very well to deny the physical miracles, to argue against the virgin birth and the bodily resurrection. But if a sinless personality is conceded, the greatest miracle of all remains. So from numerous sides we have the affirmation that, in the words of Professor Foster, Jesus is only "the best we know." In his latest book he declares: "Even now we may not see in Jesus an absolutely perfect model without jeopardizing the freedom and the progress of humanity." In another place he tells us that "the democratic goodness about us is not so much a donation from Jesus as a creation of modern men who are as certainly children of God as Jesus Himself was." In such a declaration the whole of the new tendency stands revealed, and it is not for a living Christianity to make terms with it, but to fight it to the death—only, not with carnal, but with spiritual weapons.

WRITINGS ON PRACTICAL COUNTRY-CHURCH PROBLEMS

The Rev. George Frederick Wells, Burlington, Vermont

There are several reasons for putting into print a list of writings on the country church and its practical problems, even tho this list is only a mere beginning. In the first place I am weary of making typewritten copies of the list and of mailing them to persons who are just beginning the serious study of this important subject. This first motive is not entirely one of self-defense, for I have been glad to mail the list to several parties who were too modest to ask for it.

A second reason is almost a selfish one. I want to make the publication of this initial list the occasion of asking that other students

send me such references as they may have upon this subject. I am already indebted to the Rev. S. G. Huey of St. Louis, Dr. Josiah Strong of the American Institute of Social Service, New York, and Mr. Scott Henry Perky of Cornell University for their lists which are included in this bibliography. The failure of the continuous use of the theological-seminary libraries, the fact that even in these the numerous church papers have not been indexed (tho their articles for our purpose are as important as correspondence answers to investigation questions) and the fact that complete files of many leading periodicals have not been canvassed, make us sure that more is yet to be found.

If one looks up these references he will not have gone far before he becomes disgusted on account of the hackneyed presentation of the problems of the country church. So the third and my most real motive in presenting the list is to compel future students and writers to begin where others have left off and not to cover the same old ground. Those who have most often been guilty of this fault are those who have written from the religious point of view rather than those who have taken into account all the facts of the field and the facts of the field as a whole and by applying the scientific methods of definition, classification, and statistics, have gone below the surface.

Neither will one study far before he reaches the conclusion that there is no very satisfactory literature—if there is any literature at all—upon the country church and its problems. But one may be encouraged that the statistics gathered by Bible societies, Sunday-school associations, the denominations for their year-books, and by the County Department of the Young Men's Christian Association—to say nothing of what the Commission on Country Life and the United States Census Bureau are doing—are to form the basis for a valuable literature as soon as these may be given a comprehensive treatment.

It may be asked, What is the particular standpoint and scope of the present list of books, articles, and addresses relating to the country and rural churches? I must confess that, geographically, the New-England point of view is most pronounced. For this, however, I make no apologies from the facts that in New England country-church problems were first realized, that the pioneers in the study of this subject are New-England men, that I have had access most largely to eastern periodicals, and that I have been concerned practically more with this end of the problem.

It must be said further that, as to material, the standpoint of this list is both specific and comprehensive. It is specific in that only such writings as refer directly to the subject are listed. It is comprehensive in that all phases of the direct problem are included. It is sincerely hoped that the preparation of this series may clear the ground in such a way that we may have very soon the beginning of a standard scientific literature, from sociological, theological, and practical standpoints, upon this subject which is so rapidly coming to the front.

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RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

Bolivia Opening Up

From New Zealand to the lofty Andean Plateaus of that lovely land, Bolivia, is a far cry, and at first sight there might seem to be little likelihood of intimate connection between these two countries. But they are becoming closely related through Evangelical effort. From Wellington, New Zealand, five fresh workers have recently sailed with Mr. and Mrs. George Allan, who a few years ago established themselves among the Cordilleras, preaching in various towns and villages. They have been encouraged with success, especially among the Indians, who are very numerous in Bolivia.

The Prospect in Ecuador

Doors for a free and unfettered gospel are also opening wide in the country which has perhaps, of all the Latin republics, been the most stubbornly given over to strange admixtures of ignorant priestcraft and semipagan superstition. A few devoted missionaries have during recent years strenuously toiled to circulate the Scriptures and to form preaching-stations in Ecuador. For the first time they were able to chronicle real success last year, their report showing that during the past twelve months there have been ten baptisms. This may seem to be a small result; in reality it is a bright gleam in the midst of very gross darkness, for Christianity in Ecuador has been hitherto merely nominal. Indeed, it is not now Africa which deserves the cognomen of "The Dark Continent," seeing that real Christianity is spreading rapidly throughout its vast extent. That title is now more properly descriptive of South America, which has been so strangely neglected.

Denmark's Whale-catching Colony

The Rev. Arthur Brend is in England lecturing and preaching in advocacy of the spiritual interests of an interesting people. He is a young man but has already spent several years in the Faroe Islands which constitute that romantic little archipelago, formerly belonging to Norway, but since the treaty of 1812 joined to the possessions of Denmark. The Faroes lie in the bleak Northern Ocean midway between the Shetlands and Iceland, but on these craggy and mountainous fragments of land live nearly 20,000 stalwart folk of the Scandinavian race, speaking Norse, and earning a livelihood mainly by catching and salting wild sea-birds which in millions inhabit the cliffs; by gathering countless eggs; by keeping many sheep; and above all by whaling. These islanders have very few opportunities of enjoying ministration, as only five Lutheran pastors are settled among them, and some of the islands see a pastoral visit once only a year. Mr. Brend travels constantly among the people and forms little congregations in which school-teachers and other intelligent villagers take up and carry on the work thus initiated. Each summer about a thousand fine young men go off in whaling-ships and in codfishing craft, spending months away. Special blessing has been wrought among these. Formerly their going and coming were occasions of drinking carnivals, but recently the little Faroe Parliament decreed prohibition. This group of islands is the only bit of Europe in which actual Prohibition has, as yet, been established.

The Fight in Holland

Both Holland and Belgium are periodically convulsed by the religious friction which characterizes the elections. As I write these lines a warmly contested series of pollings are in process, in connection with the quadrennial general elections to the Dutch lower house. The two main questions at issue are clericalism, as represented by the Catholic politicians but also by the aristocratic Protestant "*Christlijk Historisch*" party, on the one hand and the socialists who are mainly and openly collectivists. The members of the party last named are not really clericalists, but in practise are so much more afraid of socialism than of clericalism that they nearly always vote as tho they were. Whatever may be the issue of the present Dutch elections, the struggle for ascendency between clericals and socialists is sure to be bitterly continued both in Holland and Belgium.

Teutonic Materialism

I alluded last month to that drift away from the Lutheran Church which has naturally created mingled astonishment and consternation among the German clergy. Such

phenomenon needs to be accounted for, and accordingly I gave a brief summary of the supposed causes. It is to be noted in addition that the indifference which has been ascribed to one side only is now being described as mutual between the working-classes and the clergy. For one of the clergy has arisen with an indictment against his own class, accusing them of coldly standing aloof from the interests of the common people. At the twentieth Evangelical Social Congress, held at Heilbronn, a paper was read by Dr. Drews, professor of theology, and an eminent authority on the history of the Lutheran Church. Dr. Drews said: "The most difficult task of the Lutheran Church at present is to fulfil its duties to the working-class; one section of the church keeps aloof from the people, and the other section threatens to become estranged from them. Many persons console themselves with the belief that the anti-religious and anti-church agitation of socialism is merely a phase in the development of the people, but when a flood subsides it is always found that much damage has been done which was not at first noticeable."

Padre Bartoli

Enlightened and liberally minded members of the Roman-Catholic Church throughout Italy, France, Spain, Portugal, Austria, Belgium, and South Germany are more than ever perplexed and aggrieved by the persistent attitude of the Curia and the spirit of Ultramontanism which appears to have gained permanent ascendency at the Vatican. The present Italian Parliament opened with vehement protests by members like Padre Cameroni, a genuine Catholic, against the policy which lacked all respect for civil and religious liberty. This eloquent member of the Chamber of Deputies at Rome declared that Catholic deputies only wanted respect for outward liberty of conscience and the improvement of the conditions of the working-classes. He went on, on the other hand, to protest equally against any policy which should display a desire to injure the Church, as in France. But there is nothing of this reasonable and progressive Catholic spirit at the Vatican itself, as can be seen by the remarkable case of the famous Jesuit, Padre Bartoli, a noted writer, preacher, journalist, and university professor. Simply for reasonably and properly claiming to have a will of his own and to preach and write what he sincerely believed, he has been driven from his chair, forbidden to write in the papers and to enter the pulpit. So he has shaken off the yoke of the papacy and left the Jesuits, taking his place as a simple Christian with Murri, Minnocchi, and Semeria. Thus the protesting clergy in Italy are increasing into an important band.

The New Zealand Assembly

As in some other lands, so in New Zealand considerable difficulty is being experienced in securing an adequate supply of candidates for the ministry. But this has been aggravated by the erection of barriers which have kept many eligible young men from asking for or accepting ministerial office. The General Assembly of the Church in New Zealand a few years ago saw fit to make a rule that no clergyman from beyond New Zealand, however satisfactory his testimonials might be, should be eligible for appointment to a ministerial charge until he had been in the Dominion at least twelve months. Vehement complaints are now being voiced against the policy which dictated such a resolution in view of the admitted scarcity of laborers in this field. The trouble is all the greater because it is alleged that materialism has made great advances in Australasia of late.

In the Land of the Shahs

Trouble increases in Persia, and religious strife intensifies the crucial political trouble. It is well known that as in Turkey, so in Persia many of the young and intelligent Mollahs are on the side of progress and are opposed to the more conservative of their seniors. From the sacred city of Kerbela some eloquent Mollahs have been preaching encouragement to the revolutionaries camped near Casvin. The result has been to fan the flame of insurrection which has now spread to Ispahan.

At Memphis

Dr. Flinders Petrie is greatly encouraged by the first result of his excavations on the site of ancient Memphis, the most notable reward of his efforts so far being the discovery of the Palace of King Apries, the Pharaoh Hophra of the Bible, who was a contemporary of Jeremiah, B.C. 629–588. The ruins are extensive and magnificent.

THE PREACHER

WHAT MINISTERS ARE "BUSY" ABOUT

THE REV. E. A. KING, SANDUSKY, OHIO

CHRISTIAN work for and with the young people is the most important work a church can engage in. The consensus of religious and scientific opinion confirms this remark. But in the face of it countless numbers of pastors continually excuse their apparent lack of interest in their young people by saying, "I am so busy I don't get time to look after them." Take a union Christian Endeavor rally in the average city. Where are the pastors of these young people? One thing certain, they are not at the meeting. I have attended many very important Endeavor meetings, and it has been the exception rather than the rule to have either on the platform or in the audience more than two or three of the ministers. Why is it?

In talking over this question with one of our national officials the other day, we agreed, from a considerably extended experience, that the lack of hearty cooperation on the part of pastors of the larger city churches is general in this country. My friend, who is a layman, inquired, with considerable force, "What are these pastors 'busy' about?" I would like to answer that question.

The average city pastor is an administrator. If he is not, he can not well hold his position. He is preeminently a preacher, for he feels that he has been called to preach the gospel; and if he has, he must present the message in an acceptable form and manner. His congregation is largely composed of adults who have called him to be their preacher, and they expect him not only to instruct but to entertain. Unless he is a genius, or has a large "barrel" of good sermons already on hand, he simply must have time to think, and prepare those sermons. If he fails in much of his other work, he can not afford to fail here. Say what we please, the pastor is first of all a preacher.

He is at a great disadvantage as a preacher to adults, because he knows full well that he can't do much with adult minds. Habits form early, and set at twenty-five or thirty, and it is a very difficult task to stand before an audience Sunday after Sunday knowing, or at least believing, this to be generally true. This is, no doubt, one reason why conversions in the average church are so few.

He may realize theoretically, and may have practical convictions, that children and young people may be taught and led. The old belief in "wild oats" is pretty nearly gone now, and the pastor feels, perhaps, that it would pay far better returns, spiritually, to devote more of his time to this part of his charge. But he is confronted with certain cold facts from which he can not immediately get away.

He is a pastor. A pastor is expected to do certain things. He must "go out calling." Of necessity he calls on the women of his congregation, because the children are at school and the men are at work. He must go to the offices and shops to see the men, or call in the evening. Then there are usually sick or infirm members, some always in trouble; there are weddings, christenings, and funerals. No pastor can tell when these things are going to "happen." Unfortunately funerals are often set for Sunday afternoons, and without consulting with the minister.

Then the pastor is a social being, and is expected to be a "good mixer." This means that he must "take tea" here, attend a "function" there, and of course be social in his own home. No one but a brother "parson" knows how the pastor's life is pestered with book-agents, aimless callers, solicitors, schemers, and persons seeking his aid. This "kills" hours of his time.

If the minister cuts any figure at all in his community, he is invited to serve as a director in some benevolent or philanthropic organization. He is invited to speak before this or that body, and is usually an officer in one or more local societies.

In addition to this there are many pastors who are obliged to take hold of the financial management of the church with a vigorous hand. Of course, they ought not to do this, but they often face facts, not theories. No minister wishes to have a hand in the raising of his own salary, but many of them have

to. They must live, and in order to do so they must direct the church affairs.

If he has any time left after he has attended to these arduous duties, he may feel that he is entitled to a few hours with his own family, and a little rest in his easy-chair, if he is so fortunate as to have one.

How can this man get time to give his young people careful and special consideration? Some churches solve the problem by employing assistant pastors, church visitors, and deaconesses. But these are probably the exception. If he manages to get into his young people's meeting for a few moments before it closes, he considers himself fortunate.

This is what the average city pastor does with his time. For extra work he is dependent upon volunteer helpers, who look to him for guidance, and there are many Endeavor Societies where the pastor apparently amounts to little, but in reality he may be the mainspring behind the scene.

But is not the whole present system of church management wrong? We are paying altogether too much attention to grown-up people. Half of the so-called pastoral visitation is energy spent where it is not needed. If the members of the church would say to the pastor, "spend the bulk of your time training the children and saving them, and let us help you in every way we can," there would come to our churches the most wonderful uplift and increase in membership she has ever known. The church people, the parents of church children, have for years been standing in the way of this movement.

The church should be the center of the spiritual, intellectual, and social life of the people, and in the midst of its young people the pastor and his helpers could live the useful life, and such work would amount to more in three years than twice that many on the old plan.

The young people would then rally about the church, and the pastor, being free from outside social duties and needless calls, would have ample time to plan for and live with his young people.

But again I say, if this ever actually comes to pass, the congregations may have to get along with less classical sermons, and go to the church and to his home to see their pastor, rather than demand his frequent presence in their homes. May the day come when churches will plan their work with as much good sense as the school-boards plan the work of the public schools, according to the demonstrated needs and results of the present age!

THE MUSIC OF SPEECH

The Rev. Harold Ford, LL.D., D.C.L., Buxton, England

Speech, to be effective and agreeable, must be partially sung. That is to say, if a speaker is to be heard and understood, his utterance must be partially musical, and the more numerous his audience, the larger his auditorium, and the greater the area over which his voice has to travel the more musical must that utterance be. Cicero, no mean authority on the subject, gives due recognition to the fact in his dictum—"*Est in dicendo etiam quidam cantus obscurior*" [There is moreover in oratory a certain element of music]—a truth which is attested by the experience of every successful public speaker. Our language is often reproached as being harsh and rugged. This reproach had been deserved if cast, not upon the language, but on those who misinterpret and abuse it.

Certain it is that if justice were but done to the musical element in our language it would not be found wanting in full beauty and melody of sound.

Why is Italian preeminently the language of song? Chiefly, no doubt, because of the superabundance of vowels which characterizes it. Why is the speech of an Italian more euphonious than that of an average-speaking Englishman? Partly for the same reason, and partly, also, because his formation of the vowels is fuller, more perfect, and more sonorous than ours. He directs the waves of sound to the front of the mouth; we to the back part of the throat and against the teeth, hence the fascinating tones of the one and the guttural, harsh, and unattractive sounds of the other.

The vowels are the music of speech, as the consonants are the noises, and music will extend over, and be appreciable at, far greater distances than mere noise. This fact is at-

tested by the intuitive utilization of this penetrant power of music in the "nature-prompted" utterances of the street-crier, whose wish is to be heard as far and as effectively as possible.

"Take care of the consonants, the vowels will take care of themselves," is an oft-repeated maxim. But in this, as in many other maxims of an antithetic character, the truth is sacrificed to the forced embodiment of a pointed antithesis.

The too common use of this false, pernicious rule of suppressing or ignoring the vowel element in oral language is the direct cause both of defective utterance and that absence of charm without which speech were bereft of its power, beauty, and grace. I grant that articulation becomes proportionately indistinct as the consonants are suppressed or imperfectly uttered. But why give the preeminence to those elements which have no individual phonetic existence of their own and practically ignore those upon whose formation is wholly dependent the production of sound and consequent audibility, as also the expression of the emotions?

Despise the vowels and you at once divest speech of beauty as of expression. They are the flesh and blood of speech, without which the consonants are but dry bones—void of beauty as of life.

How important a part they play in oral language is at once apparent when we remember that it is only through the vowels that we can develop the voice in regard to its purity, sweetness, and strength, equally in speech as in song; that we can give expression to emotional feeling; that a speaker makes himself audible, and so in part intelligible; and that they are the sole elements admitting of inflection and modulation of voice.

Now we who speak English have contracted a habit which in its influence has marred the natural beauty of our language and shorn it of its own peculiar charm, viz., that of speaking too much with the teeth comprest. We thus reduce to a minimum the sonority of the vowels, impair the quality of voice, reduce its power, and lessen its extent of reach—effects which are the immediate result of our wholly disregarding the utility of the vowels.

The voice will find emission through the mouth or nasal passages; the more purely it does this through the former the more will it approximate to vowel-tone, and in proportion will be its purity, sweetness, and strength.

Our endeavor, therefore, must be to introduce into our speech as much music or vowel-tone as we can. This will suggest the expediency of separating the teeth to form perfectly the vowels and of sustaining the voice upon them as long as is consistent with their just and perfect utterance, as also for the purposes of inflection. At the same time we must avoid a prolongation of the vowels into a drawling and sing-song expression, depriving speech of its charm, dignity, and grace.

THE MINISTER AS A GOOD "MIXER"

John F. Cowan, D.D., Kohala, Hawaii

To the minister, more than to any other class, the world still looks for the exemplification of gospel truth. The minister is a power in the community in proportion as he has the confidence of the community that his whole life squares with the life of Jesus. Many a man who has lost interest in theoretical Christianity, finds his interest suddenly refreshed when he meets a Christian who thoroughly satisfies his standards of unselfish, brotherly love.

More than to any one else, it is "up to" the minister to "make good" with all classes of men. Therefore the minister must be a good "mixer" with men. That is to say, he must be able to come freely into contact with all classes of men, on an equal and easy personal footing, and not merely on a professional footing. The minister who can take the Christly aroma into the lodge, the social club, the political club, the workingman's union, and the farmer's grange, has a dozen chances to make the old truths appeal as something fresh and down to date, as against one chance in the case of the minister who is a recluse, a bookish, seminaryish preacher, however brilliant his pulpit power.

Ministers do mix with men in times of sickness and trouble, tho sometimes reluctantly. I once overheard a Protestant layman lamenting the fact that, when there was an explosion in one of the iron mills, a Catholic priest might be found on the scene before the smoke had cleared away, to administer extreme unc-

tion to any of his unfortunate parishioners who might need it; but the Protestant ministers would probably wait until they were sent for, and then leave their sermonizing unwillingly. This is not a true picture of the great mass of Protestant ministers. Neither is it true that most ministers prefer feminine society to male, tho some have such an impression. Why?

But why should it excite much comment that a minister is a member of the volunteer fire company in his town, and always runs to the fires with the other men? Who shall say that he doesn't preach better as he runs, and as he braves danger with them, than when he merely preaches?

The question of the minister mixing in politics is a mooted one. It can not be discust here to any extent. But Washington Gladden certainly lost none of his ministerial dignity or influence when he served as a member of the Columbus board of aldermen. He proved a good "mixer." Who does not believe that Edward Everett Hale would have been even more influential as a minister of God on the floor of the United States Senate, than as its chaplain? That was good "mixing" when the ministers' meetings of Boston elected representatives to the labor unions. A good "mixer" will be foremost in the village improvement society of his parish. He will preach the gospel of, "Cleanliness is next to godliness" most effectively in that way. That was a good "mixer" with the boys of his parish who took twenty-five of them to see the Harvard-Dartmouth football game, tho some may possibly question his discretion in the matter.

To be a good "mixer" a minister need not take his noonday lunch in a tin bucket and toil in a factory; he need not work a week as a street-car conductor, or spend his vacation preaching to steerage passengers, tho none of these experiences need detract from his prestige as a minister of Christ, if entered upon in the right spirit; quite the contrary.

But the whole point of this discussion is, if ministers find that people are not interested in what they are saying in the church, a part of the explanation may be found in the fact that ministers are not sufficiently interested in what people are doing outside of the church. And the gospel that the minister preaches loses much of its professional, cut-and-dried tone when the man who preaches it has proved that he is a man with large human sympathies—and he must prove this by "mixing."

The Details of the Service

The Rev. William S. Jerome, Northville, Mich.

Much of the order and dignity of public worship depends upon careful preparation in regard to the details of the service. The selection of the chapter, psalter, or hymns should never be left till the last moment, but should be carefully arranged beforehand. The organist and choir should have the hymns in ample time to allow careful rehearsal, and the Scripture selections should be wisely selected and so marked that they can be found easily and quickly. It is a good plan to read over the chapter aloud, in the study, that the important words and phrases may be well brought out, and the connection of thought thoroughly understood. Nothing should be left to the "inspiration of the moment," in the way of minor details. Careful preparation in all these matters will add much to the interest and profit of the services.

A Method of Selecting Hymns

It is a good plan always to note the hymns appropriate to a sermon. It is not enough to give the number in the hymn-book, for these change, and in a new pastorate or on an exchange the mere numbers are no help. The first line of the hymns suitable to the subject of the sermon should be written down, and then when the sermon is used again, the pastor knows at once, without a tedious search, just what hymns best illustrate and enforce his words.

Many of the missionary boards of the different churches issue orders of service and music for the special Sundays of the year, such as Children's Day, Easter, Christmas, etc. When these are used, they should be carefully gathered up afterward and saved. After a few years they can be used again, and even if new programs are procured, very often the old ones will contain music which would be welcome again. A change in a pastorate will bring many of them into use, and they often furnish good suggestion in the way of themes and treatments for these anniversary occasions. It pays to keep them, at least for a time.

THE PASTOR

THE SEQUEL OF THE FUNERAL

A PASTOR

IT was the first Friday evening in September. I was weary because of a long railway journey; I had just returned from a most enjoyable summer vacation. How I congratulated myself that there were no emergency calls for Saturday! I promised myself a good rest for Sunday. To be sure, there were certain calls that should be made before the communion service to be held the second Sunday in the month—calls on people who might be persuaded to unite with the church. As yet there were no names on my list of applicants for church membership, and I had begun to fear that it might be necessary to pass a communion season without a single accession.

Late Friday night there came a ring at the telephone. Would it be possible for me to conduct a funeral service thirty miles in the country the next afternoon? When I learned that the family of the man who had died was in no way connected with my church or congregation, I was about to refuse: but the message was added:

"I am coming up to see you. Can you wait for me?"

I agreed to wait, but the words were no sooner spoken than I tried to recall them. Too late! There was no response to my call for attention. So I hung up the receiver, and sat down to think.

Of course I could not go—it was absurd to think of it. The people had no claim on me or on my church; they did not attend any church. Why should they demand my precious time for a long jaunt out of the city? Thirty miles away—think of it! I would be so tired when evening came. It wouldn't be just to my people. Then, if I began the work of Sunday tired out, I would not be in fit condition for the important duties of the days preceding communion. So I would have to tell my caller that it would be necessary for him to look elsewhere.

He proved to be a rather unprepossessing-looking man, a laborer, evidently. He was the son of the man who had died. He lived about a mile from the church, down near the river; I recognized the address he gave as a tenement-house where I had made two or three calls, tho on another family.

He told me that it was the purpose to have the funeral service at a little country cemetery, a few miles from his father's birthplace. The father had for years longed to get back to the country, but had been unable to go. Now his family felt that the old home cemetery was the only place they could select.

It was explained that the branch road running near the cemetery ran but two trains a day, one in each direction, so it would be necessary for the party to start at seven o'clock in the morning. That called for a brief service at the house at six o'clock. The mixt train was due at the station where vehicles would be in waiting at about nine o'clock. An hour more would be required to reach the cemetery. There would be no necessity for hurry, however, as the return train was not due until five o'clock.

As he told me these details I reasoned that it was absurd to think of asking me to take the trip. From beginning to end it was an impossible proposition. My Sunday sermons were not entirely ready. I had no right to tire myself out for my first Sunday after vacation by such a funeral as this. What inconsiderate people the family must be to ask such a thing! My church would justly feel aggrieved if I should say yes. I could not; I would not.

"I know it is asking a good deal of you, Doctor," the man put in, as he noted my hesitation. "But we want to do the best we can for father. We haven't any claim on you, and we wouldn't find any fault if you should say no. But if you could only say yes!"

A brilliant thought came to me—I would compromise. I would go to the house, but not to the country. It meant a good deal to go out for a six-o'clock funeral service. The family would surely appreciate this sacrifice on my part, and could not say that I had turned from them indifferently because I did not take the country trip with them.

"I'm afraid it will be impossible for me to go with you on the trip back to the country home," I began. "But I want to help you all I can in your sorrow, so I am coming to the house. I am not used to getting up at five o'clock," I added, thinking it just as well to give him an idea of the trouble I was willing

to undergo for him, "but I think I can manage to wake in season."

Poor fellow! There was nothing for him to do but agree to my terms. He realized that I had not offered him even half a loaf; yet he tried to be grateful.

I watched him as he went down the front walk until he had passed into the gloom beyond the electric light. Then I went to bed.

But not to sleep. Somehow I couldn't get away from the thought that I hadn't done just the right thing. Here I had been away for a long vacation, spending thirty days in solid enjoyment, resting up for hard work. Now I was turning away from hard work. What if the people who wanted me were total strangers? Was I not the servant of One who paid as much attention to strangers as to His intimate friends? Why should I decide that they were asking too much of me? Had my Master ever told me that I was asking too much of Him?—and I had made some very ill-considered requests.

The clock struck twelve. I told myself that I must go to sleep, if I expected to wake at five. Turning over, I tried to compose my mind, and was succeeding well, when a question came to me so vividly that it seemed that some one had surely spoken.

"If you were sure of a twenty-five-dollar fee for the trip, would you hesitate?"

There was no getting away from the question asked by my own conscience. I had to answer it. Yes, under such circumstances, it would seem possible to arrange the trip.

"Very well, then; there is nothing to do but go to-morrow for those poor people who can not think of giving the minister a fee."

That settled it! And now I had no difficulty in getting to sleep. The next thing I remembered was the sound of the five-o'clock bell of the near-by Catholic church.

When I reached the poor little rooms in the tenement where the family were gathered for the service, I sought the son.

"I have found that it will be entirely possible for me to go with you to-day," I began. "Do you still want me, or have you made other arrangements?"

"I didn't try to make other arrangements. I thought if you wouldn't go there was no use asking anybody else."

At the end of the railway ride we were all loaded into lumber-wagons—the casket itself was put in a wagon—and we started over a rough road, which was an embankment rising in the midst of lowlands overflowed by backwater from the river. It was a dreary trip. But the reception at the cemetery was drearier still. The grave was full of water, and the sides had caved in. A long wait was necessary while damages were repaired.

That hour gave me an opportunity not to be neglected. I had a talk with the widow, and her two daughters. The mother told me of her training in a Christian home, of her marriage to a profane man, of the irreligious home in which her children had been brought up. Her heart was tender, and it was not difficult to lead her to see her duty to begin a new life. The daughters, too, responded well to my pleadings.

Then I found the son, standing under a near-by tree. It was a little harder to win his confidence, but at last I succeeded. Our talk was interrupted by the call of the farmers who had been repairing the grave.

One of these farmers took the party home for dinner. The long afternoon presented a splendid chance to renew the conversation with the young man.

It was nearly nine o'clock that night when I reached home. I was very weary, and the sermons for next day were not in good shape. But I did not for one instant regret that I had gone to the country.

The next week I called at the poor little tenement home, and at the near-by rooms where the son lived with his wife. The long talks of the Saturday before were followed up during these calls.

The result was apparent on communion Sunday, the day when I had feared there would be no accessions to the church. There were five new members—the widow, her two daughters, and the son made four. The fifth was the widow of a man whose funeral I had attended just before going away for the August vacation. Success with the four had inspired me to go and ask her to unite with a church in which she had no interest before the funeral.

Would those members have united with the church if I had followed my first impulse by coming away from the house of mourning after a brief service?

Hundreds of times I have shuddered as I have asked these questions. Then the resolve has been renewed that I will always respond to a call for service, no matter how unreasonable it may seem, if it is at all possible to do it.

INCREASING CHURCH ATTENDANCE AND MEMBERSHIP

Frank Fox, D.D., Sioux Falls, South Dakota

A majority of church members would like to do something to bring men and women under the influence of the gospel. But they do not know how. The average pastor does not take time to show his people how they can do Christian work.

Nine-tenths of the exhortations to engage in personal work utterly fail to show people how to do it.

The pastor must show his people how to do the work he wishes done. He must begin with easy steps. The following card has been used by timid untrained people to bring hundreds of people to church, and under the influence of the gospel many have given themselves to Christ and scores have united with the church. This card has been used by the children in the Sunday-school and the young people in Christian Endeavor as well as by the older people. Any one can use it successfully:

If You Will Help We Can Double the Membership of Our Church and Sunday-school

WATCH FOR STRANGERS

Look up your non-churchgoing neighbors and invite them to church.

Fill out a card with the name and number of each family you find and hand to the pastor.

Name .....
Street .....No.....
Your Name .....

Those using the card will take a personal interest in following up the people whose names they have handed in and to whom they have already given a personal invitation.

A second step is to invite people to special services. Theaters could not run without special advertising.

Worldly organizations let the public know what they are doing. If the Church goes to sleep it need not blame the theater for getting the crowd.

Hotel advertising is a fruitful field, but avoid monotony, both in the cards and in their distribution. Sometimes on Saturday evening hand one of the following cards to every man in the hotels:

Good Will and Fellowship

Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel.—Num. 10 : 27.

You will always find a Hearty Welcome at all the services of

The First Congregational Church

Dakota Avenue, between 11th and 12th Streets.

Preaching 10:30 a.m. and 7:30 p.m. Sunday-school 12 m. Y. P. S. C. E., 6:30 p.m. Prayer-meeting, Wednesday, 7:30.

Our evening service is Bright, Brief, Brotherly.

Inspiring music at every service.

For Christ's Sake

Frank Fox, *Pastor.*

The next Saturday evening put in each man's mail box the following card,

Interesting Subjects *Inspiring Music*

The Congregational Church

Dakota Avenue, between 11th and 12th Streets.

Sunday, April 2d.

10:30 a.m., "The Compassion of Christ"

7:30 p.m., "The Crown."

Kendall B. Cressey, *Organist*

Frank Fox, *Pastor.*

Follow this with a series of sermon subjects. This will keep people looking ahead and thinking about what is to come.

Sunday Evening Subjects at The First Congregational Church

Dakota Avenue, between 11th and 12th Streets.

Supplemented by a Splendid Chorus Choir

February 26—The Forgotten Vow
March 5—The Conversion of an Honest Doubter
March 12—The Conversion of a Prominent Business Man
March 19—The Open Door
March 26—Overcoming Obstacles
April 2—The Crown

Frank Fox, *Pastor.*

Then try cards of vest-pocket size and have your men hand them out to the men they meet during the week. Sometimes have topics that set people to guessing.

SEVEN SUNDAY EVENING SERMONS TO BE GIVEN IN THE FIRST CONGREGATIONAL CHURCH, NOV. 11–DEC. 23

Nov. 11—The Man You Resemble
Nov. 18—The Heroic Doubter
Nov. 25—The Ungrateful Man
Dec. 2—The Rash Man and his Terrible Vow
Dec. 9—The Avaricious Man
Dec. 16—The Fast Young Man and his Fate
Dec. 23—The Wise Men at the Cradle and the Cross

Inspiring Music at Every Service

More than one thousand strangers attended the services of this church during the past year

FRANK FOX, *Pastor.*

The following card has arrested the attention of hundreds of men and led them to cross the threshold of the house of God:

MONEY AND PLEASURE

Take up most of your time, but there are some things you ought to do without pay or pleasure.

COME TO CHURCH

Not to hear either singing or sermon, but because the Church is worthy of your support for what it represents—the presence of God among men—and for the work it is doing in developing the moral character of the young.

THE FIRST CONGREGATIONAL CHURCH

Invites all who do not attend some other church to come to its services next Sunday.

Startle people by putting an advertisement in the amusement columns of the daily paper.

FIRST CONGREGATIONAL CHURCH
Dakota Avenue, between 11th and 12th Streets

Sunday, February 3 at 10:30 and 7:30
Morning—Signs of Promise
Evening—A Sacred Concert

RELIGION IN SONG AND SCRIPTURE STORY

There will be special numbers by the quartet choir and a duet by two of Sioux Falls' leading artists.

The theater and the lectures must get the crowd or go out of business. Because of home mission boards and liberal souls, a church can run tho it does not reach the people.

A little bit of sensation is worth more than a pond full of stagnation. Let the world know you are in town. When men come to church be sure that you have something to give them that they can't get elsewhere.

Let your soul be on fire and by its light men will find God.

The program for Palm Sunday was laid at every plate in the leading hotels in our city Sunday morning. Scores of strangers came to church tho it was a very stormy day.

In two years a church that was almost ready to disband and quit has made itself felt in the community. Its membership has been increased over fifty per cent., and its finances put on a business-like basis. More than 1,000 strangers attended the services of the church during one year.

CHURCH FINANCES ON A BUSINESS BASIS

THE REV. STANLEY F. BLOMFIELD, WOODBURY, CONN.

OUR finances had become hopeless. Comparatively speaking, we were well-to-do, our expenses were decidedly moderate, yet our credit was below that of any decent man in town.

The minister was never paid on time, coal bills had been running for five years, improvements made on the property twenty years ago had never been fully paid; in short the church had the financial standing of the loafer and the dead beat. Worse than all, she had lost the respect of business men; they refused to be influenced by an institution so wickedly shiftless.

So we were compelled to make a change. And we made it.

Six young business men were elected as our board of trustees, one of whom was the church treasurer, and another its financial secretary. They were assured of the hearty support and cooperation of the congregation and were instructed to put into execution any Christian business method that would work.

In a few days they sent out to every family interested in the church the following circular letter, which was fully explained at morning worship the Sunday previously:

DEAR FRIENDS:

After careful consideration we have concluded that the expenses of our church will be about $2,450 for the year; divided as follows: Minister's salary, $1,500; vacation supplies, $50; music, $350; fuel, lights, water, $200; janitor, $200; sundries, $50; insurance, $100. Total, $2,450.

Relying upon your interest in the splendid work done by our church, we venture to ask you and every attendant of the church in your family to sign one of the enclosed blanks.

Very truly yours,

A——.
B——.} *Trustees First Cong'l*
C——.} *Church.*

This is the blank subscription form:

I do hereby promise to pay in { weekly / monthly / quarterly } instalments $—— for the current expenses of the church, and if the total budget of $—— is not raised I do agree to be further assessed for a pro-rata share of the deficit provided that such assessment shall not be more than 10% of my first pledge. It is further understood that I shall not be called upon again this year for a subscription for the current expenses of the church. Moreover I may be relieved from this pledge in case of sickness or financial stress in my affairs.

(Signed) ————

Very few objected to signing the pledge, even the children agreeing to contribute their mite. As the pledges were received, numbered envelops were sent to those who promised to pay weekly or monthly, the financial secretary personally interviewing all others. To every subscriber there were mailed quarterly statements, as follows:

DEAR FRIEND:

We are very grateful for your cooperation in the work of our beloved church, and are confident you will be glad to know the following facts concerning our finances for the quarter ending ———— 190–.

Expended		*Received*	
Salaries	$———	Pledges	$———
Light and fuel	$———	Collections	$———
Repairs	$———	Individual Gifts	$———
Extras	$———	Balance carried over	$———
Total	$———	Total	$———

We now have a Deficit $———

Balance of $———

Your pledge was $——. You have paid this quarter $——; total paid this year, $———

(Signed) ————

Financial Secretary.

The advantages of this method became at once obvious and convincing.

Every member of the congregation knows the financial standing of the church, and is made to feel that its credit depends upon his help as well as upon the help of others.

At the outset too all the ordinary expenses of the church are provided for. The money is in sight before it is expended. The trustees are apt to say with a smile, "Pay as you go, and if you can't pay, don't go. We pay and we go." Which is true. Both pew and pulpit are going better for the change. The church has gained the respect of self-respecting business men. She speaks with prestige and power. The gain here is tremendous. Perhaps not less is the improvement in the minister. Relieved from the almost ceaseless worry of endeavoring to meet bills from an uncertain and spasmodic income, he is able to pour added energy into his ministerial service. No pastor can speak with unction and persuasiveness to the butcher, the baker, and the candlestick-maker who are wondering when last summer's bills will be met.

There has been banished, too, the eternal begging for small sums for the needs of the Church. If we wish $50 from a man, we go and ask for it, and if he can give it, he usually will, especially if he knows he won't be asked again for a year. Besides, large men like to do large things. Pester him five times during the year for $5, and he will dread the sight of the collector, say unpleasant things about the church, tell you how much he gives, and at the end you have lost his good-will, made everybody uncomfortable, and received only half as much from him as tho you went at him once for all and put the case strongly.

Deficits have been exorcized. Twice in five years it has been necessary to lay a small assessment, which was at once cheerfully paid. Church people are glad to do their part, if they only know what their part is. The announcement of the assessment acted as a stimulant. Several decided next year they had not quite done their share and voluntarily increased their pledge. They seemed glad to do it.

Above all, this method lifts the heavy burdens of the finances from the shoulders of the few who staggered under the load and were unappreciated; and distributing it has placed it upon the consciences of the many, where, falling lightly, it is easily and gladly borne, much to the edification of all, and to the increase of the usefulness of the church.

Christian Insurance

THE following ingenius announcements in the form of a convenient folder was used to advantage in a "ninety-days' campaign" by the Presbyterian church of Vinton, Iowa, the Rev. P. Marion Simms, Pastor.

THE KING'S INSURANCE COMPANY.
Local Representative
PRESBYTERIAN CHURCH,
P. MARION SIMMS, Ph.D., Pastor
Vinton, Iowa.—*The Only Absolutely Reliable*

STATEMENT

Cash Capital:—"The unsearchable riches of Christ." Eph. 3 : 8.

ASSETS

Real Estate:—"An inheritance incorruptible and undefiled and that fadeth not away." 1 Pet. 1 : 4.

Cash in Bank:—"Buy of me gold, refined by fire, that thou mayest become rich." Rev. 3 : 18.

Loans on Policies:—"All the day long He dealeth graciously and lendeth." Ps. 37 : 26.

Premiums Collected:—"Thy faith hath saved thee." Luke 7 : 50. "Thy prayers and thine alms are gone up for a memorial before God." Acts 10 : 4.

LIABILITIES

Liabilities on Policies:—"My God shall supply every need of yours according to his riches." Phil. 4 : 19.

Daily Dividends:—"Who daily beareth our burden." Ps. 68 : 19.

Net Policy Reserves:—"He is able to save to the uttermost them that draw near to God through him." Heb. 7 : 25.

Surplus over All Liabilities:—"Able to do exceeding abundantly above all that we ask or think." Eph. 3 : 20.—*Are You Insured?*

ADVANTAGES.

First:—The King's is the largest and oldest Fire, Marine, Accident, Health and Life Insurance Company in existence. Organized before the foundation of the world. 1 Pet. 1 : 20.

Second:—It is the only Company insuring against loss in the great Judgment Day fire. 2 Pet. 3 : 10–13.

Third:—It is the only Company insuring against shipwreck in the River of Death. Isa. 43 : 2.

Fourth:—It is the only Company that erects no age limit. John 7 : 37; Matt. 19 : 14.

Fifth:—Its policies insure against all accidents and provide amply for all sickness. Rom. 8 : 28; Ps. 41–43.

Sixth:—Its dividends begin from date of policy and are the largest in the world. John 14 : 23.

Seventh:—Its ability is such that it can and will freely give a policy to every person on the globe. John 3 : 16; Rom. 6 : 23.

Eighth:—Its policies are non-forfeitable from date of issue and give to the faithful holder Eternal Life. John 10 : 28.

Ninth:—Its terms are so simple that "the wayfaring men, yea fools, shall not err therein Isa. 35 : 8.—*Why Not To-day?*

REMEMBER

Family History:—No amount or character of hereditary taint in the family is any bar to a policy in the King's Company. There are no prohibited or doubtful risks. Rev. 22 : 17.

Personal History:—No questions asked. Tho your sins be as scarlet they shall be as white as snow, tho they be red like crimson they shall be as wool. Isa. 1 : 18.

Beneficiaries:—No husband shall be made the beneficiary in his wife's policy and vice versa. Rom. 14 : 12.

Conditions of Policy:—Repentance toward God and faith toward our Lord Jesus Christ. Acts 20 : 21.

Applications:—All applications are made directly to the president. John 14 : 6.

A splendid place to make them is the Presbyterian Church, where you will always find a large number of sympathizing friends ready to help you.

Those claiming to have No Souls need not apply.

Agents offering policies after death, do so without authority from the Home Office.

KING OF KINGS, President.

Delay is Dangerous.

THE PRAYER-MEETING

TOPICS FOR AUGUST

Aug. 2–7. **Heavenly Treasure.**—Matt. 6 : 19–21; 13 : 44–46.
9–14. **The Heavenly Life Now.**—John 14 : 15–27.
16–21. **Wheat and Tares.**—Matt. 13 : 24–30.
25–28. **Harvest Home. Reward of Toil.**—Prov. 27 : 23–27; Gal. 6 : 7–9.
30–Sept. 4. **Laborers With God** (Labor Day).—1 Cor. 3 : 4–15.

These topics are treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by Funk & Wagnalls Company. See advertising pages for special offer.

THE TEACHER

STUDIES IN THE GOSPEL OF THE KINGDOM

The Race Question

JOSIAH STRONG, NEW YORK

THE conditions of modern civilization are creating new interest in the race problem and a more imperative demand for its solution.

As long as different races had abundant growing-room and were separated by well-nigh impassable mountains and deserts, rivers and oceans, they kept the peace admirably. But the pressure of growing numbers on the means of subsistence forced emigrations which involved contact and conflict. Modern facilities of travel and transportation are stimulating commerce, migration, and industrial competition, so as to multiply these interracial contacts a thousand fold.

Hostility to Asiatics, while it is excited by an unreasoning race prejudice, is greatly strengthened by economic conditions. In consequence of a low standard of living which Americans will not accept, Asiatics are able to accumulate property on what to an American would not be a living wage. The latter loses his job to foreigners who can underbid American labor because they herd like cattle, and are perhaps willing to pick a part of their living from garbage-cans.

Such economic conditions would be quite sufficient to incite race riots without the aid of race prejudice. When the two reenforce each other, race hostility is much aggravated and the race problem seriously complicated. Opposition on the Pacific coast to Chinese and Japanese immigration, and the outcry against Hindu labor in Vancouver and South Africa are cases in point.

It must be observed that there are two kinds of race differences, viz., those which create race antipathies, and those which are complemental, that is, which supplement each other's deficiences, and which therefore make possible the greater oneness and efficiency of society and of a world industry. Evidently the solution of the race problem must be found in the removal of the former, as far as possible, and in the coordination of the latter.

Racial differences which irritate and which are the principal sources from which race prejudice springs are perhaps none of them inherent. Certainly many of them can be removed. Differences of custom, manner, habit, ethical standard, religious beliefs and ordinances and standard of living all come not from heredity but from environment, which in the future will be more and more modified.

Differences of environment in thousands of years developed racial differences which became hereditary. Modern civilization is doing much to eliminate differences of environment. Food, clothing, homes, the conveniences of life, the means of travel, the methods of industry are becoming more and more nearly the same in all civilized countries. The industrial revolution, which creates an environment of its own, is to encompass the earth. Who shall say to what extent similarity of environment will modify racial differences which were created by dissimilarity of environment?

Difference in the standard of living is, as we have seen, one of the most serious causes of race antipathy; but with the coming of the industrial revolution, wages and the standard of living rise rapidly.

Religious bigotry has done much to excite race hostility; but the tendency of our times is toward religious liberality. Thus many causes are at work to eliminate racial differences which are superficial. But fundamental differences of race were not developed and deepened for thousands of years without a wise purpose. As there will always be differences, physical and mental, between individuals, so doubtless there will always be important differences between races. These differences are in large measure complemental and when coordinated will contribute much to the perfecting of civilization.

It is because the United States has a great diversity of resources and of climates that it has become economically one as well as politically one. And the same economic forces which during the past century made the various sections of the United States complemental and interdependent are still at work, and will by the same processes make the various nations and races of the earth comple-

mental and interdependent, thus organizing the industry of the world.

If space permitted it might be shown that this world organization will come as the result of international competition, which will ultimately work out international dependence; and the law of selfish competition will then be supplanted by that of mutual service.

The sooner the nations agree to a *Declaration of Interdependence*, the sooner will they achieve a permanent peace.

The Conflict of Races

I. **Scriptural Basis.**—In the first three lessons on this subject, we consider what the race problem is, and the evils that result from its wrong treatment; in the last two lessons we consider its Christian solution.

Almost the whole Old Testament may be said to be a record of race conflicts. The story of the Tower of Babel (Genesis 11 : 1–9), however it be interpreted historically, is clear in its ethical teaching. Here was an attempt to bind together the sons of men, not in any divine unity or brotherhood, but around a human institute symbolized in a city or tower, which it was attempted to build as high as heaven. Confusion of tongues and dispersion of people was the inevitable result. A heaven of unity can not be reached by merely material institutions.

The whole story of the children of Israel concerns race conflicts. How they suffered in Egypt (Ex. 1 to 5), yet how later they lusted for the flesh-pots of Egypt (Ex. 16 : 3); how they were led to sin by the idolatrous religions and impure rites of the tribes and races around them (Ex. 34 : 12–16) is well known. They were against every race and every other race was against them. War was the rule and evil was the heritage. This view is only emphasized if we hold, with some Bible scholars, that the stories of the patriarchs are personifications of the histories of families and tribes. The story after the conquest we shall follow in another lesson.

II. **Population of the Earth according to Race.**—According to John Bartholomew, F. R. G. S. of Edinburgh, as given in the "World Almanac" brought down to 1909, the population of the world is composed of seven great races, as given below.

According to this table, the population of the earth is very largely and almost equally divided between the Indo-Germanic or Aryan race and the Mongolian or Turanian race, with the Negro race third, but very much smaller in numbers.

III. **Race Conflicts Deep-Seated.**—The conflicts of races are older than the wars of nations, even as the race is prior to the nation. The oldest reliefs and carvings of Ancient Egypt depict wars between men of markedly different racial physiognomies and characteristics (Semitic, Ethiopian, etc.).

For awhile, however, race conflicts were subordinated to national wars and conflicts, as nations and empires were being developed. But now race conflicts are reappearing and being emphasized—The White Man's Burden, The Yellow Peril, The Negro Question. It is felt by many that conflicts between races are more serious, more enduring, more difficult of solution than wars between nations. Race conflicts do not always take the simple form of war; war is often only but one outward form of a deeper and more desperate struggle. The war can be ended and the race conflict remain unsolved and threatening.

IV. **The Modern Race Conflict.**—Race conflicts in modern times are largely due to the spread of modern civilization, and especially of commerce. There is no more arable land in the Temperate Zone which is unoccupied. Hence races are overlapping.

Again, commerce, ever seeking new markets,

Race	Location	Number
Indo-Germanic or Aryan (white)	Europe, Persia, etc	625,000,000
Mongolian or Turanian (yellow and brown)	Greater part of Asia	630,000,000
Semitic or Hamitic (white)	North Africa, Arabia	65,000,000
Negro and Bantu (black)	Central Africa	150,000,000
Hottentot and Bushman (black)	South Africa	150,000
Malay and Polynesian (brown)	Australia and Polynesia	35,000,000
American Indian (red)	North and South America	15,000,000
Total		1,520,150,000

brings the white man to the yellow man's and brown man's doors, and not seldom within his doors. This contact of races quickens the life and ambition of the lower races, to emulate, to visit, and to seek employment in the more advanced countries.

The nations, we saw in our studies of "Foreign Relations," are developing great spheres of dependencies and possessions, which bring races not only into contact but often into collision. The Anglo-Saxon race has thus far in modern times had its own way, and largely controls the world. But other races numerically equal are being quickened into new life by contact with Western civilization, and are developing what some believe to be the greatest modern peril, "the Yellow peril."

Not many informed persons, indeed, fear, at present at least, war between Japan and the United States or with other powers. Much less do Western nations fear wars with China or India, and still less with other races. But suppose Japan, China, and India borrow from the Western world the newest inventions and the best machinery, and then use these with their own people, paid at the very low wages consistent with their low standard of living. What will become of Western commerce and manufacturing, on which to-day the Western nations largely depend? Japan is doing this to-day, and China and India are awaking. It may take the wisest statesmanship and will take the highest Christianity to meet this conflict.

V. **Subjects for Study.**

Different races in the United States. (Commons' "Races and Immigrants in America," Chap. IV.)

Statistics of race, nationality, etc., in the United States. ("Enc. Soc. Ref.," pp. 925–926.)

VI. **Topics for Discussion.**

Which is the more powerful influence, race or nationality? Is civilization improved or lowered by the intermarriage of races?

Foreign Population

I. **Scriptural Basis.**—Examples of the wrong treatment of races in the Old Testament, prior to the Jewish conquest of Palestine we have seen in the first lesson for the month. After the conquest the same evils continue, altered only in form. The tribes of Israel did not wholly drive out the idolatrous tribes and races they found in Palestine. War had failed to conquer racial evils. We shall now see that an unholy peace also failed. The children of Israel never justly treated the other races which they allowed in the land (Joshua 9). They made slaves of them even at a period when Israelites were not enslaved (1 Kings 9 : 20–22). Intermarriages with those of alien race and religion led to the falling into idolatrous and immoral practises, and innumerable resultant evils, *i.e.*, Baal- and Astaroth-worship (1 Sam. 12 : 2; 1 Kings 12, etc.). It ended in the Babylonian captivity to another race, and finally, after the restoration, in the Roman conquest of Palestine. Even the religion of the Jew was a race religion.

II. Statistics.

FOREIGN BORN POPULATION OF UNITED STATES CLASSIFIED BY PRINCIPAL COUNTRIES OF BIRTH.

Country of Birth	1900	Per Cent. of Increase.	
		1880 to 1890	1890 to 1900
Total	10,341,276	38.5	11.8
Austria.....	275,907	218.8	123.8
Bohemia	156,891	38.4	32.8
Canada.....	784,741	36.8	15.7
	395,066		30.6
China	81,534	2.1	23.6
Denmark	153,805	106.5	16.
England	840,513	36.9	7.5
France	104,197	5.8	7.9
Germany	2,663,418	41.6	4.4
Holland	104,931	40.9	28.2
Hungary	145,714	441.7	133.4
Ireland	1,615,459	0.9	13.7
Italy	484,027	312.8	165.1
Mexico	103,393	13.8	32.8
Norway	336,388	77.6	4.3
Poland	383,407	203.6	160.
Russia	423,726	411.3	132.
Scotland	233,524	42.4	3.6
Sweden	572,014	146.0	19.7
Switzerland	115,593	17.4	11.1
Wales	93,586	20.1	6.
Other Countries ..	273,442	37.1	114.

In 1900, 13.7 per cent. of our people were foreign-born, and 20.6 per cent. more had one or both parents foreign-born, so that over 34.3 per cent. of our people in 1900 were of foreign birth or parentage.

THE LARGEST RACIAL ELEMENTS IN IMMIGRATION SINCE 1900.

	1901	1903	1905	1907	1908
Southern Italian	115,704	196,117	186,390	242,947	103,387
Hebrew	58,098	76,203	129,910	149,182	110,547
Polish	43,617	82,343	102,437	138,033	68,105
Scandinavian	40,277	79,347	62,234	53,425	32,789
German	34,702	71,782	82,360	92,936	73,038
Irish	30,404	35,366	54,266	38,706	36,427
Slovak	29,343	84,907	52,368	42,041	16,170
Northern Italian	22,103	37,429	39,930	30,824	24,700
English	13,488	28,451	50,865	51,126	49,056
Magyar	13,311	27,124	46,030	60,071	24,378
Croatian and Slavonian	17,928	32,907	33,104	47,826	20,472
Greek	5,919	14,376	12,144	46,283	28,808

III. **Meaning of these Statistics.**—This table does not allow for the very material number of those who return to their own countries, or go from this to other countries. But neither does it allow for the additions to the population made by the children born to these immigrants. The birth-rate of most of these immigrant races of the first generation and particularly of the least educated ones, is large—much larger than that of the Anglo-Saxon (see Commons' "Races and Immigrants in America," p. 203). What this means to our population is partly indicated by the fact that, in 1904, of the immigrants from South Italy, 54.2 per cent. were illiterate; of the Hebrew immigrants, 23.3; Polish, 35.8; Magyar, 14.1; Croatian and Slavonian, 36.1; Slovak, 26.9; Greek, 23.6; compared with the German, 4.8; English, 1.3; Scandinavian, 0.7; Irish, 3.4; Northern Italian, 12.6.

What this means industrially is known. In the mining districts, most of the workers originally were British, Irish, and German; now, in the lower grades of work, they are chiefly Slav. In New-England factories the Irish, who once largely displaced the native Americans, have been in their turn displaced by the French Canadians, and these are now being displaced to a considerable extent by Syrians, Armenians, and other recent immigrants. The sweated city clothing-industries are largely carried on by Hebrews and Italians. How this affects labor and threatens American standards of wages and of living is seen by the persistent and strenuous demands of the labor-unions for the restriction of the tide of immigration.

As also stated in our study, twenty-six of our largest cities, including New York, Chicago, Boston, and San Francisco, have each 70 per cent. of their population either foreign-born, or born of foreign parents. It is true, and it must not be forgotten, that in many ways our institutions show most marvelous capability in absorbing these alien elements. Socially, intellectually, commercially, industrially, politically, these immigrant races become Americanized in the first or second generation to an almost unbelievable extent. But morally and religiously there is much less assimilation. In matters of such far-reaching importance as temperance, Sunday observance, amusements, these races are very profoundly modifying our national customs and institutions. Some, like the German statistician, Kuczynski, looking at the subject mainly from the standpoint of numbers, believe that this foreign population is all that saves the United States from losing her place among world-powers because of the "race suicide" of the native American stock; others follow the opinion of Francis A. Walker, exprest in 1891, that "foreign immigration into this country has, from the time it first assumed large proportions, amounted, not to a reenforcement of our population, but a replacement of native by foreign stock." (Commons' "Races and Immigrants in America," chapter ix.) Professor Commons considers this question of the "race suicide" of our American or colonial stock as the most fundamental of our social problems.

IV. **Subjects for Study.**

The growth and change in the quality of recent immigration in the United States. ("Enc. Soc. Ref.," pp. 592–599.) The effect of trade unions upon upon our alien population. (Prof. Commons' "Races and Immigrants in America," pp. 220–224.)

V. Topics for Discussion.

Is the United States assimilating her alien peoples more than they are changing her?

Are they reducing American wages?

Facts as to the Negro

I. **Scriptural Basis.**—The early Church does not seem to have been confronted with the negro problem as we know it to-day, but its conflicts between other races present the same problems. Christianity, we saw in our study of foreign relations, is in reality an interracial religion. But the early Christians did not understand this. Even in the days of their first love, "there arose a murmuring of the Greeks against the Hebrews" (Acts 6 : 6). Many of the early discussions in the church were between the Hebrews and converts and other races (Acts 15 : 1–3; Gal. 2 : 11–16). Such conflict was carried on not only among the newly converted but even between the apostles and leaders of the church (Acts 15). To settle such difficulties was the occasion of one of the first Church councils (Acts 15 : 6–22). For the teachings of Christianity see the next lessons.

II. **The Negro Population absolutely increasing but not relatively to the white population.**—In 1880 there were 6,580,793 negroes in the United States; in 1890, 7,488,676, and in 1900, 8,833,944. This is an increase of 39.2 per cent. in 20 years, which Dr. Booker T. Washington points to with pride, as showing that in contact with white civilization the negro race has not only maintained its numbers, but rapidly increased, and he argues from this it is not a dying race like the North American Indian or the New Zealand Maori. (See "Social Progress," 1905, p. 145.) But on the other hand the negro has increased less rapidly than the white man. In 1790 negroes were one-fifth of the population; in 1860 one-seventh, and in 1890 only one-ninth. Nor is this due to white immigration, because in eighteen Southern States, with little immigration, from 1880 to 1900, the negroes increased 33 per cent. and the whites 57 per cent. (Twelfth Census Supplementary Analysis, p. 230.)

The negro has a high death-rate. In those cities for which the death-rate is known, where negroes form at least 10 per cent. of the population (mainly southern cities), the census puts the white death-rate at 18.1 and the colored death-rate at 29 per 1000 persons living. This is ascribed by some to poorer environment and housing, and to poorer treatment when ill. Others ascribe it to lower morals. Professor Harris of Fisk University said (Atlanta University Publications, No. 1, p. 26), "It is true that much of the moral laxity which exists among us to-day rose out of slavery. But to explain it is not to excuse it. It is no longer our misfortune, as it was before the war; it is our sin the wage of which is our excessive number of deaths. . . . The history of nations teaches us that neither war, nor famine, nor pestilence exterminates them so completely as do sexual vices."

III. **Industrial and Economic Status.**—In 1860 the negro owned no home. In 1890, of the homes occupied by the negro heads of families, 18.7 per cent. were owned, and of these 88.8 were owned free of all encumbrance. By 1900 the negro heads of families had increased their ownership to 21.8 per cent. and of these 74.2 were owned free of encumbrance as against 68 per cent. among whites. Says Dr. Booker T. Washington, "I am unaware that history records such an example of substantial progress in civilization in a time so short." (See "Social Progress" as above.)

But there is an unfavorable view. Professor Commons ("Races and Immigrants in America," Chap. III on the Negro) quotes Fannie B. Williams as saying (*Charities*, Oct. 7, 1905), "In Chicago there is now scarcely a negro barber in the business district. Nearly all the janitor work in the large buildings has been taken away from them by the Swedes. White men and women as waiters have supplemented colored men in all the first-class hotels and restaurants. Practically all the shoe-polishing is now done by Greeks." Atlanta University Publications, No. 7, p. 188, summarize 344 employers of negroes as saying, "Some of them are progressive, efficient workmen; more are careless, slovenly, and ill-trained."

IV. **Education.**—In 1900, of the colored population 10 years of age and over, 44.5 per cent. were illiterate, but that is a decrease from 57.1 per cent. in 1890 and 70 per cent. in 1880. This is despite the fact that in 1900-1901 in the former slave States the expenditure per capita of school population for the white child was $4.92, and for the colored $2.21.

V. **Crime.**—The following statistics are from the Census Special Report on Prisoners and Juvenile Delinquents in Institutions (1904):

	Colored Prisoners June 30, 1904	Of all Prisoners		General Population	
		Per Cent. Colored	Per Cent. White	Per Cent. Colored	Per Cent. White
United States	26,661	32.6	67.4	12.1	87.9
North Atlantic States	3,040	11.1	88.9	1.9	98 .1
South Atlantic States	8,291	74.4	25.6	35.8	64.2
North Central States	4,307	20.5	79.5	2.1	97.9
South Central States	10,275	70.3	29.7	30.3	69.7
Western	748	9.8	90.2	5.3	94.7

These figures indicate that in the United States generally the tendency to crime is more than three times as great in the negro population as in the white. In the North Atlantic States, however, it is more than six times as great, and in the North Central States, some twelve times as great. This fact is due doubtless to the tendency of the negro in the North to concentrate in the worst wards of the large cities (see below).

VI. **Movements of the Negro.**—The negro is concentrating on the fertile bottom lands of the Southern States, where the crops are largest, and also in cities. The negroes, however, usually congregate in the worst wards. Hoffman shows that two-thirds of the negroes in Chicago live in the wards which contain all the houses of ill fame in that part of the city, and Professor Commons says the same is true of Boston, Cincinnati, and Philadelphia.

VII. **White Responsibility for the Negro's Condition.**—It is estimated that there were imported from Africa to the United States between the years 1500 and 1800, some 14,137,000 negroes. They were brought mainly from a narrow strip of the coast of West Africa near the Equator. Nature is here prolific, the heat torrid and the humidity excessive, producing a race indolent, improvident, and contented. Seventy-five per cent. of the deaths are said to be executions for supposed witchcraft. Formerly cannibalism prevailed, but this has now been stamped out. The native governments are tribal. Property is mainly in women and slaves. The people are excitable, impulsive, of strong sexual passions, and with lack of will power. (Commons, "Races and Immigrants in America," Chap. III.)

These people were brought to America under conditions which only the strongest could endure, and enslaved. Sometimes treated, in physical ways, comparatively well, tho frequently abused, they were given few or no legal rights, little education, and often no family life. Suddenly, as a war measure, they were enfranchised. The thirteenth amendment (1865) legalized and extended this. The fourteenth amendment (1867) prohibited any State from denying to any person "the equal protection of the laws"; the fifteenth amendment (1869) prohibited any State from denying the suffrage to citizens of the United States "on account of race, color or previous condition of servitude." These steps seemed necessitated by the opposition to the negro in the South, but the result was that for eight years the government of the South was in the hands of negroes untrained to the suffrage and led by "carpet-bag" politicians, largely corrupt. Gradually the Southern whites revolted from this condition, till in large portions of the South to-day the negro vote has almost disappeared, at first through intimidation and ballot-box "stuffing," lately through forms of law. Mississippi, Louisiana, North Carolina, Alabama, and Virginia have adopted "educational" tests so drawn that white illiterates may vote, but negroes, literate and illiterate, are excluded.

With this brief statement of the past, and of the feeling of the white in the South to the negro, who can limit the responsibility of white men, North and South, for the condition of the negro to-day?

VIII. **Subjects for Study.**

The advance of the negro. ("Enc. Soc. Ref.," pp. 819–821.)

The South and the negro. (See *The Outlook* for May 21, 1909. Also for Dec. 19, 1908.)

IX. **Topics for Discussion.**

How far is the North responsible for the conditions of the negro in the South to-day?

Does the negro gain by removing from the South to the North?

The Church and the Negro

I. **Scriptural Basis.**—The duty of the Church to the negro does not rest, for its scriptural basis, upon a few Bible words scattered here and there, but upon plain, well-known and fundamental Bible principles.

The first of these is the universal brotherhood of man, resting upon the universal fatherhood of God. The teaching of the Bible upon this point is clear. It knows no color-line. This teaching is studied specifically in our next lesson.

The second principle results from the first —the responsibility of brother for brother, and particularly of the educated, strong, and advantaged for those less educated, weaker, with fewer advantages.

The third Bible principle bearing upon this subject is the recognition by the Bible of what may be called evolutionary ethics. The world works out its "own salvation with fear and trembling" (slowly and with errors) —yet works it out because it is "God which worketh in you both to will and to do of his good pleasure." Jesus Christ continually recognizes this principle. "I have yet many things to say unto you, but ye can not bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth" (John 16 : 12). "Moses because of the hardness of your hearts suffered you to put away your wives" (Matt. 19 : 8). The whole Bible is a record of evolutionary ethics. Without this conception its pages are inexplicable. This principle applied to the negro problem means undoubtedly that, tho we recognize no color-line in the brotherhood of man, and no less duty of white to black than white to white, nevertheless, in acting upon this principle, we must not fail to recognize the conditions under which we live to-day, and the very different development reached by negroes and whites as races.

II. **The Responsibility of the Church for the Negro.**—The negro is by nature unusually religious. This is shown by the prevalence of witchcraft in his African home, and by the fact that 40 per cent. of the negroes in the United States are said to be members of churches (R. R. Wright, *Jr. Am. Acad. of Political and Social Science*, Nov., 1907). This is a higher proportion than among the whites of the United States.

The African Methodist Episcopal Churches in 1903 raised $3,679,471. Mr. Wright says this means that negroes contribute to negro churches $10,000,000 per year, and tells us that these churches own probably $40,000,000 worth of property. The negro is unusually approachable on his religious side.

III. **What the Church Can Not Do.**—(*a*) It can not undo the past It can not change the facts of negro heredity nor of his present state of development. It can not undo the fact that he was enslaved, nor that he has been given the suffrage. It can not undo the mistakes nor wrongs that the churches of the past have committed. (*b*) The church can not expect nor wisely work for sudden and wholesale changes. The negro race can not be exported as a race to Liberia, or elsewhere. It can not be educated or trained in a day, and therefore can not be treated as tho it were educated and trained. The Church can not ignore the fact of race prejudices, inherited, deep-rooted, developed by circumstances to which the negro, the whites of the South, and the whites of the North have all contributed. (*c*) The Church can not leave the problem alone for time to solve. In some forms race hostility in the South is on the increase, and some forms of negro immorality and degeneracy are growing.

IV. **What the Church Can Do.**—(*a*) It can teach the universal brotherhood of man. It can raise its protest against race prejudice and show the responsibility of brother for brother. It can show that this must be not a matter of fine words, but of practical acts, which therefore must recognize conditions, and feelings, and prejudices. Difference between races are deeper than the skin, and are as actual if not as fundamental as the unity between races. (*b*) The Church can help the negro churches. They need help financially and educationally. The negro, if naturally religious, is also emotional. His religious nature needs discipline and training. More is done to educate the negro layman than the negro ministry. In this and in the sustenance of the negro churches, he needs the white man's help. If the negroes be organized into separate churches from the whites, as to most seems wise, it must still be remembered that they are sister churches. (*c*) The Church must help negro education. This must be managed wisely, by men who know the problems and the conditions, as those who compose the General Education Board. (*d*) The Church must especially help in industrial education, because this is

one of the negro's main needs. He needs this more than the white man, because he is here by nature more lacking, and is, by circumstance, more economically dependent upon such work. Almost all students of the negro agree upon his "emotionalism, his sloth, his vanity, and his want of mechanical idea" (*North American Review*, May, 1903). (*e*) The church of the North must recognize an especial responsibility for the negro in the North. Concentrating as he is in some of the worst wards of our cities, the negro must have right amusement, sociability, opportunity for the expression of his nature, or it will express itself in wrong forms. Here as well as in religion and education, the Church can largely help. (*f*) The Church must demand that the crimes of the negro be punished, but punished by law and not by passion, and justly with the punishment of white men's crimes. (*g*) In general the negro must be helped, but by recognizing facts, not by blinking at race differences. This usually means, where negroes are numerous, their own churches, schools, society, as best able to give them training and development.

V. **Subjects for Study.**

Negro churches. (See *Annals of American Academy*, Nov., 1907.; Religious statistics of the negro, "Social Progress," 1905, p. 149.)

VI. **Topics for Discussion.**

Should the negroes be organized in churches by themselves?

Is industrial education the negro's greatest need?

The Brotherhood of Man

I. **Scriptural Basis.**—"God . . . . hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17 : 26). "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God" (Eph. 2 : 19). "Is he the God of the Jews only? Is he not also of the Gentiles?" (Rom. 3 : 29). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Gal. 3 : 28). "We, being many, are one body in Christ, and everyone members one of another." (Rom. 12 : 5).

II. **The Subject.**—This may be made if desired a review lesson because under its caption are included almost all subjects. If we realized the brotherhood of man, the evils of child labor, of women underpaid and overworked, of the poor crowded into tenements, would be done away. Labor and capital would not be at strife: our cities would not be centers of crime and corruption; true ideas lying at the basis of public ownership and of socialism would be realized. The problems of immigration, of foreign relations, and of the race question would be solved. It would throw a new light on the questions we are yet to study: prison reform, intemperance, social purity. The whole modern social movement may be said to be an effort to realize the brotherhood of man. But these movements need a moral and religious basis. The world is being made one by commerce, travel, intercommunication, political connections, but this may mean increase of racial strife unless this physical unity is based upon, interfused with, and overruled by a recognition of a divine and ethical unity.

III. **Subjects for Study.**

Why does the Bible seem to represent God as having chosen one race to teach it and prepare it to receive its message in Christ? (See "Enc. Soc. Ref.," p. 204.)

The relation between commerce and race. ("Enc. Soc. Ref.," p. 258.)

IV. **Topics for Discussion.**

Is the brotherhood of man developed or injured by modern commerce? Should there be combinations between nations upon race lines?

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THE BOOK

THE AUTHORITY OF THE BIBLE

THE REV. ARTHUR METCALF, DES MOINES, IOWA

A VISITOR from Mars, ignorant of the history of Christianity, would be sorely puzzled about the place of the Bible in the Christian world. Four things, at least, would attract his attention and perplex him. (1) He would find the Bible in universal use and reverence over the civilized world, and spreading into pagan lands, a great unifier among multitudes of types of men. (2) He would be astonished and perplexed to find the same unifying book the seat of authority for more than a hundred conflicting and mutually destructive creeds and sects, many of which, being the final truth, as they may claim, would destroy the right to be of all the others, and all of which tend to scatter men as much as the book unifies them. How these opposites could inhere in the same book would long remain a problem with our Martian. (3) Should he undertake personal investigation, and tabulate the vagaries of Biblical foundations for two millenniums of the history of sects, his perplexity would likely amount to paralysis. If our stranger should (4) apply himself to a candid study of the Bible, unbiased by tradition or history, taking to the task a mind unprejudiced, carefully weighing and classifying evidence, measuring history and balancing philosophies, solely with the purpose to discover exactly what the Bible does legitimately teach, he would be still more perplexed to arrive at conclusions like unto no extant ecclesiastical polity or theological creed. His result would, doubtless, embrace some elements possest by all polities and creeds, some antagonistic to all, and others quite below all modern ecclesiastical horizons. Perhaps the most puzzling thing to the stranger would be the indisputable fact that, notwithstanding these wide and fundamental differences among Christians, the Bible is a real authority and source of power.

It will introduce us to the heart of the problem, and indicate the reason for this diversity of sect and creed, as well as lead us to the secret of the Bible's authority, if we note the fact of the Bible's self-contradictions. These contradictions doubtless we understand, but the Martian and our earthly pagans find them sufficiently perplexing. A few will suffice.

In his letter to the Galatians Paul urges the spiritual to bear one another's burdens. In the same paragraph he declares that every man shall bear his own burden. The statements are easily explicable, but it is certain that, upon the face of them, they do not form a very clear foundation for either faith or action in the matter involved. These stand for a class of passages which might be multiplied, where the letter of different scriptures is contradictory but the spirit one.

One of the foremost prophets of the Old Testament delivers the solemn word of Jehovah to King Saul utterly to destroy Amalek. Upon the king failing to carry out the command, Samuel himself "hewed Agag to pieces before Jehovah in Gilgal," and turned away from the disobedient king until the day of his death. At a later date the same Bible contains the words of the Son of God—"Love your enemies: pray for them that despitefully use you: turn the other cheek also: they that take the sword shall perish by the sword": and the greatest of the apostles reaches the height of real authority when he says, "If thine enemy hunger feed him; if he thirst give him to drink: for in so doing thou shalt heap coals of fire upon his head." The antipodes are not farther apart than these two scriptures, and heaven and hell are not more hostile in spirit.

Take still another example. A large section of the Old Testament is occupied with the establishment of the ceremonial law. There is an imperative "Thus saith the Lord" for almost every article of furniture of tabernacle, temple, and altar; for every vestment, genuflection, or "service" of the priest; for the ceremony of every day, feast, fast, or common function of life. The rubrics of Rome are not bound upon the Roman Catholic church with more authority than were the "days" and "months" and "seasons" and "years" upon the old Hebrew church. Furthermore, there has been no abrogation of the ceremonial law. It has not been legislated aside. Yet, with no more authority than that of the spirit (and that that is abundantly sufficient does not affect the argument), Paul devotes a life-

time and a whole epistle to the breaking down of that which the Old Testament built up only after two millenniums of travail. And the problem is intensified by the fact that the record of the upbuilding and of the downpulling of the old ritual is included in our Bible of authority. If you follow the Old Testament you may be a ritualist, if you follow the New Testament you will exemplify a spiritual religion. Which speaks with authority?

Would you sense the difference in spirit and temper between the beginning of the Bible and its end, read the awful story of the Levite and his concubine, recorded in Judges without a word of comment or condemnation, and then turn to the Sermon on the Mount, and to Paul's psalm of love as it sings itself through the centuries in the thirteenth of first Corinthians. You are in two worlds, not only different, but wholly contradictory, and no explanations, nor smoothing down, nor ignoring of these facts in any wise changes their import. Our immediate problem, considered for thoughtful people, is how can authority for faith and conduct be based upon a book containing elements so various and contradictory? Doubtless these differences, serious as they are, are explicable. But the need for explanation adds to the problem, and also to the moral miracle that, in spite of the differences of sect and creed growing out of the Bible, and these greater differences in the Bible, we have in the Bible an authority that has been real and will be lasting.

These contradictions make it evident, I think, that the authority of the Bible is not that of a book. As a matter of fact beyond argument, the Bible as a whole has no authority among us. Those who read the Bible daily seriatim, as a religious exercise, peruse the daily portion of one-third of it without feeling impelled to put the things they read into practise. Indeed, if they did practise what they read, while following some sections, they would likely enough be cast into prison. Even ritualism falls short of complete obedience to the very passages on which the ritual is supposed to be based. This is nothing more than to say that the Bible has outgrown certain portions of itself, and that it has triumphed sufficiently so that the Christian consciousness is so well established that it can select those things in the Bible that still ought to have power, and relegate the other elements to the museum of the soul's progress, to be the relics of bygone times and men. These considerations make it apparent that the authority of the Bible depends upon something wholly outside the book. Individual judgment must be used to interpret the various parts of the Bible before they can be applied to faith or conduct. For instance: At supper Jesus washed the disciples' feet, and in explanation said, "I have given you an example, that ye also should do as I have done to you." There the record stands. In interpreting it we use our judgment, and arrive at the great truth that service is the key to spiritual power. Using their judgment, as we used ours, others are impelled by a conscience we dare not incite them to disobey to literally wash one another's feet in a solemn church assembly. The difference in application is one wholly of enlightenment and judgment. This difference in the possession and exercise of judgment is mostly responsible for the wide variations of sect and creed that were so puzzling to our citizen of Mars.

Now, judgment is an affair of the human spirit, an attribute of the spiritual man. The point of interest shifts, then, for the moment, from the book to the man, in the search for the authority that moves him. Authority is of two kinds. There is the authority which may be clumsily described as physical. It operates by the use of external physical force. The policeman represents that kind of authority, and forcibly hauls his prisoner to jail against his choice and will. Clearly this is not the kind of authority the Bible exercises over the mind of man. But the policeman's authority itself rests upon the more subtle authority of law or right, to which had the prisoner been obedient he had never been placed under arrest. It is this kind of authority that appeals through and in the Bible. It is the authority of right and judgment, of truth, the authority of ideals and of spiritual forces, the living voice of the Most High, appealing to something within man that is so constituted that it can nobly respond to the call. He who responds to this spiritual authority goes not because the policeman has him under arrest, but because he himself wills to obey, and gladly answers an appeal so heavenly and congenial.

Man's answer to this spiritual authority indicates his spiritual nature. Indeed, man is a spirit. The Ego is as immaterial and spiritual as God Himself. The spiritual nature of man constitutes the image of God in

which man is declared to have been created. Hence man is incorrigibly religious, and comes to himself only through religion. Now, religion is the coming together of the spiritual man and the spiritual God—the two spirits—in a relationship of mutual understanding and appreciation, without the intervention of priest, or book, or institution, or tradition, or any authority other than that of the spirit exercised over the spirit. "His spirit bears witness with our spirit that we are sons of God." That is the ideal religion, and the ideal of all worthy religion. To bring man and God together thus, to make a real and complete at-one-ment between them, is the objective of all true religion, and when that has been achieved the result is the greatest thing in the world.

The Bible is both a record of how man achieved such a religion and a living exponent of the religion achieved. What is the chief distinguishing characteristic of the Bible? Is it not that it is a record of the successful coming together of man and God, without the intervention of priest, or book, or institution, or tradition, or any authority other than that of the spirit exercised over the spirit? Here man speaks to God, and immediately, that is, without a go-between, God answers him. God speaks to man, and forthwith, following the glorious light which never shone on land or sea, he leaves his country, and houses, and lands, and friends, and prejudices, and ignorances, following on not knowing whither this pilgrimage of the spirit will take him, but glad to move on under the impulsion of the spirit, and to have a place among the shining ones on the King's highway toward a better country and a better life. This is an epitome of the Bible. Since the Bible has become a dead letter among us, the power of the spiritual life which created it, of which it is in fact the record, and which, therefore, existed before it, and was, therefore, independent of it, is commonly overlooked. Yet it is true that a large bulk of the Old-Testament religion was lived before there was a priest or an institution or a book, and the noblest strain of the old prophets constitutes a most powerful protest against both priests and institutions after they had become established.

Now, the spiritual life of which the Bible contains a record and the spiritual life of the twentieth century are identical, and their identity supplies the basis of the authority of the old over the new. The spirit of God which brooded so successfully over the old world is still busy with the new. Upward processes which began with the race can only end with it, and they are continuous throughout all history. There is a spiritual cosmopolitanism that makes the best men of every age at home in every other age—a forecast of the life, ageless and endless, which shall garner the best of earth to make heaven, when brotherhood shall be bounded by neither family, place, time, nor world, and all people shall dwell together in a life and generation and age that is one. Moses and David and Paul are brothers to those who direct the stress of modern life, because they were inspired by the same Holy Spirit which lifts to success their successors in the later generations of life. We acknowledge the authority of the Bible because it corresponds to the authority of the living spirit that today inspires our souls.

Indeed, in their deepest aspects, the old records seem to be a rescript from our own personal inner experience. The sons of faith read the record of the patriarch's triumph of faith, and the pilgrimage of Abraham's soul appeals with the highest authority to the modern experience because both are under the propulsion and impulsion of the same eternal spirit, and are content to go out not knowing whither, so the Spirit leads. On the threshold of life youth stands perplexed amid the babel of appeals without and within. He reads the story of Joseph in Potiphar's house, and it seems like a leaf torn out of his own experience. Obedient to the authority, which thus is equally without and within, with confidence he treads the way of chastity to chastity's reward. In an age when material things are being organized until they well-nigh become spiritual forces, and whole generations are sighing by reason of bondage and taskmasters, one cons the inter-age story of Moses' sorrows and triumphs. What an appeal! What authority! We know the old story is true because it is our own story over again. Jesse's youngest son still sets many singing psalms of life. Ezekiel, among the hopeless discouraged folk, has many a brother among us breathing life into dry bones and visioning into being temples of the soul. Whoever wills to do the great things of the Bible finds them still true. The New Testament has put itself into an apostleship, that is covering and transforming the whole earth,

and strengthening itself by answering the Macedonian cries from many strange peoples. So does the Bible put forth its authority in faith and conduct, but it is a discriminating authority of the spirit and not an authority of an embalmed letter.

It can hardly fail to be noted that this spirit of interpretation and judgment upon which Biblical authority rests is ethically eclectic. It obeys some things in the Bible, and is most successfully religious when it vigorously repudiates others. This spirit of discrimination, in the long run, is well-nigh infallible. Individuals stray into foolish vagaries of interpretation, but the judgment of the Christian consciousness may more and more be relied upon, because it is led by the same Spirit which informed the men who made the book. The same Spirit which led David against Goliath banishes Goliath from power over our lives. It was a long and devious way by which the Jew came up from polygamy to monogamy, but the Spirit that led them has little trouble to keep us from the polygamy of Utah. Minus this discrimination of the spirit the Bible teaches polygamy, and Solomon wields as much authority as Christ. The unethical portions of the Old Testament exercise no authority over us. The prince of that old world cometh, and findeth nothing in us responsive, because we have learned of a greater Master in a higher school. The Christian consciousness has gradually pushed the coarse and the vulgar into the background. The coarse horseplay of the overgrown child Samson; the inhuman vow of Jephtha and its awful fulfilment; Samuel's slaying of Agag in cold blood, when the heat of conflict was past, as his victim piteously reminded him; Solomon's voluptuous harem and the life it implies; the imprecatorial element in a few of the psalms; and many other things in the rough while ethics and morals were a-making—who hears of these things now? What authority have they over us? They are gone like a nightmare with the advent of dawn. The spirit which makes us love Samuel leads us to abhor his ruthless massacre and by reason of our love of Solomon's wisdom we are not likely to become disciples of Brigham Young.

The key lies in the leadership of the Spirit. It is open to misunderstanding and abuse. Sometimes it leads to fanaticism, and even to vagaries that border on the insane. But the Spirit—the Holy Spirit—may be trusted. That Spirit which has evolved the earth from less to more through millenniums of millenniums beyond record or thought; that superintends the mysterious processes of life upon the globe from eozoic times to man, is graciously and intelligently at work in the affairs of man, and meets its highest task in the inspiration of man's spiritual progress.

DEVELOPMENT OF THE GENTILE CHURCH

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Paul at Corinth. (Acts 18 : 1–22.) From Athens to Corinth the trip was so natural that we almost expected it. There was no center of population in the world which, as far as our knowledge goes, could have made a stronger appeal than Corinth to the Apostle Paul for a clear and definite delivery of his special message. It was at the same time the political capital, being the seat of the "governor" (proconsul) and the great commercial center of southern Greece. It was less literary than Athens; and yet the characteristic inquisitiveness of the Greek race ruled in its social circles. But its chief distinction was a certain relaxation of moral and spiritual ideas such as frequently accompanies free intercourse of different regions and different races in a cosmopolitan community.

Aquila and Priscilla. In the Jewish community which was, we may presume, from the circumstances, a considerable one in Corinth, Paul for the first time came in touch with the remarkable pair of devout souls, Aquila and Priscilla. Aquila is said to be "a man of Pontus," but the migratory tendencies of the way had brought him to Rome and here for a time he plied his trade of tentmaker. It must be supposed that Aquila and Priscilla had accepted Christ before meeting with the apostle, otherwise the silence of the narrative about the manner of their conversion would be unaccountable.

The expulsion of the Jews from Rome by Claudius which obliged Aquila and Priscilla totake their abode in Corinth was not a unique event. Tiberius in his days had caused the

removal of 4,000 Jews to Sardinia in the hope that the malaria of that island might put an end to them. The banishment under Claudius took place in the year 49 and is attested by Suetonius (*Vita Claud.*, 25), who says it was due to the fact "that the Jews were in a state of constant turmoil at the instigation of one Chrestus," referring no doubt to the division caused among them by the preaching of Christ.

The Gospel at Corinth. At Corinth the apostle had an experience similar to that in Antioch in Pisidia (Acts 14 : 44–48). Having preached the Messiahship of Jesus to the Jews and having witnessed their rejection of the gospel, he explicitly declared the transfer of God's grace to the Gentiles. There are indications that the apostle's speaking at this time was characterized by exceptional earnestness and intensity. The special word "constrained" (v. 5) used of his attitude of mind, a word strictly meaning "held and led by," the night vision vouchsafed him for his encouragement (vs. 9, 10) and the length of his ministry in the city covering a whole year and a half would lead us to believe that he was in a special manner imprest and absorbed with the task of preaching Christ to the Corinthians. The results, too, were evidently not inconsiderable. Of those whose names have been preserved of this harvest of souls, Stephanas and his household are placed by the Apostle himself in the first rank as "the first-fruits of Achaia" (1 Cor. 16 : 15). Titus (more correctly Titius) Justus, a proselyte, was also a conspicuous person, especially if, as seems reasonable, he is to be identified with the wealthy Gaius, Paul's host at Corinth (Rom. 16 : 23; cf. 1 Cor. 1 : 14). To these the apostle adds the name of Crispus, the ruler of the synagog, who was also baptized by himself. It is further quite probable that the church at Cenchreæ was formed during this period of Paul's ministry.

Gallio. With verse 12 Luke evidently means to begin the story of one of the closing incidents of Paul's stay at Corinth. He introduces it as illustrating the favorable conditions for the free preaching of the gospel. Gallio, a man of consular rank, was the son of M. Annæus Seneca, a well-known rhetorician, and the brother of the more famous Stoic, the tutor of Nero. The name Gallio was taken by him upon his adoption into the house of Lucius Junius Gallio. In secular history he is known for his geniality. Statius calls him "the sweet Gallio"; and his brother Seneca speaks of him as "one that could not be loved enough." Luke gives us a glimpse of another side of his nature, his keen insight. For tho his name is traditionally identified with indifference, it is not his religious callousness that is shown by the incident here narrated so much as his quick perception of the fact that the Jews were endeavoring to use the Roman law as a means of promoting racial and sectarian beliefs. "Cared for none of these things" must be taken to refer to the beating of Sosthenes. It is true that at first glance it does not appear whether the Christians or the Jews were the sufferers in the disturbance; but on closer examination one realizes that, as the proconsul saw through the plan of the Jews to inflict punishment on the Christians, under cover of the Roman law, for a purely religious offense against the Jewish law, and declined to have a share in it, the heathen populace, always alive with hatred against the Jews, saw its opportunity and vented its feelings in the maltreatment of the head of the synagog, Sosthenes.

The Return to Antioch. The Vow. The attitude of Gallio made it clear that the Christians were not to be officially molested, a fact of which Paul took advantage and stayed in Corinth "many days." Having, however, accomplished all that could be done for the time he determined to close the missionary journey with a report to the church at Antioch, combining with this purpose the performance of a vow made at Corinth. Just what the occasion of the vow was we are not informed. It has been suggested that it may have been deliverance from Jewish hatred which seriously threatened him in the city. At all events the very fact of his making a vow raises the question of his consistency as a preacher of the gospel "apart from the law." It must be noted, however, that the apostle does not seem to look upon the vow as a matter of legal requirement. He took it voluntarily. It was not an act of yielding to the law as a means of salvation, but a free expression of religious sentiment in a form prescribed by the law. The act of shearing (not shaving) the head indicated the beginning of the period of thirty days during which abstinence from wine should be strictly maintained. The end of this period was to come in Jerusalem where the consummation of the ceremony was to take place consisting of the shaving of the head and the offering of it as a sacrifice together with an animal sacrifice as prescribed

by the law. In the circumstances the apostle would not tarry at Ephesus, tho requested to do so, and hastened to Syria.

The First Epistle to the Thessalonians. It was almost certainly during the first part of the residence at Corinth that Paul felt called upon to write the first of his letters. The circumstances in which he had left Thessalonica (Acts 17 : 10) were not satisfactory. Much needed to be said and done toward the complete organization of the Christian community there and the fuller instruction of its members in the new way. He had planned to revisit the place, but was prevented, and sent from Athens Timothy with messages from himself and instructions to bring a report of the state of affairs. Before Timothy could return Paul had moved from Athens to Corinth and it was here that Timothy brought his tidings of affairs at Thessalonica. His report was in general reassuring, but certain difficulties, doctrinal and practical, had arisen among the disciples. The letter serves the double purpose of expressing the apostle's joy at the good news brought by Timothy and helping the church out of its difficulties.

Practical Instructions. (1 Thess. 5 : 12–24.) Strictly speaking there is no plan in 1 Thessalonians. The order of the Apostle's thought, however, is quite easily traced. After expressing to his readers his delight at what he had heard from Timothy of their welfare, he admonishes them first of all to preserve the law of personal purity, so easily and so commonly violated at the time in Greek city life (4:2–8). He then urges close attention to business as a means of preserving for themselves an honorable independence and of earning the respect of their heathen neighbors (4 : 9–12). The subject of death and its meaning according to the new teaching next claims consideration (4:13–18). This leads very naturally to the sudden second appearance of the Lord (5 : 1–11) as a motive for watchfulness and sobriety. The closing portion of the epistle consists of a series of short and pithy moral maxims.

These are for the most part self-explanatory. The fuller meaning of some, however, can better be brought into view through paraphrase than through translation. Thus the injunction (v. 12) to "know those who labor more fully" might be rendered, "know in their true character," *i.e.*, "appreciate." The "disorderly" (v. 14) are "those who are neglecting their proper duties." The expectation of the second coming of Christ seems to have engendered the tendency to consider work useless; hence some, abandoning their legitimate employment, pass the time in idle discussions of the time and manner of the expected event. "Without ceasing" (v. 14) is not uninterruptedly but constantly. The apostle's frequent interjection of brief prayers in his letters serves as a striking commentary on the expression. "Quench not the Spirit" (v. 19) probably refers to the spiritual gifts of exceptional order prevalent in the Apostolic age. "Prophesyings" (v. 20) must be distinguished from "prophecies." The latter are messages of moral and spiritual import seen at a glance to have God for their author; the former oracular utterances prophetic in form, spoken under high emotional pressure and, therefore, in need of being tested (1 Cor. 12 : 10; 14 : 29). "Prove all things; hold fast," &c. (v. 21), tho primarily having reference to the testing of "prophesyings," is applicable as a principle to every teaching. "Sanctify" (v. 23) may refer to the act of consecration or to the process of gradual moral purification and renovation—more probably to the latter. "Spirit, soul, and body" (v. 23) comprize the totality of the human person, but should not be construed as committing the apostle to any metaphysical division of the human being into three distinct parts (philosophical trichotomy).

Paul at Ephesus. (Acts 18 : 23; 19 : 22.) The third missionary journey of Paul begins like the second with a preliminary visit to the churches already established in Galatia, extending also over a portion of Phrygia. A feature of this visit was the initiation of a movement for the relief of the poor Christians of Jerusalem by their more prosperous brethren from among the Gentiles (1 Cor. 16 : 1). The movement at the same time brought to the consciousness of all the unity of the new organization, set into operation the principle of fraternity, and served to overcome the prejudice of the Jewish Christians against the mission to the Gentiles.

Apollos. The entrance of Apollos upon the scene of apostolic labors is given in a rather abrupt manner. At first sight there seems to be no occasion for his introduction at this point. But a study of the next section (19 : 1–7) shows that this impression is wrong. The two sections are companion pictures portraying a transitional phase of apostolic Christianity. If we may read between the lines the legitimate implications of the story

we shall perhaps have to say that the preaching and baptism of John had had a larger and more permanent following than appears in the Gospel narrative. Not all John's disciples joined Jesus. And of these some at a later time came into a vague second-hand knowledge of the fuller gospel; so that while they bore the name of Christ they were but immature and rudimentary Christians. Both Apollos and the disciples at Ephesus named in 19 : 1–7 belong to this class.

As to Apollos, Luke tells us little; but that little is vivid enough permanently to fix the image of the man on the mind. He was a Jew of Alexandria. If this is to be taken as more than a mere geographical note it would mean that he was like Philo a harmonizer of Old-Testament religion and Platonic philosophy; hence also an interpreter of the Scriptures in the terms of philosophy. His command of language and his erudition in advocating this point of view earned for him the description "learned" (A. V. "eloquent") and "mighty in the Scriptures." His logical and progressive temper had further led him to see that the Christian system was entirely congruous with Alexandrian Judaism. But his Christianity lacked spiritual fervor and needed the touch of lives like those of Aquila and Priscilla to call attention to and help supplement this deficiency.

The Messianists in Ephesus. (19 : 1–7.) There appears to be no connection between Apollos and the "certain disciples" of this paragraph. In fact it is very improbable that Apollos knew of their existence, since having himself been brought out of the rudimentary phase of faith he would naturally have first enlightened them while at Ephesus. It was reserved for Paul, however, to discover them and lead them to the complete life of spiritual power in Christ.

The School of Tyrannus. (19 : 8–22.) As in Corinth so at Ephesus Paul found the conditions ripe for a rich harvest. First, however, it was necessary to cut loose from the Jews (v. 9). Next, a place for the gatherings of the disciples was chosen. This was a lecture-room such as traveling sophists and teachers of rhetoric were accustomed to use (the school of Tyrannus, perhaps so called from some noted rhetor who had used it). For the space of two years Paul carried on from here an evangelistic campaign the result of which was the establishment of the "churches of Asia."

The Sons of Sceva. (19 : 13–20.) Ephesus was not only the center and therefore the strategic point for the whole of Western Asia, but like all such centers it was infested by quacks and sharks of all sorts. Among these some "strolling Jewish exorcists" plied their trade there. The class is mentioned by Josephus (*Ant.* 8 : 2–5), who alleges that they used Babylonian magic. In fact Ephesus was notorious for the patronage of magic. A special variety of it bore the name "Ephesian Letters." Paul repudiated connection with them and exposed the falsity of their art.

The Riot. (19 : 23–41.) To understand fully the nature of the disturbance at Ephesus it is necessary to bear in mind that it was not due to a Jewish plot but issued from the Gentile portion of the population; further, that it was not occasioned by any criticism of the religion of the Gentiles in theory. Paul was careful not to offend the feelings of his audiences unnecessarily; and the Ephesians on their side were tolerant of criticism and even of ridicule of their idolatry. It was an Ephesian Jew of about this time who wrote the *Letters of Heraclitus*, an attack upon the Ephesian cult. The cause of the disturbance was rather the practical outcome of the whole movement of Christianity as it affected the vested interests of a prominent class. It is further to be borne in mind that the administration of authority at Ephesus was complex. The imperial government was represented by the proconsul. The city, however, was free and had a democratic constitution. The people (*demos*, v. 30) were gathered into an assembly (*ecclesia*, v. 32). A semi-independent coordinate authority was exercised by the priests of Artemis. The famous temple dedicated to this goddess was one of the greatest architectural works of ancient times and the excavation of its ruins constitutes one of the earlier achievements of nineteenth-century archeological enterprise. For this temple the city took to herself the title of "Temple Guardian of Artemis." Thus conflicting motives and interests, including pride for the good name of the city, fanaticism, and greed for gain, entered into the commotion described. From the serious trouble threatened by the interplay of these motives the town clerk, evidently a man of judicial temper, saved both the cause of Christian liberty and the reputation of the city by his firm and dignified appeal (vs. 35–41).

SERMONIC LITERATURE

A DIVINE RULE OF LIFE

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He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Micah 6 : 8.

MEN question in all ages: "Wherewith shall I come before the Lord, show myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Will these things make atonement for guilt, ingratitude, and rebellion? To reason and conscience is the appeal. Reason and conscience are not satisfied. All modes of expiation are before God unavailing. He Himself shows what is profitable to man and pleasing to Himself: "O man, he hath showed thee what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

What is it to do justly? Simply to give to all their due. First, to God Himself from heart, body, soul, and spirit, wisdom, understanding, judgment, affection. This you owe to God. To love God with all the heart and soul and mind and strength is your first great duty, the supreme law, the first and greatest commandment, the only article of religion. This is simple justice. As Creator, Preserver, Redeemer, God has a right to ask it. "I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service." Your "reasonable service!"

Faith that lays hold upon God in Jesus Christ at once recognizes this as an entirely proper obligation. It feels this so thoroughly it is glad to give up everything for God. Its whole service is a service of thanksgiving. Its very life is a song. It marches to battle with a Psalm. It suffers martyrdom with a hymn of glory on its lips. It glorifies God in the flames. It passes out of the world not with a dirge, but a Te Deum. It puts out them that wail and lament from the chamber of the departed and enters there with its Lord alone with the vision of the resurrection and the life. It cries in triumphant song, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the redeeming One shall come in!" Doubt does not compose sonnets or shout hallelujahs, but faith that receives God in Christ renders a service so beautifully just, so blessedly helpful, so joyfully and manifestly rendered as a reasonable service in return for God's great love to us, that it becomes a perpetual song.

And doing justly toward God the rest naturally follows. "Thou shalt love thy neighbor as thyself." To your neighbor also you must give his due. To do to him as you would have him do unto you, never working any ill to him; to do him no wrong in his person, his property, his reputation; to deal with him fairly before his face and fairly behind his back; to do him more than simply negative service which does him no harm; to do him good, love him, serve him—this you owe to your neighbor.

"One hour in the execution of justice is worth seventy years of prayer!" said Mohammed. "Justice is the constant and perpetual will to render to every one that which is his own," declared Justinian two thousand years ago. Justice is pictured by the ancients with bandaged eyes and without hands—is no respecter of persons and receives no bribes. But we are to do more than mere justice.

I was in Potsdam. I saw the historic old mill. You know the story. It interfered with the view from the windows of Sans Souci. Frederick the Great sent to ask the miller at what price he would sell his mill. "At no price," was the miller's answer. In anger Frederick gave orders that the mill should be pulled down. "The king may do this, but there are laws in Prussia," said the miller, as he quietly folded his arms and looked on. He commenced proceedings in the courts against the monarch. The court decreed the king should rebuild the mill and make compensation for the injury. "I am glad," said the old pagan, "that just laws and upright judges exist in my kingdom."

Frederick was forced to do justice to his neighbor. Years after, one of the miller's descendants who owned the mill, in sore financial straits, offered to sell the mill to the old Emperor William. He wrote:—"My dear neighbor: The mill must remain in your possession. It is a part of the history of Prussia. I send you $6,000 to arrange your affairs. Your affectionate neighbor." He not only did his neighbor no wrong, but he did him good.

But more this law requires. You must give to yourself your due. You can not deal unjustly with yourself and yet do justly toward God and your fellow. These obligations are involved one in another. To be just to yourself you must care for your soul. You must not deprive it of that which God has provided for its culture. You must keep your body in temperance, sobriety, chastity, your tongue from evil, your heart pure, your hands clean, your mind at peace. You are noble in God's sight or He would not have created you. You are noble in Christ's sight or He would not have died for you. You are noble in man's sight, for you are beloved when you are Godlike and Christlike toward your fellows. Be noble in your own eyes. Do justice by yourself. Be renewed in the spirit of your mind that you prove what is that good and acceptable and perfect will of God. Place a worthy estimate upon yourself.

Have worthy thoughts of yourself. Men with mean, low opinions of themselves will act no higher part than that which they have allotted themselves in their own estimation. A man can not exalt his thoughts to things high and noble who feels he will only have a short turn on the stage of life and then sink in endless oblivion, but let him believe himself an immortal creature and seek for glory, honor, and immortality, and he will appreciate himself as one made only a little lower than the angels and crowned with glory and honor.

In the second place, we are to love mercy. Righteousness, justice, is a great virtue, yet Paul tells us "Hardly for a righteous man would one die, but for a good man some would even dare to die." One might die for a righteous man, but so lovable is goodness, so magnetic, so beautiful, so winning that for a good man, a good heart, a good soul, some would even have the hardihood to die. Only one side of the moral nature in man is evolved when he is just. Mercy, goodness, benevolence, charity are attributes God demands in them that would be Godlike. Mercy has its name from misery, and is nothing else than to lay another's misery to heart.

How much we are dependent upon mercy! How we go to God, not to receive great rewards, but simple mercy! How every day we walk among countless mercies as one in a garden among thousands of roses! How infinitely great is God's mercy—great forgiveness of great sin to great sinners after great lengths of sinning, and then the granting of great favors and great privileges, and exaltation to the great felicities of the great heaven of a great God! How free God's mercy is, without money and without price, free as the brook that gushes from the mountain-side where every creature may drink from its waters; free as the sun that shines, gilding the mountain's brow and making glad the valley; free as the air that belts the earth, penetrating the peasant's cot and the royal palace, tarrying for me, coming to me as I am, waylaying me in love! So comes the mercy of God to men. It must be great mercy, for little mercy will not do. And who shall receive mercy but the merciful, the charitable, the forgiving, the compassionate? "Blest are the merciful for they shall obtain mercy."

Finally, we are to walk humbly with our God. A better rendering is, "What doth the Lord require of thee, but to do justly, to love mercy, and to humble thyself to walk with God." Do justly we may, without being near to God. Love mercy we may, and still be far away from God. But to walk humbly with, or to humble ourselves to walk with God, means companionship, fellowship. "Enoch walked with God and was not; for God took him." The man walks with God who converses with Him in prayer and communion, runs to Him with his necessities, asks His counsel in his doubtings, laments before Him his sins, asks a remedy for his weakness, fears Him as his judge, reveres Him as his Father, obeys Him as his Lord, advises with Him as his friend. God must be your God before you can walk with Him. You and God must be agreed.

Humility is a rare virtue. The test of a truly great man is humility. "Stoop!" said an old man as with a youth he was passing along a tunnel with a low beam overhead. "Stoop! stoop! you are a young man

and have the world before you. Stoop as you go through it and you'll miss many hard things."

Those who would ascend to God must descend in humility. Before honor is humility. I was at Cains College, Cambridge, England. I observed three gates. Over the outer one was the word Humility, the next, Virtue, and the third, Honor. The undergraduate enters the first and passes through the second, that he may come to the third. Young students of Athens called themselves *Sophoi*, "wise men." After studying some time they think it an honor to be known as *Philosophoi*, "lovers of wisdom," and having made progress in learning account themselves *Moroi*, "ignoramuses." They know nothing as they discover their ignorance. So Paul says, "If any man would be a *Sophos*, a "wise man," let him be a *Moros*, "a fool that he may be wise." When Moses came down from the Mount his face was shining, but "he wist not that it shone." Paul said of himself he was "unworthy to be called an Apostle"; then as he grew, "I am less than the least of all saints," and when he reached the stature of the perfect man in Christ, calls himself "the chief of sinners."

THE DIVINE BROTHERHOOD

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Love the brotherhood.—1 Pet. 2 : 17.

Man is essentially and emphatically a social being. No one stands alone and no one lives to himself. We are each of us as much a part of the great encircling sphere of humanity as every drop of water in the ocean is part of the mighty deep. There is this difference, however, between the human race and the sea: the ocean is one vast extent of water, in which there is no variety or subdivision; but the ocean of humanity is composed of many varieties and subdivisions, which bear the same relation to the unity of the human race as the members of our own body to our individual personal unity. The tree is one, altho made up of root and trunk, of branch and leaf; and the tree itself is part of that larger whole we call the universe. This unity of the race is the basis of the brotherhood of man, but this brotherhood is not a description or a definition only, indicating within what bounds we have our corporate existence, but this brotherhood carries with it certain privileges and duties which ought to be respected and preserved in every subordinate unity to which we may belong. For example, every one in this the widest and the most comprehensive brotherhood has a right to the life that has been conferred upon him. It is a gift from Him who is the fountain of life, and the law which says "Thou shalt not kill" is of universal obligation.

The same remarks apply to our natural right to the possession of freedom. Slavery is a sin against the race, a crime against the laws of nature, no matter by what specious arguments selfishness may attempt to defend it. Under the human brotherhood we have a right to the just proceeds of our own industry. Labor or work is that by which we live, and where that is neither full nor adequate, in some form our rights have been tampered with and we have been defrauded. We have also, by the beneficence of nature, a right to our own thoughts and freedom to express them where they do not inflict any positive injury upon our neighbor. Where these rights are not respected and preserved society fails to realize its highest ideals.

Let us now look at some of the smaller brotherhoods within the larger area of the race, for a consideration of these will help us more fully to understand the nature of the divine brotherhood which we are commanded by the words of the text to love.

The first social institution, both in time and importance, is unquestionably the family. Up till now it has run parallel with the human race, and notwithstanding certain mutterings in some quarters against its continuance, it will hold its own as long as humanity endures. The family has its root in the very constitution of society. It has within itself all the elements of endurance. Here children are born and reared, educated and governed; and the ends for which the family exists are attained when the children reach maturity, assume the duties of parentage, become reputable members of society, fearing God and honoring the king.

The next organization that claims a little attention is that of the State, which has its root in nature and therefore has all the elements of perpetuation and endurance.

The State has its specific functions as well as the family, and there is no reason why these should even conflict. But the State has some inborn tendencies to aggression. In the past it has not scrupled occasionally to invade the domestic circle and trample on the rights of conscience; but within its own proper sphere it has important duties to discharge, and among these may be mentioned the protection of life and property, the maintenance of justice between man and man, and the removal of all unnecessary obstacles in the path of individual and social progress. It lies within its province to see that the poor are not crusht under the weight of social burdens, or that the weak and infirm are not thrust aside to languish and die. The ideal State stands for liberty, civilization, and progress; and when any one becomes corrupt through luxury and the deterioration of morals, the God of nations removes it from its sphere of influence, and not infrequently confides the working out of the divine purpose to a people whom the world has not hitherto known.

Outside the national brotherhood there are many and diversified associations, mostly of a voluntary character, such as trade-unions, literary associations, commercial gilds, and political parties, whose aims and methods are to be judged by an ethical standard and by their scrupulous adherence to the limits their own constitution imposes. The stability and success of democratic government largely depend upon the wisdom and the moderation in which these voluntary combinations of citizens are conducted and governed.

Socialism aims at a brotherhood of equal opportunity and economic equality, and for that purpose would make the State the proprietor of all accumulated wealth and the instrument of all production. It professes to be based on the sentiment of universal brotherhood, and it wages war against the violation of that sentiment in the existence of fabulous wealth in the hands of a few and of extreme poverty experienced by the many. Socialism, both as an ideal and as a method, labors under the disadvantage of having no historical examples to point to in justification of its policy. It is a hypothetical cure by the application of experimental remedies. Moreover, while professing to rectify social wrongs and advance the amelioration of all classes of society, it rigorously excludes from its ranks every one not in full sympathy with its methods. There is, we may indulge the hope, a true socialism somewhere in the future which can be reached only by the growth of public opinion along the lines of ethical development, and by enlightened legislation founded thereon; and that brings us to the consideration of the divine brotherhood, to which we shall now turn.

The divine brotherhood is an order founded by Jesus Christ, of which He continues to be the Head and its all-pervading Spirit. It knows no geographical bounds nor national limitations. Its conditions of membership can be met by every one desirous of entering into its fellowship, and the obligations undertaken by those who are within become increasingly easy by the mutual love that pervades its entire ranks.

This brotherhood has a mission in the world, and its methods are in harmony with its spirit, and effective in relation to the ends for which it exists. Its profest aim is the salvation of man from all personal ills and sins, and from all social wrongs and inequalities. Its ideal is the perfection of the race, and the realization of the divine thought in His creation; and no higher purpose can be imagined than the restoration of man to the image of God, which sin had marred, but could not wholly obliterate.

A desire and a willingness to be saved are the first conditions required of those who would join themselves to this divine brotherhood. Within its ranks there is healing for the soul self-wounded by opposition to God's moral order. There is rest to the weary who have exhausted their strength in fruitless wanderings for the repose that can come only to those who are within the encircling arms of the divine brotherhood. It stretches out a helping hand to those who have been compelled to abandon all effort to attain perfection of character by summoning to their aid exclusively their own powers and resources. Self-sacrifice is the divine law of this order, and the perfection aimed at is that exemplified in the supreme Head of the order, who submitted to the will of God even unto death. The divine brotherhood has no outward visible manifestation equal to its extent. It is in harmony with all other movements for the amelioration of the race, for it includes them all and is opposed to none. Its progression is slow, because it depends exclusively on persuasion and enlightenment and is opposed to every form of compulsion or force. No

member of the brotherhood finds himself within its ranks who has not previously surrendered himself by a willing and deliberate act, the outcome of his own free intelligence. Its progress depends on individual conquests and by intensive assimilation rather than by extensive actions.

Plato's republic was a splendid philosophic dream, but its realization, were it possible, would exclude by far the larger portion of the human race. The same thing may be said of those who followed the Athenian in airy speculations on the notion of a perfect State. But Plato and his followers must yield preeminence to the Prophet of Nazareth, whose kingdom offers salvation to every one and social development in harmony with natural law, and gives stability to government founded on justice, and when His kingdom comes in its fulness the divine brotherhood will be coincident with the brotherhood of the race.

THE EMPTY SEAT AT THE MASTER'S TABLE

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I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—Matt. 26 : 29.

Was it not as when a guest rises from table saying "I will return. Keep my place for me"? Our Savior partook of the communion in the upper room of the earthly Jerusalem. He will partake of the communion in the upper room of the heavenly Jerusalem. His waiting place is the reminder and pledge and each Lord's Supper is another link in the golden chain spanning the ages from upper room to upper room. Have you a vacant chair in your home? Somebody loved—ah how dearly!—was wont to occupy that chair. Have you a certain room made sacred by the darling whose it used to be? Do you tarry by a store window or some old meeting-spot, soliloquizing, "We conversed together here so often; but shall no more"? How every object associated with the beloved person brings a tide of memories! Saw you the great chieftain's steed led riderless in the funeral procession?

The empty seat at the Master's table calls to mind the scene when last He sat here—the Twelve and He recline, grouped horseshoe-like. Jesus, Principal of the feast, takes the divan—then a scramble for positions of honor. Disciples, could you not spare Christ this unseemly spectacle? Jesus stands, lays aside His garments, the *simchah* and the *chetoneth*, girds the slave's towel about Him, and with ewer of cool water begins to lave the disciples' dust-soiled, sun-scorched feet. John, I can believe, behind the fringes that drape the couch screens his countenance at the touch of those cleansing hands. Peter protests, then yields, a shower of tears upon his cheeks as Jesus bathes his great rough members. Andrew, James, son of Zebedee, Philip, Bartholomew, Thomas, perplexed the while, Matthew, James, son of Alpheus, Lebbæus, Simon the Canaanite, all submit. The Savior stoops beside the traitor. That man of Kerioth writhes, yet resists not. O angels, look on—Jesus washes Judas' feet—heaven being sweet to hell! "The servant is not greater than his lord," quoth Christ, resuming His divan. I think I see Peter scurrying to the lowest place. John nestles close to His Master's heart. Judas holds position of first honor. Lingers the sunlight for a farewell glance over the window casement. Bugle loud and long those temple trumpets the Passover hour. Smokes on the table the Passover lamb, trussed, two skewers of pomegranate forming therein a cross. First cup is lifted, this spoken "Blessed be thou, O Lord God, thou King of the world, who createdst the fruit of the vine." Falls from Jesus' lips the dire announcement, "One of you shall betray me." Tremulous voices ask "Is it I?" To their credit, notice none query "Is it he?" Peter signs to John to obtain some intimation from Christ. The sop of bread unleavened enclosing wild endive is handed to the gentleman in honor's seat. Judas went out—"and it was night"—outdoors. Inside the change was like murky, sultry August freshened by the shower with sunburst following fast. Each breathed a freer breath. Now the second cup, succeeded by rehearsal of the immortal delivery from Egypt and chanting of Psalms 113 and 114 and by bread and lamb passed with these words, "The bread of affliction," "the body of the Passover." Crisis now, new meaning henceforth forever! Hear Him say "This is my body broken for you." Another cup, *Cos-habbera-*

chah, "cup of blessing."—"This cup is the New Testament in my blood." He announces His place will be unoccupied awhile and goes to Gethsemane chanting Psalm 115 to 118 : 26, closing "Save now, I beseech thee, send now prosperity"—Jesus went singing to His doom.

The empty seat at the Master's table calls to mind the one scene of His career whereby He wished chiefly to be remembered. People abide in our recollection in some vivid single impression. We remember our friends by their best deeds, our enemies by their worst. Apt is Plato's art in making Phædo exclaim, "O Echechrates, tho ofttimes I had admired Socrates, never admired I him so much as then, to witness how when we were overcome he rallied us!" Aptly Dickens has Steerforth say to David, "Remember me at my best, Daisy, remember me at my best." If best mean lack and worst mean ill, there was no best or worst with Christ. Yet reverent faith may aver that, unspeakably grand and great as Jesus always was, He never was so sublimely Himself as when through those terrific hours on Golgotha he battled alone with death—the propitiation for our sins. At Nain He halts the bier whereon is stretched a widow's only son and gives the resurrected boy to mother's arms again. Glorious! Cried to Christ yon leper, one putrid blotch of disease, his deepest pain avoidance by his kind. Jesus might have icily commanded "Be thou clean" and hastened on. Knowing how the sufferer yearned for sympathy, Jesus went near, put forth His hand and touched him —"I will; be thou clean"—

And his dry palms grew moist
And the blood coursed with delicious coolness
through his veins
And o'er his brow the dewy softness of an
infant stole.
His leprosy was cleaned and he fell down
At Jesus' feet and worshiped Him.

Many are the scenes in which to recall our perfect Redeemer. In one above all others preferred He to be borne in memory—Himself dying for our iniquities—the broken bread, His broken body; the cup, His outpoured blood. Communing members, be sure your attention rivets on Him to-day. Spoil not the sacrament's effect by dwelling only on your sins. Your sins—sicken yourself of them before you approach these elements. While here entrance your whole sentient nature with Jesus alone, Jesus dying, the Atonement the At-one-ment of God and man. A Manchester surgeon, prior to the era of anesthetics, would direct his patient "Now take one good-by look at the evil flesh; then fix your eyes on me till I am done." Surely you have seen your sins enough. To-day lift your steady gaze to the sin Remover.

The empty seat at the Master's table calls to our minds where Christ is and what He is doing while absent. Hark! Some one toiling in heaven. Who? Christ. Doing what? Preparing a place for us—"I go to prepare a place for you." Interpreters of prophecy peg away at evidences of His coming set forth in this world's events. He is bound to come soon as the Jews return to Jerusalem, they insist. A move of the powers of Europe, a combination of stars in the sky, a symbolic number concerning the time of the end now fulfilled, must prove He is at hand. I am looking for the King any moment. However, His return is not conditioned so much, I fancy, by the progress of affairs on earth as by the uprearing and embellishing of the many mansions He is getting ready for our reception. When they are fully furnished, not till then, the clouds will unfold Him and radiant everywhere shall break His millennial morn. Our future home—what paradise it must be, since Omniscience and Omnipotence have been busy thereon these nineteen centuries! List!—Some one praying in heaven. Who? Christ. For whom? For us—"He ever liveth to make intercession for us." Whosoever else in your behalf does or does not implore the throne of grace in hours of your temptations and heavy loads and griefs, the one-time occupant of this unoccupied communion place prays and prays and prays for you. When you struggled in decision whether or not to come out and confess Him He interceded for strength. When your dearest died He besought sufficient grace. How unjust to regard Him as devoted to our interests only those three and thirty sinless years of His earthly career! He ceases not, day or night, summer or winter, in good report or ill. And what did you do for Him yesterday? And where is your reciprocation of His love? And whose soul is whitening to meet Him?

The empty seat at the Master's table calls to mind the fact that He will take the communion again with His disciples. The Last Supper—nay, Leonardo Da Vinci and the artists, nay, not His last supper! He reserves this place for the future celebration.

He looks backward to the sighing; forward to the shout of triumph; backward to intriguing priests and betraying Judas; forward to ransomed believers welcoming their King; backward to the manger; forward to the throne; backward to the crown of thorns; forward to the crown of glory. Would you not like to sit down at communion table with Christ and the original twelve disciples, minus Judas? You shall—"in that day when I drink it new with you in my father's kingdom." Dearly, dearly would we enjoy this sacrament side by side with Paul and Timothy and Saint Augustine and Luther and Calvin and David Livingstone and our own promoted kith and kin whom the angel, black-winged, tore from our embrace. Oh, we shall enjoy! You see it never could be arranged that all the faithful gather around the Lord's table according to the promise of the text; so the Savior has planned one final communion service. Abraham saw Christ's day and was glad. Abraham will be there. Heroes of Old and New Testament and missionary epochs, all these. I think David, sweet singer of Israel, whose Psalms lifted into music our woes and struggles and hopes from generation to generation—I think David in the banquet hall of the city celestial, in presence of the blood-bought hosts, will take his harp again and a wave of ecstasy shall sweep the assemblage as he begins

All hail the power of Jesus' name
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all!

Then from veranda above veranda crowded with the saints of elder Israel and the Christianized of modern Israel will come

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace
And crown Him Lord of all!

Then sinners, thousands, hundreds of thousands, millions, thousands of millions, washed from their sins by precious blood and clad in garments spotless will peal forth:

Sinners whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at His feet
And crown Him Lord of all!

Then shall swell the rapturous chorus till "a great multitude which no man could number, of all nations and kindreds and people, before the throne and before the Lamb, clothed with white robes and palms in their hands," voice their vibrant doxologies wreathed into one mighty anthem:

Let every kindred, every tribe,
On that terrestrial ball
To Him all majesty ascribe
And crown Him Lord of all!

May not the wooden cross of Calvary, the whereabouts none of mortals knows, be treasured in heaven for such a moment? May it be raised, the rough, crimsoned timbers, raised to view? May the hymn resound

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Then Jesus, the glorified, Jesus the High Priest, with nail-pierced hands, will break the bread and say "This is my body," and pour out the cup anew saying, "This is my blood," and with Abraham and Isaac and Jacob, with the whole Israel of God, shall we sit down in the kingdom of the Father, rehearsing from Eden below to Eden above the transporting story of redemption.

MINDING EARTHLY THINGS*

The Ven. Archdeacon Sinclair, D.D., London

For many walk of whom I have told you often, and now tell you even weeping; that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ.—Phil. 3 : 18–20.

The passage which forms the text is a warning against a class of professing Christians whose insincere, worldly, and sensual conduct wrung Paul's heart, and deserved his very strongest warnings.

Many of whom I have said the same thing to you often, and now tell you even weeping, walk as the real enemies of the cross of Christ under which they profess to be enlisted.

The deterioration of these men, which had increased of late, now actually extracts tears from Paul on account of their own ruin and their ruinous influence. They were not os-

* Stenographically reported for The Homiletic Review.

tensibly enemies to the doctrine of the cross, which they had accepted from Paul, but they were Christians of epicurean tendencies. As such they were hostile to the fellowship of the cross. Their maxims of life were opposed to the sufferings of the cross, so that to share the sorrows of Christ, owing to the necessary enmity of the world, was hateful to them. In such an attitude toward God's truth and the ideal of life revealed in Christ they could find no other fate but destruction from the presence of the Lord. Their highest good was in eating and drinking and in sensual indulgence.

The slothfulness of their sensuality showed itself in their real and practical godlessness; they took the name of God on their lips, but He was no restraint on their lives. The pleasures of the stomach or of the bodily nature were the measure of their standard of happiness, and they made no apology for this conduct, nor tried to conceal it, but actually gloried when they ought to have been ashamed. They adopted a reveling, haughty, exclusive, contemptuous behavior in which the immoral man is fond of making a show as a sort of self-defense. It is the summary and final description of such men that they bear the earthly in their mind; the earthly is their taste, the earthly is their principle and their law.

In every church of God's people there are necessarily some who are only nominal and spurious Christians, but it must have been very bitter to Paul's ardent mind to find them among so beloved, genuine, and hopeful a community as the dear Philippians. The harm they would do among the half-hearted and the young would be immense; earnestly must he have wished for their removal or their conversion.

Now, in a wealthy civilization like that of modern England, where the vast majority are nominally Christian, and where riches are every year more widely distributed, this type of wordly, epicurean, luxurious, money-hunting, dinner-loving, self-indulgent, disdainful person is likely to be exceedingly common, and to go very far in tendencies opposed to the truth of God. And unless those who desire to be sincerely God's children are on their guard they may easily become affected by their opinions, adopt their ways, follow their standards, and be animated by their spirit; and so their daily life, instead of being serene and steady, will be a fierce struggle between opposing forces, their conscience will continually reproach them, and they will be betrayed into sin. It is, therefore, very important that we should take note of the characteristics of these men as Paul saw them, for they will be much the same in every age.

The first point is that the self-denial of the cross is abhorrent to them. The cross of Christ checks us in every form of selfishness, not merely in grosser evils. We are to live, not for ourselves, but for others. We are to desire the progress and advancement of others rather than our own. Such ideas the man of the world can not understand at all. He lives for the aggrandizement and pleasure of himself and his family, and his expenses are only limited by his income. It is this kind of unchecked self-gratification and scorn of self-denial that makes even a well-balanced civilization difficult, excites the toiling and indigent masses, and arouses from the swamps of the low levels of life the melancholy, unreal, impossible will-o-the-wisps of socialism. It is hard for the genuine children of God, in the midst of this atmosphere of selfishness, to maintain the true ideal of self-denial in all things.

The next point is that these men become devotees of their appetites, passions, and sensuality in general. The daily dinner-table looms large in their lives. Their God is their belly. They are always on the lookout for good things and the varied delights of self-indulgence.

The flesh has excitements, pleasures, and attractions of its own which, if unchecked, tend to become an absorbing interest, even in literature and art. When once they have lost their modesty and passed into the primrose path of dalliance, they are only limited by the fear of being found out. The thirst for pleasurable sensations colors the whole day; they care nothing for aspiration, high thoughts, the love of man, a noble enterprise; all they desire is to have a good time. Even the affectionate feelings are perverted and dishonored by sensuality.

The third point is that they are proud of this luxurious and selfish spirit, and disdainful of others who do not share it. "Their glory is in their shame." How well Paul knew the world! Who does not recollect occasions when the timid suggestions of Christian principle have been met with the well-bred stare or the polite laugh of better-

informed contempt? Filled with self-satisfaction, confident that they know the ways of the world, initiated in its secrets, and perfectly content with its cold, heartless, and unprincipled maxims, they are incapable of learning. The revelation of God in Christ, which is of transcendent importance for the true happiness of mankind, they treat with indulgent scorn as mere children's babble. Their selfishness is their pride, their freedom from scruple is their satisfaction, and their hardness of heart is their subject for daily congratulation. And unhappily there is great danger, when we are in the midst of such an atmosphere, of our being content with its fetid airs and thinking of the truths and principles revealed by our Lord as old-fashioned, visionary, unnecessary, or at any rate mere counsels of perfection.

The fourth and last characteristic is—and it is a comprehensive one—that they pay all their attention to earthly matters. Their whole sympathies are absorbed by self-interest, the daily pleasures of life, the round of amusements which prevent tedium and expel dulness, the enjoyment of the display of taste and treasure, the sense of having at command everything that luxury can supply—"they mind earthly things." Earthly things are, of course, the subject and matter of our daily experience; it can not be otherwise. The critical point is in what spirit we treat them. Paul himself says in another place that God has given us all things richly to enjoy: it is exclusive, excessive, absorbing attention to them which is the element of evil. The things of the earth are essentially material, and it is part of our duty, as men with an immortal destiny, to use them always with the living force of spiritual truths, thoughts, and principles in the background. Food is not to be despised, but it is not an end in itself, and even for mere purposes of health must be used sparingly. Sport is manly and excellent so long as we do not live wholly for it, but have time for higher things. There is no harm in having comforts; but they hurt us when we depend upon them, live for them, and are always increasing them. Splendor in dress and jewels would have the same effect if we took pride in them and plumed ourselves over those who had them not. Such material and sensuous splendors have, alas! a tendency to obtrude themselves under specious guises even into spiritual worship. As to pomps and shows, it is not only God's children who are indifferent to them, but to the wise and experienced, even among people of the world, they are also meaningless and unattractive. The most helpful of all the things of the earth are the works of art in various branches—architecture, painting, sculpture, and music—and they have the greater merit and power the more deeply they are penetrated with spiritual feeling. Art is in itself negative; it can be debased to degrading and enervating influences or it can be elevated to that which is helpful, wholesome, and inspiring.

Paul is very firm about those men who despised the self-denial and self-restraint of the cross, while sorrowing over them even to tears; he can not attempt to conceal their fate. They had no part nor lot with Christ. Their end hereafter, alas! was to be shut out from the kingdom of Heaven.

From such an awful thought we turn with relief to Paul's cry of triumph, "But our citizenship is in heaven." If we have believed the message of the Son of God, and have humbly accepted all that is meant by His cross in self-denial and self-restraint, then we have the assurance that we are in Him. Even if we have sinned, through weakness, temptation, imperfection, or unbelief, yet if our conscience is not hardened and still upbraids us with our fault and reminds us of the true ideal of righteousness, and we look up toward God, then His Holy Spirit, which is not far from any one of us, will enable us to repent and turn away, and be strong and steady once more. And if we really do believe, and have not undermined our faith by all kinds of criticisms and doubts—to which, alas! the erring human mind is ever prone—then we shall have no difficulty in realizing that our chief interests are actually and absolutely in the true life behind the veil—the kingdom of Heaven—which is even now the proper home of our spirits, and shines on ever into the unending future. We know not where Heaven is, nor can we describe it or map it out or give it scientific definition; but we know that the members of the Church of the Son of God are citizens of the land of righteousness and justice and purity, and stedfastness and happiness, and love and peace, and that the glorified and risen Savior, the Lord of that land, has promised that where He is there we shall be also. So every action and thought of ours becomes estima ted by its relation to that better country.

THE MARRIAGE OF EARTH AND HEAVEN

The Rev. F. H. Larkin, Seaforth, Ontario, Canada

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—Rev. 21 : 2.

What a rich and peerless vision was that of the banished apostle on the isle of Patmos! The ideal commonwealth of which Plato dreamed was meager and poor in comparison with that which gilded the horizon of John's spirit-filled imagination: "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The marriage of heaven and earth! Did ever a more entrancing thought yield its luster and unlift to the life and intelligence of man? Assuredly this earth of ours has a future. The Golden Age is no fiction. The prophetic element in the Bible forbids pessimism; rather does it carry us down the corridors of time to that day when the world shall be celestialized, when it shall be so purged and beautified and transfigured as to be the fit bridegroom for the New Jerusalem coming down from God out of heaven.

But there was a far cry between John's vision of the earth and the earth as it actually was. Cruelty, oppression, lust, low thinking, low living, moral hardihood, Draconian brutality, world-wide squalor, a reign of sin and impurity and inhumanity that girdled the globe—this was the world of John's day. But with an invincible optimism, rooted in Christian faith, he wrote down the nuptials of heaven and earth as an event of the future which found its guaranty in the purpose of God and the power of the Gospel.

Now the thought of heaven is one that lures the imagination to an almost unrivaled degree. There is a witchery in the very name which is peculiar to itself. It suggests complete exemption from everything which is harmful, narrowing, or distressing; from sin, sorrow, frailty, weariness, unrest, and discontent. It also suggests the fullest realization of everything to which a wholesome instinct may gravitate; of goodness, wisdom, joy, love, and peace. It suggests the enthronement of beauty and truth; a life of glorious surroundings and ideal associations; enlarged capacity and transformed outlook; an organization in keeping with the inheritance which is incorruptible; service without weariness; the highest and holiest forms of fellowship; the enjoyment of God, the vision of God and likeness to God. Heaven is the symbol of all which is to be eagerly desired and ardently loved, of all which compels the sentiment of purest rapture.

What is its relation to this world? It has a relation which touches life at the center. If it were not so the world would indeed be "darkness at the core," and this central gloom would force its way into every nook and corner of experience and sensibility.

What is it that brings comfort and resignation and solemn serenity to the anguished heart of the bereaved mother, husband, wife, or child? It is the belief in a blest abode behind the veil, the persuasion of a happy place where the ransomed of the Lord dwell, the assurance of an unseen holy where the loved one has gone to be forever with the Lord.

But a full statement of the case calls for something further. Heaven is more than an objective point that lies at the end of life's journey. It must first come to us if we are to go to it. The amalgamation of the here and the beyond is the true idea of everyday religion. There is a living commerce between the world that is seen and the world that is unseen. This interblending found its supreme historical expression in the birth and career of Jesus Christ. His was an imported life, a transferred life, and Heaven was the realm from which He came.

And what did He come from heaven for? He came to colonize this earth with divine properties, spiritual principles, and supernal affections; to enrich it with the realities of the glory land; to establish a kingdom of heaven. The mighty empire of Rome was here already. There had been kingdoms in the past, and more were to arise in the future; but in contrast with all these Christ says, "My kingdom." He also says, "My kingdom is not of this world." Then what world is it of? It is a kingdom of heaven, but a kingdom of heaven that should come to self-realization in this world.

Heaven is thus interested in earth—much more than earth is interested in heaven. The attitude of heaven toward earth is one of aggressive tenderness and deathless generosity. This is evidenced by the voice of God in history and to holy men of old; and especially is it evidenced by the advent of Him who speaks of the glory which He had "with the Father before the world was." No one ascended to bring Christ down. The incarnation was not the result of a human appeal, but of a divine impulse; it had its origin in the heart of God and in the councils of eternity. So it is the holy city which comes down, not the earth that goes up. Science is right in proclaiming the ascent of man, but science is unsound in its teaching if it does not bring the ascent of man into vital function with the descent of God, and make it conditional upon this descent.

The fact is, that heaven exists for the benefit of earth and is ever knocking at the gates of life, waiting to be embraced and absorbed. In answer to the question, "Where is heaven?" it may be truly answered, "Heaven is here in large measure, if we will only have it so." The child's theology, that where Christ is, is heaven, commends itself to the mature Christian scholar; and if Christ is not experimentally with us, He is in the near vicinity, just outside the door, knocking for admission. His two homes are, first, in the highest glory; and secondly, in the limitless soul of man—which is a foregleam and precursor of what we shall know in that country bright and fair, of which the Lamb is the light. If hell must enlarge its bounds, according to the prophet's concept, so does heaven lengthen its stakes to embrace new territory. It extends itself into the human realm; and what this means we may know by our receptivity to the Creator's life, by letting the Savior in, by yielding up our lives to their noblest function as the home of God—which is the earnest of our future inheritance.

Heaven is also the sinless land. Holiness is essentially and distinctively a celestial thing, a treasure which is native to the Paradise above. But it is not kept in close preserve; it is not held in the unrelaxing grasp of Omnipotence. There are God-ordained agencies for its diffusion. Jesus Christ is made of God unto us righteousness. The gospel is a system of transportation. Through its active operation the righteousness of God becomes ours. We are made partakers of the divine nature; to that extent we are sharers in the heavenly life; and thus contribute to the coming down of the holy city.

In that New Jerusalem, too, the redeemed shall exercise kingly functions; "the saints shall reign forever and ever." But the beginning of this reign should antedate our translation to the house of many mansions. Just as the Spartan soldier put on a crown at the moment of attacking the foe, so is the soldier of Christ to don his spiritual panoply here and now in a right regal spirit. There is no touch of servility in Christian discipleship. It is dignified and exalted. We are to "reign in life," that is, in this life; to reign over sin and temptation, over the flesh with the affections and lust, over the prince of the power of the air. We get the necessary equipment through the grace of Christ. Thus the glorified spirit does not assume royalty as a novice, nor undertake entirely new functions. On the earth plane there is the apprenticeship in the kingly office, and in the sphere beyond there shall be the ideally perfect fulfilment of this same office.

In our Father's house on high there shall also be the blending of royalty and loyalty. Lordship shall merge with servantship, rulership with allegiance, dominion with helpfulness. "The throne of God and of the Lamb shall be in it; and his servants shall serve him." An eternity of loving service was to Thomas à Kempis the favorite thought of the ageless life. And it is the life of service to which we are called in this world. The Savior of men wrought out His career along this line. He interpreted life in terms of service. This is the law for His followers, and in the wholehearted application of this law do they procure for themselves and others a rich instalment of the blessedness to be fully known in the halls of Zion.

In matchless beauty, wondrous wealth and intimate sweetness does the divine approach the human, even "as a bride adorned for her husband"; and if, in one aspect, life is a battle in which we must face the stern and wrestle with the strong, it should also be greeted and used by the children of a thrilling destiny as a constant marriage ceremony between Heaven and earth.

A SUFFERING GOD

A Communion Service

WILLIAM W. MCLANE, PH.D., D.D., NEW HAVEN, CONN.

God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5 : 8.

WE may stand, in imagination, beneath the shadow of the cross, and in spirit we may see, once more, that scene of suffering which secures our salvation. The years recede, the spaces are removed, and, by that singular power of the human mind by which time and space are forgotten, we are transported to another time and place and remember Him who died for us and the scenes connected with that death. Behind us is the grim, gray wall of an ancient city; before us is the slope of a skull-shaped hill; about us are the dark faces and the flowing robes of an Oriental people, the haughty forms and the rich vestments of Jewish priests and the stern faces and helmet-crowned heads of a quarternion of Roman soldiers; and above all, in silhouette against the northern sky, rising on the crest of the hill, three crosses laden with their suffering victims. Our eyes are arrested, our attention is fixt, and our souls are held by the central figure. His face, perfect in feature, pure in character, tender in delicate sensibility, set now in the strong agony of suffering in which both body and soul participate, is the face of the Man who did no sin, who looked on men with compassion, who sympathized with suffering and who sorrowed for sin. Now, numbered with transgressors, condemned with malefactors, He suffers crucifixion at the hands of men. As we look the sun is hidden and heaven is covered with a cloud, as if the scene were too painful to look upon, and the earth trembles and is rent as if in sympathetic agony. The soldiers stand astonished; the priests are stricken dumb; the faces of the people grow pale with terror; and silence extreme, intense, awful, reigns. Listen. The silence is broken by one clear, distinct voice of love and faith and hope: "Father, into thy hands I commend my spirit." The light fades out of those tender eyes, the trembling agony passes away from the fair face, and the stillness of death clasps in its embrace the body of Jesus the Christ.

The Roman centurion who has charge of the crucifixion, hearing the voice and beholding the death, voices his conviction in the exclamation: "Truly this was the Son of God." And one who, later, had a vision of the Crucified and who felt the power of the crucifixion to change the course and current of human life interprets the death of Jesus by saying: "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."

Love, then, the love of God, the love of God for sinful men is the center and soul of this scene of suffering and death. The eternal life which is invisible became visible in the form of Jesus; the divine Father whom no man had seen was declared in the Son; the spiritual love whose sufferings were unseen was made manifest in the physical sufferings which all men could see, and the greatness of that love was shown by death beyond which no visible proof of love could be given. The love of God in its patience, its long suffering, its redeeming, renewing, and saving quality is commended unto us. Hitherto men had thought of God as angry with the sinner, now they see that He is also grieved by sin. Hitherto men had thought of God as full of wrath toward the sinner, now they see that He is full of compassion. Hitherto men had thought of God as swift to punish, now they see that He Himself suffers to save. Now is revealed the supreme fact that love which rules in the heart and soul of man making the holy, who loves, suffer for the unholy, whom he loves, has its source and sway in the heart and soul of God.

The love of the holy for the unholy has in it, always, the element of pain; the love of the pure for the impure has in it the element of shame; the love of the righteous for the unrighteous has in it the element of compassionate and vicarious suffering. The love of God Himself knows no exception to this law. Therefore, Jesus Christ, the Son, is the image of the invisible God; His humanity is the counterpart and likeness of divinity; His physical sufferings are the material expression of the spiritual sufferings which even divine love can experience and endure. Whatever else the death of Christ may do in effecting salvation, God, thereby, commendeth His own love toward us.

Be silent, then, and look upon this tragic scene, O soul of man, and know that for thy sin God suffers, and that for thy sin Christ

died. All that was incidental to the crucifixion in time and place, all that was material in form, all that was physical in nature and quality belong to the mere language of incarnation by which God made Himself known. Of all that, we must always say, Christ suffered once for the sins of men and died once for their salvation. But all that in itself is essential and, therefore, timeless, all that was spiritual in fact, all that was psychical and moral in quality belong unto the verities of earth and heaven which endure and which ever operate for men's salvation.

Know, then, O soul of man, that sin to-day,—forgetfulness of God, self-love, self-will, envy, covetousness, pride, malice, cruelty, and the material forms by which they find expression in profane speech, licentious act, dishonest dealing, and hurtful, murderous deed —is the same as it was when men rejected, condemned, and crucified the Son of God. These sins are now an offense, a grief, a pain unto God. And it is because God loves us while we are yet sinners and wills not that any should perish but rather that men should see Him and live that we are living to-day and that God once more, in story, in sermon, and in symbol, sets before us the passion, even the sufferings and death of His Son. God, hereby, once more commendeth His own love toward us.

Oh, that we may see, believe, and know the love that God hath toward us. Then shall we see our sin as God sees it, and feel the shame of sin as Christ felt it, and suffer for it in spirit as the divine Spirit suffers for it, and be crucified unto it and die unto it and find that then we live, for Christ liveth in us and the blood of Jesus cleanseth us from all sin. Impenitent men who love sin and desire to live in it do not wish to know the love of God as it is revealed in Christ. They may be pleased to think that God loves them in some distant and providential manner and makes provision for their needs, but they do not desire to feel the love of God in its suffering and saving qualities. A sinful son may be pleased to have a loving father who will furnish him means of support and leave him to his own ways; but no sinful son, loving his sin, ever wants to have the presence of a father or mother whose anger and grief and shame, disclosed in tones and tears, suggest to him his shame and wickedness. Such love is too painful to him; it is an offense to him; he shuns it and repels it; he will have no communion with it. It is only when such a sinful son is convinced of his sinful ways and burns with shame and suffers in sorrow that he is glad to know that parental love also suffers and that he yields to such love to be forgiven and cleansed and clothed and to be led back into the old home and the old ways of faith and obedience. In like manner, every sinful man who in his greed of sin with its pleasures and profits desires to follow his own ways shrinks from the love of God in Christ and withdraws from it because it stirs up feelings and sentiments which he does not wish to entertain and because he can not dwell with such love in peace with it or with himself. But every man who knows the evil of sin and who desires salvation from it receives with faith this love of God which has exprest itself audibly and visibly in tender tones and hot tears and blood, and he yields himself to it, being, by it, made more tender and penitent, and so finds that this love which was most fully exprest in blood cleanses him from all sin.

Therefore, the preaching of Christ crucified, which to some men is an offense and to some men is foolishness, proves to be to the believing the wisdom of God and the power of God unto salvation. Therefore, the symbols of this supper prove to be to them who receive them in faith the suggestions of spiritual verities which bring the peace of pardon and the power of a righteous life.

So then, by divine appointment, the cross is continually uplifted that men may see and know the love wherewith God hath loved them. The call to look on the crucified One is given that men may feel the power of that love. The command to repent and believe is given that men may forsake their sins and receive the saving grace of God.

Look then, once more, O man, upon the symbol and upon the Sufferer whom it signifies. Remember, once more, that Christ was crucified for the sins of men. Believe, once more, that therein God "commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." Receive, once more, the bread and wine, His body and His blood, that in spirit you may receive Him and that by communion with Him you may die unto sin and may live unto righteousness.

"Draw nigh and take the body of the Lord,
And drink the holy blood for you outpoured."

THE PREACHER'S PERSONALITY

Rev. W. Hookin, Manchester, England

Take heed to thyself.—1 Tim. 4:16.

We must select and accentuate the one point the text presents, *i.e.*, "Take heed to thyself." There are three phases of this thought: Self-suppression, self-cultivation, and self-impartation, on the human side, present the Alpha and the Omega of ministerial duty.

Self-suppression, a serious and strenuous thought, was constantly present in the mind of Paul. He said, "I keep under my body, and bring it into subjection." "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." "I live, yet not I, but Christ liveth in me."

The ministerial life is regarded as a privileged and protected life. It is less so, possibly, than is imagined. But your advantages are many and great. You are secure of maintenance, and so of freedom from the cares that dog the heels of those who are in want. All your time, with its opportunities of acquiring modest scholarship, intellectual wealth, a widening knowledge, and generous sympathies, will be available for the Master's work and the service of man. But your very altitude creates danger. The highest has the farthest to fall. At the foot of every high privilege there lies a peril and the need of the text's monition, "Take heed to thyself."

The Christian ministry demands, and is, the fullest and busiest life on earth, yet it offers to the man disposed to prostitute the holy office, opportunity for self-indulgence and appalling neglect of duty. No one deserves more to be pitied or blamed than the wretched man who fills the priest's office solely that he may eat the priest's bread. A consecrated minister is one of God's best gifts to the Church, and so to the world.

A specially subtle peril besets the minister in the possibly deadening effect of routine and officialism. The holiest duties may come to be discharged with treadmill regularity, but without any of the blest impulses that once inspired them. The loss of holy enthusiasm is one of the greatest that can befall us.

You must be on your guard against dangers arising out of your very familiarity with sacred themes and spiritual realities. You can not conclude that you have the graces and experiences of the Spirit because you are ever repeating the phrases that describe them. There must be complete correspondence between your teaching and your life. If your life is not lived on the high level of your teaching, it almost inevitably happens that your teaching sinks to the low level of your life. "Take heed to thyself, and to thy teaching."

There are other subtle perils which the text, so lovingly solicitous and so pungently practical, invites me to indicate to you. There is, for example, the dual danger either of magnifying or of minifying self. Undue elation and unreasoning depression are equally wrong, and to be avoided. You should be concerned but little about your authority, and for the personal equation in it not at all. If your influence can not command confidence and respect I am sure your authority never will. If ever we are driven to rely solely on the office we fill for our influence with our people, we cease in that moment to be worthy of that office. Your authority may take care of itself; your influence will be what you make it. The most mysterious and inexplicable thing in our life is that we call influence. It is the atmosphere and fragrance of character, just as perfume is the breath of the flower. Nothing in our ministry can be so blest or effective, if good, as our personal influence. It may be as impalpable as perfume, and yet all great and good things may in a sense be said to be the product of good influences. Our ministry represents the influences of a century's history and experience. And you, my brethren, with your gifts and graces, will, if faithful, indelibly impress our churches and circuits with your influence. It is possible for you to overestimate your abilities, but you can not overestimate your influence. As you move in and out among your people, standing by their sick-beds, kneeling with them in their hours of sorrow, sharing in their joy and gladness, baptizing their children, uniting others in the bonds of matrimony, and especially in the occupancy of the pulpit, you will find that the fruitfulness and permanence of your ministry will depend upon your influence. Beware, too, that you do not fall into the peril of a morbid self-con-

sciousness. Charles Kingsley once wrote: "If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you."

Shun the peril of despondency. Some of you, by temperament, will be especially exposed to this danger. But all of us at one time or another are disposed to droop our head and hands and say, "We have toiled all the night and have taken nothing." Let me quote words that have greatly comforted some of us when sitting under our "juniper-tree." "When you are downcast and saddened by disappointment, when all seems to be going wrong with you, when your sermons gain no hearing and your pastoral visits are spurned, when the mourner refuses your consolations and the sinner hardens himself against your warnings, and you return home, possibly at evening, after a hard day of fruitless labor, fatigued, downcast, self-accusing, desponding, almost heart-broken, then, oh! then remember that your heavenly Father is very near to you; throw yourself into His arms, and set your childlike heart to rest in His embrace, that you may rise fresh and cheerful for the morrow's work."

Once more, beware of the danger of professionalism and clericalism. I know the danger is always near, especially in a condition of spiritual decadence. And I know this, too, that there is nothing that the average man of the world so strongly resents as the vagaries of clericalism. In our democratic age there is a decided aversion to the pretensions of the priest. The democracy are interested in the purest, greatest Democrat the world has ever known, or can know. But they are not much interested in our creedal or didactic presentations of the religion He founded. A blunt and pointedly practical patient said to his doctor one day, "Now, doctor, don't be professional, but tell me the truth." And the unconventional man whom you desire to reach will not be drawn to you as an official purveyor of truth, but he will ask you, "What is Christianity?" "What does it demand of me?" "What does it require me to be, and to do?"

Clericalism is a leprous spot in the body politic, but happily it is not without remedy, which will, we hope, be fearlessly applied. Every symptom of clericalism among ourselves must be watched and suppress. You, my brethren, will magnify your office, but you will do it as Paul did, "By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

Self-cultivation, if it be diligent and prayerful, will have regard to three things: intellectual equipment, spiritual enduement, and personal enrichment.

In view of modern needs and conditions you are required, intellectually, to be at your best. There is no room in the pulpit to-day for intellectual idlers and weaklings. At college and during probation, your subjects of study have been prescribed for you. Now your studies will be determined by your own tastes, ideals, and sense of duty. In this new and great responsibility may the spirit of wisdom guide you. I would remind you, too, of the vast change that has been effected in the methods and processes of theological thought, since the time, say, of my own ordination to the ministry. Theology is penetrated and permeated by the scientific spirit. It has come to stay, and we stand to gain by its free exercise and its full application. No formula is accepted without challenge. The ground of theory is closely examined. Evidence is carefully weighed. Facts find new interpretation. And you will be compelled to discriminate between eternal truths commending themselves to every man's conscience in the sight of God and their accidental formulas and temporary setting. Many of us feel the need of a stronger, clearer intellectual expression of great Gospel truths.

I rejoice to think that the dominant faith of to-day is evangelic, and that in the future it will be more intensely so. But of this I am sure—that ethic will be more largely its base and expression. Evangelical Christianity will be, and ought to be, strikingly ethicized. Have you noticed how Christ's commands and laws were all rooted in ethic? Take, *e.g.*, "the Golden Rule": "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." This law came from heaven, but how much it belongs to earth, and how much earth needs it. Christ's teaching was four-fifths ethic. And if all Christians would practise the teaching they never tire of praising, it would accomplish more than all the sermons preached

could effect. And this is what they engage to do.

Does not an unforgiving or sulky Christian dishonor the name he bears and wears? An alcoholic or an unclean member of the Church is the Church's pain and peril. Why should a master wring as much out of his workmen as he can get for as little as he can pay? What right has a Christian to be owing a year's butcher bill? How can a Christian wear out a suit of clothes he has not paid for? Can righteous men create difficulty and anxiety for struggling tradesmen by ignoring their overdue accounts? Where does religion come in when expenditure exceeds income by tens and hundreds and thousands of pounds a year? How dare Christ's disciples indulge in holidays when they can only do so at their creditors' expense?

Spiritual enduement is the essential feature in the duty of self-cultivation. Every man who speaks for God must himself have a bright vision of God. This vision is the life of a minister's life. It is such a vision that made Isaiah a prophet. Peter's vision necessitates his mission. St. Paul's grand ministry began with this vision. No true ministry can begin now without a real vision of God. "Blest are the pure in heart, for they shall see God." Purity must both precede and condition your vision of God.

Cultivate your devotional nature. All that feeds your best life must be your daily food. Give yourself to the study of the Word. It must be your constant companion. You must breathe its atmosphere, drink its spirit, think its thought, and speak in its terms. Study the Bible not for the sake of your sermons alone, but for your own sake. Be sure that prayer has its due place in your life. Ministerial weakness and failure inevitably result from the neglect of prayer.

Above all, keep in close touch with Jesus Christ, since He is the secret and source of your life, as well as the subject of your ministry. The main purpose of the Bible is to present Christ, to reveal His person, purpose, and His relationship to man. Hence, you too will say with Paul, "I live, yet not I, but Christ liveth in me." You will preach Christ as an exalting faith and an exulting hope.

Your personal enrichment in the growth of character will result from self-cultivation. For character is a growth and the product of culture. Far more than knowledge, learning, or personal charm, character will tell in your pastoral and pulpit ministrations. The power of character and the power of preaching go together. Among preachers, the best are those who live best. "Neglect not the gift that is in thee." "Take heed unto thyself and to thy teaching . . . for in doing this thou shalt both save thyself and them that hear thee."

Lastly, the duty of self-communication is as urgent and pressing as that of self-suppression or self-cultivation. You must give freely to others the wealth of your intellectual, moral, and spiritual acquisitions. The selfish retention of these gifts is as culpable as the selfish appropriation of money. An isolated life is an utter impossibility. "No man liveth to himself." Both our virtues and our vices are transmitted to others.

Thank God, we can transmit influences that elevate as well as those that degrade. When you, my brethren, go to your congregations, they will look to you as an illustration of your teaching. They will demand of you not so much dialectical skill, intellectual acumen, scholarly resources, and exegetic gifts, as your sympathy with, your personal experience and vivid consciousness of, the great truths with which you deal. As human experience is the medium by which the Bible has been revealed to us, and as human experience is the great verification of Bible truths, so your experience, for your hearers, will be the mirror of your ministry. Of this great doctrine and of that duty they will say (and they have the right to say it), "Sayest thou this thing of thyself, or did others tell it thee?"

On the human side of the Evangel you proclaim your consecrated personality will be your greatest asset and source of power. And as the minister largely shapes the church and determines its tone and influence, you will be to the church a priceless gift. The value of a sacerdotal priest is in what he does. The value of a consecrated minister depends on what he is and gives. And so again I say, your sermon must never be simply an unavoidable incident in your professional duty; it must be the loving compulsion and expression of the Holy Spirit's revelation to you. You will not preach because you ought solely, but because you must.

You can have no greater reward at the last day than in hearing Him say to you, "Well done, good and faithful servant."

In closing, let me commend to you words

more impressive and apposite than any I could frame. They were spoken by the late Dr. Dale to young brethren like yourselves. Said he: "Some of us have but few years to live, and fewer years to work for God and men. The evening star is in the darkening sky. The autumn leaves are falling around us. We seem to be walking through fields of stubble from which the poor harvests of our past toil have been already gathered. Wintry days are coming on, and for us, in this world, there can not be another spring. But you—you have your years before you. Receive the testimony of those of us who have the greater part of our life behind us. I speak in their name as well as my own. Your generous impulses, your strenuous and exhausting labors, your eagerness to bless men, your natural powers, your learning, will achieve nothing—nothing in those higher regions of human life in which alone the enduring results of our work are found—unless you have received the gift of the Holy Spirit. Seek it—seek it reverently, persistently, in the name of Christ, whose servant you are, and whose Gospel you can not preach effectively unless the gift is yours—seek it until you have it."

THE WITNESS OF CHRISTIAN WORK

Cornelius Walker, D.D., Washington, D. C.

And when he was come into the ship, he that had been possest with the devil prayed that he might be with him. Howbeit Jesus suffered him not, but said unto him, Go home to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee.—Mark 5 : 18, 19.

This miracle of the Gadarene demoniac, in one aspect of it a work of mercy, in another was one of judgment: the relief of a human sufferer, the destruction of human property. Its immediate effect was thus different with different persons: upon the recipient, and those immediately witnessing, gratitude and faith; upon the community, hearing of it, terror and apprehension. So, too, as to our Lord's course following. In judgment, we may say He complied with the request of the Gadarenes, departed out of their coasts, withdrew His saving ministry from them. But in mercy, in compassion, He left this man who had been healed, to be a witness of His grace and power; and thus make known to his people the real character of his benefactor. "When He was come into the ship, he that had been possest with a demon prayed that he might be with him." There may have been, with this request, the feeling and conviction that in the company and under the protection of his benefactor, his future safety would be insured; there would be security against the terrible evil and calamity of his previous condition. Such feeling was perfectly natural, and the manner of its expression not at all blamable. So again, and apart from any such apprehension, this request may have been dictated by a feeling of gratitude; of grateful devotion which would desire to be near the Person, and give himself to the service of his great Benefactor. And this, too, was not blamable, but highly commendable. But whatever the character of this petition, or the motive dictating it, it was not best that it should be granted. There was a peculiar work to be done, to be done by this man, which if his request were complied with would not be accomplished. "Go home to thy friends," is the language of the Master, "and tell them how great things the Lord hath done for thee, and hath had mercy upon thee." As if He had said, I and my company, at the request of your people, are about to leave your coasts. And I leave you as my witness to testify not only of my power, which they fear, but of my love and goodness of which they doubt. Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee. "And he departed," says the Evangelist, obeying this command, and "began to publish in Decapolis, how great things Jesus had done for him; and all men did marvel."

First we have here an illustration of the manner in which God selects instruments for His work in the world; how differently in many cases from what we would have anticipated; and yet in the result making manifest the perfection of His knowledge and wisdom. The preacher of the gospel, to that Gadarene community, of the love, and power, and grace of Jesus Christ, was not Peter, nor John, nor any of the chosen ones, who had followed the Master, and were therefore capable witnesses of His love and power. It was the wretched outcast, upon whom, for

years, men had been looking in terror and pity as one forsaken of God, and abandoned of man in his wretchedness and desolation. Had the question been asked as the Master landed with His little company, as to who was to do His work in that neighborhood, any other than that man would have been designated. "When he was come out of the ship," says the Evangelist, "immediately there met him, out of the tombs, a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no not with chains, because that he had been often bound, with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any one tame him. And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones." What a strange candidate for the work of the ministry! What a strange process of preparation for the ministerial work of proclaiming the compassion and power of Jesus Christ! And yet it was a part of that preparation; and he, of all men, was the one for its performance. Divinely transformed and fitted for it, the evil spirit cast out, clothed, and in his right mind, his heart full of gratitude, who so well calculated as he, to make effective proclamation of the character and claims of his benefactor?

In the next place the exclusiveness of our work is divinely marked out in the capacity and opportunity of the individual worker, called and appointed to it. No one else can do it. Others may do theirs. He must do his. Others may help him; and he may help them. But, if his work be really and fully done, he himself must do it. While we bear each other's burdens, each one must bear his own burden. Whatever help there comes from others, there still remains this peculiar personal burden of individual responsibility. And if it be not accepted and borne it will not be borne at all. When the Master and His apostles reembarked from the coast of Gadara, to return to Capernaum, there was one man in that community, who could testify from personal experience of His compassion and power; that He was loving and compassionate as well as powerful; one man who could thus remove the false impressions of his people, and replace them by others of an opposite character. If that man thus qualified, and thus related to the Master and to his own people, failed to give his testimony and do his appointed work, that testimony would not have been given, that work would have failed as to its performance.

So, too, it is in many other cases, manifestly; so, too, is it in all, really. We often speak of one man doing the work of another. And while there is a certain amount of truth in what we say, it is not the whole truth. Part fails of its accomplishment; the whole work is not fully done. God makes no mistakes in His plans, in the selection of His instruments, in the sphere of their work, in the locality and circumstances of its performance. His adjustments in these respects are perfect. And any departure from them involves imperfection if not entire failure. The parent, for instance, in the sphere of domestic, social, and moral life must meet the parent's responsibilities. That of the mother, the sacred care of maternity, can not be thrown upon the nurse or hired servant. Any intelligent physician will tell you, that when this is done on a large scale it is a repetition of the crime of Herod, a slaughter of the innocents at great expense of infantile life and misery. Those again of the father can not be placed upon the teacher or the pastor. All these others have their spheres of duty and responsibility. But no one of them, nor all combined, is the parental. If any man fails or refuses, his work will not be done. His life question, therefore, must be: "Lord, what wilt thou have *me* to do?" What is my work? How, in thy grace, can I successfully accomplish it?

And to every such question, and questioner, the language and direction of our Lord, to this man, is suggestive of the proper reply. "Go home to thy friends and tell them"; to those under your nearest and most immediate influence. Tell them, and convince them of the truth of what you are telling; and they in due time will tell and convince others. Duty, the practical work of life, begins with what is now and immediately at hand; and what is now immediately around us. It is in the present moment, not in the visionary and uncertain future; not with those that are afar off, but first with those that are near. That future, as it comes, will bring its own duties and opportunities. The gospel of Christ, the divine power of that gospel, has to do with the present moment. It begins also with, and works out from individuals. It works, too, in its results, not along the curve of an expanded circumference; but on the radii, from the center, out to such circumference, and as

it fills this from the center indefinitely expands it. Charity, love, and the life and work of love do begin at home. Charity which really begins at home, always goes out from home. As it sanctifies and blesses any such home, it makes it a center and source of extended and extending blessing in all directions. As our work is decided by our capacity and condition, so it begins with those conditions. The way in which it must begin, must be for the benefit of those around us, and with whom we are in constant association. "Go home to the friends." Endeavor to recognize the obligations and duties that are at hand; that claim immediate performance. As a member of a household, a parent, a child, a husband or wife, a brother or sister, be faithful to the duties of that relation. As teacher or pupil, or friend or neighbor, as a man of business, be earnest to recognize the obligations of your divine call and to meet them. "In love serve one another." "In love serve the Lord Christ." That work thus going on will not only be successful, but receive the Master's blessing of approval: "well done, good and faithful servant, enter thou into the joy of thy Lord."

One other thing: our work must consist largely in testimony, in personal testimony, in word, and in life, as to what we ourselves know of Him, and as to what we ourselves have received from Him. "Go home to thy friends, and tell them how great things the Lord hath done for thee and hath had mercy on thee." Said our Lord to the apostles, "ye shall testify of me," shall be witnesses to me: as to what I have done and am capable of doing, what I have done to and for you. It was their personal experience of the grace and love of the Lord Jesus that enabled them to testify with power, as to the fulness of that grace for others. And so with all of His people, in all ages and under all circumstances, as in this His grace and power He comes to any one, and casts out the unclean spirit of sin, and folly, and selfishness, and earthliness, He says to them, Go testify of this to others; sends them to their homes and friends, to their dying fellow men, to make known to them His ability, as His will, to save and bless them. "I will declare," said the Psalmist, "what God hath done for my soul." It is only as we are able to do this that our testimony or our efforts can be of benefit to others.

OUR FOUR SELVES

The Rev. William M. Smith, Marion, Ind.

In or about each one of us there are four selves. These four selves are discovered by looking at ourselves from different viewpoints.

I. The first one of these selves I will present may be called the one that others know.

That one of our selves that other people know is seen in the text, "Man looketh on the outward appearance." This one of our selves lives largely in our clothes and outward appearance, changing as the fashions change, if we are given to keeping up with the world. This one of our selves that other people know gives some of us a great deal of trouble. He insists sometimes on a change of garments when the old ones are not yet nearly worn out. He is a great enemy of the missionary cause because of the needless expense he imposes on us in keeping him good-looking outwardly. Furthermore, he is a rather thin fellow, so thin that another one of our selves, to whom I am about to introduce you, obtrudes himself.

II. That one of our selves that we know we are is another member of our self-ish family, with whom we are not altogether unacquainted. If we are not in good control of our four selves, we may be sometimes much embarrassed and put to shame by that one of our selves that we know we are obtruding into company where we are most anxious decently to present that one of our selves that other people know. Often, when a day of introducing this outward self into new company has passed, and we retire to our homes and lay him aside and meet face to face that one of our selves that we know we are, we have some uncomfortable feelings, and the suggestion comes to us that we have been playing the hypocrite. Perhaps it is at such a time as this, when some regrets come to us, and a desire is felt in our hearts that these two selves might be more alike, that we catch a glimpse of another one of our selves.

III. That one of our selves that God looks upon is suggested by the other half of the text quoted above: "God looketh on the heart." How insignificant and childish, in the light

of that view, is that one of our selves that other people see, and how the ugliness of the self we know we are is augmented! The former of these we will lay aside some of these days, and, while kind friends are disposing of the house we occupied, that one of our selves that we know we are, and the one God knows will be marching on together toward the great judgment day to give an account of what these three selves have done in this life.

IV. Then, in a more vivid way than ever before, we will become conscious of the presence of a fourth self. We will not have been altogether unacquainted with him before that time, but he will be very prominent then: I mean the one we might have been. That man—that woman, we might have been! Perhaps we see this self once in a while now, and, as we increase in years, especially if those years are filled with failure, he will cross our path more frequently, until when we lay ourselves down on our last sick-bed he will stand a constant specter night and day.

Should life have been spent in sin, we will find that death will not rid us of this companionship, but in the regions of the lost that one of our selves that we might have been will ever call to memory the wasted years of our earthly career, while from our prospect in hades we view some far-off Lazarus in a bliss we might have shared and hear the voice of some Abraham saying, "Son, remember."

V. But, over against this picture of confusion and wreck, we want to say there is relief from the complex life caused by the strivings of these four selves for recognition. The effort to put forward that one of our selves that other people know, the struggle to keep out of sight that self we know we are, the cleansing of the ugly self that God sees, and the realization of the ideals seen in the one we might be, can all be accomplished through repentance from sin and accepting by faith the atoning power of the blood of Jesus Christ shed for us. Then in the new life we have in Him we will find our four selves made one new creation. The one we show to others will be the one we know we are; the one we know we are will be the same one God sees, and this blessed composite self will make up the one we might have been, with the years the canker-worm has eaten all restored.

OUTLINES

The Divine Promise of Transfiguration

I will be as the dew unto Israel, &c.—Hosea 14 : 5, 6.

Silent, gentle, refreshing, with no suggestion of burdensomeness, dew is a figure of God's transforming grace.

I. Instead of evil, purity. "As the lily." Sweet, natural, profuse product of the open air. Beauty evolving out of barrenness; sweetness springing out of sterility; grace out of unloveliness.

II. Instead of worthlessness, utility. "As the olive-tree." Something of greater value and permanence than the lily. The grace of form, the beauty of foliage and bloom, the richness of fruitage. Purity is but an incomplete virtue. Utility perfects it.

III. Instead of weakness, strength. "As the cedar." Note progression of thought. Lily frail in spite of its immaculate purity. But the splendor of the cedar! Strength coupled with beauty is God's ideal for life. It is to be pure, beautiful, fragrant, but also firm, unyielding, majestic.

IV. Instead of ill-fame, honor. "Fragrance as Lebanon." Science suggests the indestructibility of a fragrance. So character. A temporal influence and an inherent immortality about goodness (Ps. 112 : 6).

Making Men Safe

Is the young man safe?—2 Sam. 18 : 29.

I. Reasons why this question needs consideration: 1. Because of the power of heredity. 2. Because of the power of environment. 3. Because of frequent defective home training. 4. Because of every young man's influence over others.

II. The only way in which this question can be answered in the affirmative: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." 1. Heredity. "Ye must be born again." John 3 : 7. 2. Environment. "Abide in me." John 15 : 4. 3. Defective home training. "God dealeth with you as with sons." Heb. 12 : 7.

Rest in Work

My presence shall go with thee and I will give thee rest.—Ex. 33 : 14.

I. A great crisis develops a new need. Moses was in great difficulty; the cloudy pillar had been withdrawn.

II. A great need was responded to by a new promise. Moses must continue to bear the responsibility, but the presence of God should free him from anxiety.

III. A great promise brings a new "environment" (God). "My presence—rest."

"Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

The Lighted Candle

Thou wilt light my candle.—Ps. 18 : 28.

The Hebrew word for candle or lamp is נר *nair*, which is the word used in Persia for "light." It is a very common figure in Holy Scripture. The candle in an Eastern lamp is the wick which is placed in a small vessel filled with oil and which goes out as soon as the oil is exhausted (see parable of the Ten Virgins).

We need a lighted candle:

I. For the home. Luke 15 : 8.

II. For the street. Ps. 119 : 105.

III. For the office. Rom. 12 : 11.

IV. For the ocean of life. Jude 13. Isa. 57 : 20.

V. For the Church. The lamp in the temple never went out.

VI. For the sepulcher. Goethe, "Let in the light."

VII. But not for the house of many mansions. Rev. 22 : 5. "And they need no candle" . . . "for the Lord giveth them light."

Keys of the Kingdom

I will give unto thee the keys of the kingdom of heaven.—Matt. 16 : 19.

I. Qualifications for receiving the keys: 1. Faith in Jesus Christ as Redeemer and Son of God. 2. Confession of faith in Christ as Redeemer and Son of God.

II. The duties of those who hold the keys: 1. To open for ourselves. 2. To open for others.

"May I reach that purest heaven—be to others' souls the cup of strength in some great agony." (George Eliot.)

Discrimination in Religious Work

Take heed to thyself, that thou offer not thy burnt offerings in every place that thou seest.—Deut. 12 : 13.

I. Discrimination is necessary in the introduction of religious topics in conversation.

II. Discrimination is necessary in the choice of objects for contemplation. Seeing pictures, etc.

III. Discrimination is necessary in discovering God's will in daily life and conduct.

"The holiest of all holidays are those
Kept by ourselves, in silence and apart,
The secret anniversaries of the heart
When sudden joys do out of darkness start
As flames from ashes."

The Prodigal's Father

Luke xv. 11–32.

There are presented to us here three pictures of the father's love corresponding to the three periods in his son's life.

I. At the prodigal's departure. Generous love that permits son to choose, and loads him with gifts.

II. During the prodigal's wandering. A longing love, that follows son in wandering.

III. On the prodigal's return. A welcoming, forgiving love.

"O love that will not let me go,
I rest my weary soul in thee,
I give thee back the life I owe
That in thine ocean depths its flow
May richer, fuller be."

"A Cup of Cold Water"

And whosoever shall give to drink unto one of these little ones a cup of cold water, &c.—Matt. 10 : 42.

A gift, a deed, a life may be made to have more than an intrinsic value:

I. By the object to whom it is directed, "These little ones."

II. By the character of the benefaction itself, as the best in its kind. "A cup of *cold* water." Only so can it fulfil its fullest benefit.

III. By the spirit from which it springs. "In the name of a disciple." Characteristic of, from the office belonging to, and ending in the disciple-soul.

IV. By the reward awaiting it. Finds recognition now. Laid up for later recompense. "He shall in no wise lose his reward."

Little Loyalties: Their Magnitude

He that is faithful in very little is faithful also in much.—Luke 16: 10 (A. R.).

The great Teacher who spoke these words was always concerned with great themes. In His brief ministry he had time only to discuss such essentials as "life," "heaven," "God"; yet it is significant that He did not omit the little loyalties.

I. All beginnings, even of the greatest things, are little. The oak-tree began in an acorn; so character has its foundation in a few fundamentals summed up in integrity. The official honesty of President Abraham Lincoln had a beginning in the integrity practised in his first government position as country post-master, where was thus early revealed the stuff of which presidents are made.

II. All consummations, no matter how great, are made up of little things. The longest life had its seconds and minutes. Genius has been defined as "capacity for details." Our Lord had time to help a blind man; then to say, "I must work the works of him that sent me while it is day." No chain is stronger than the weakest link.

There is a tendency in these days to look for a "pull" or a "short cut" in religion as in business; but enduring success in either one depends upon appreciation of the little loyalties.

Spiritual Trinities

And a threefold cord is not quickly broken.—Eccl. 4 : 12.

The study of truth largely consists in learning the bearings and connections of one thing with another. In the realm of religion many of these connections may be viewed as sacred trinities.

I. The threefold cord of doctrines: incarnation, atonement, the Holy Spirit.

II. The threefold cord of virtues: faith, hope, and love.

III. The threefold cord of institutions: the home, the Church, the school.

IV. The threefold cord of life's meanings: a probation, an education, a mission.

V. The threefold duty of the Christian: to glorify God, to perfect character, to improve the world.

What to Do with One's Duty

Whatsoever thy hand findeth to do, do it, &c.—Eccl. 9 : 10.

1. Do it. Life is duty—less a problem than a mission. A succession of tasks, that are comprehensive, multitudinous, and imperative, growing more serious with the years.

II. Do it well. "With thy might." Quality of work counts most. The best things done best. Only the "done well" will win the "well done."

III. Do it now. The limitation of life is the delimitation of opportunity and the measure of work.

Duty of Parents

And ye fathers . . . bring up your children in the nurture and admonition of the Lord.—Eph. vi. 4.

I. The text indicates a parental duty that is reasonable. 1. The divine plan of salvation gives the child an affectionate and just consideration. 2. The possibilities of the child coming to its highest and best are unfolded and enhanced by early training.

II. The direction of the text has a positive and negative aspect. 1. The positive as implied in the word "nurture" meaning training, by discipline, the child in the way he should go, by: (1) Familiarizing him with religious truths, in the home, "line upon line, and precept upon precept." (2) Impressing him with the privileges and duty of public confession, and being true in word and in act. 2. The negative as implied in the word "admonition." (1) Warning him and holding him back from the ways in which he should not go. (2) Setting up signals that tell him of the narrows, pitfalls, and precipices; of the rocks and reefs, shoals and bars.

God's Errands Urgent

I will not eat until I have told my errand.—Gen. 24 : 33.

The subject is duty before pleasure, the moral higher than the physical, others' needs often taking precedence of our own, and our own comfort and health at times depended on our fidelity.

I. Some eat and forget their errand.

II. Some eat and then tell their errand.

III. Some tell their errand, and then eat.

All Prayer

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Eph. 6 : 18.

I. Prayer is to be continual "always"—continuous in spirit tho not in act.

II. Prayer is to be particular and comprehensive, all prayer is supplication expressing the need (δεησις) and the source of help (προσευχη).

III. Prayer is to be importunate, "watching thereunto." Ask, seek, knock.

IV. Prayer must be intercessory, "for all saints" and so for all sinners.

V. Prayer must be spiritual "in the Spirit." All prayer in order to reach God must be inspired by God. See Rom. 8 : 15, 26.

Spiritual Supply and Demand

Give ye them to eat. . . . We have here but five loaves and two fishes.—Matt. 14 : 16, 17.

I. Humanly, the demand exceeds the supply.

II. Divinely, supply always exceeds the demands.

III. Instrumentally, the human must convey the divine supply.

A True Church

As the church is subject unto Christ.—Ephes. 5 : 24.

Every true church should be:

I. A monument of living Christianity consisting of living earnest believers.

II. A family of loving fellowship.

III. A school of moral discipline.

IV. A witness to abiding spiritual truths.

V. An instrument for evangelizing the world.

The Seal of the Spirit

And grieve not the Holy Spirit whereby ye are sealed unto the day of redemption.—Eph. 4 : 30.

After that ye believed, ye were sealed with that Holy Spirit of promise.—Eph. 1 : 13.

I. Sealing indicates ownership. "Set me as a seal upon thine heart, as a seal upon thine arm" (Song of Sol. 8 : 6). We have been "bought with a price," redeemed by the blood of Christ, and we are not our own (1 Cor. 6 : 19, 20). And he who has the Holy Spirit must be holy.

II. Sealing us for safety. So the den of lions in which Daniel was confined was sealed.

III. Sealing is the proof of purpose. Sealed letters are for the perusal of those to whom they are sent; sealed property is for the use of those to whom it belongs.

THEMES AND TEXTS*

The Characteristic of John's Gospel. "These are written, that believing ye might have life through his name."—John 20 : 21.

The First Place of God's Revelation. "God hath shined in our hearts to give the light of the knowledge of the glory in the face of Jesus Christ."—2 Cor. 4 : 6.

God's Deepest Horror in Sin. "He that sinneth against me wrongeth his own soul."—Proverbs 8 : 36.

Sin Conquered by Loveliness. "He was manifested to take away our sins."—1 John 3 : 5.

The True Outlook for Faith. "Righteousness shall go before him."—Ps. 85 : 13.

Man's Need of Immortality. "Remember how short my time is; wherefore hast thou made all men in vain?"—Ps. 89 : 47.

The Inadequacy of Spiritual Solitude. "The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us."—Neh. 4 : 19, 20.

The Connection Between Sanctity and Salubrity. "God be merciful unto us and bless us, and cause his face to shine upon us, that thy saving health may be known among all nations."—Ps. 67 : 1, 2.

The Relation of Severity to Pardon. "Thou wast a God that forgavest them, tho thou tookest vengeance of their doings."—Ps. 99 : 8 (R. V.).

The Road to Righteousness. "That ye would walk worthy of God who hath called you."—1 Thess. 2 : 12.

The First Token of Divine Fellowship. "I will commune with thee from above the mercy-seat."—Ex. 25 : 22.

The Price I Pay for Seeing Christ. "When he saw him, straightway the spirit tare him."—Mark 9 : 20.

The Qualification of a Servant. "I am thy servant; give me understanding, that I may know thy testimonies."—Ps. 119 : 125.

The Variedness of the Divine Benevolence. "Thy manifold mercies."—Neh. 9 : 19.

* From George Matheson, D.D.: "Messages of Hope." A. C. Armstrong & Son.

ILLUSTRATIONS

Humility in Work

A bishop riding in his carriage on the Isle of Man, came to a convict in his striped clothes on his knees, breaking stones on the road. The bishop talked to the convict a little while, giving him some advice and encouragement. Then, as he got ready to drive on, he said, with a smile and a sigh:

"Ah, my man, I wish I could break up the stony hearts of my people as you break those rocks on the highway."

From his lowly attitude the convict looked up at the proud bishop in his magnificent equipage.

"Perhaps, sir," he said, "you don't work on your knees."

Enriched by Giving

In Connecticut there lived a lady who had a beautiful flower-garden in which she took great pride. Most unselfish in her love for her flowers she gave away enormous quantities. Two large baskets were fastened by the side of her gate, and these were filled every morning with cut flowers, to which passers-by were invited to help themselves. School-children, business men, tramps, alike blest the good lady's kindness. "You cut such quantities," one said to her, "aren't you afraid you will rob yourself?" "The more I cut the more I have," she answered. "Don't you know if plants are allowed to go to seed they stop blooming?"

The beauty goes out of the Christian life that is not full of good works and alms deeds. The soul loses its fragrance when the hand is restrained from giving.

It is with goodness as it is with a flower—it grows and flourishes by giving.

Giving Before God

It is one thing to give before men, to buy tickets to the ice-cream supper, to bring in entertainments to coax out money for the support of the church, to keep the church kitchen-stove blazing to cook the oysters and bake the chicken-pies with which to keep the church going, the preacher paid, the benevolences met. It is quite another thing to give before God.

A congregation needed a new edifice. There were no fairs, no tableaux, no fakes, no schemes for enticing money into the treasury. The pastor preached. He preached again. He presented the principle of giving and the object of the gift. He sent out letters containing blanks for gifts and interest-bearing promissory notes. He did not personally solicit a dollar. No one except the committee handling the funds knew what any one gave. The people "gave before God." When the subscriptions were counted, there was $55,000 subscribed—enough for every need. Says the pastor: "Each one made his gift before God, and not before men."

Dangerous Imitation

A young man not long since witnessed a production of Dr. Jekyll and Mr. Hyde. Upon reaching home he attempted to imitate the ravings of Mr. Hyde. He became so adept that his impersonation amazed his friends and in a few weeks he began to experience the same difficulty that Dr. Jekyll did in returning to his normal self. He lapsed involuntarily into the character of Mr. Hyde, which had complete control over him, and was finally removed to a hospital for the insane.

It is dangerous to imitate the tricks of Satan. If we personify the worst, the worst will soon get the upper hand and become our destruction.

Dr. Jekyll's prescription soon changed him into Mr. Hyde, but the secondary personality became the destruction of the first. Satan can make a lower order out of a higher, but he never can transform the lower into the higher.

Ballast

Several years ago a vessel set out from San Francisco with a light cargo for Honolulu. The captain was told repeatedly that he had not sufficient ballast to ride the sea. He laughed at all warnings, not wanting to spend the money and take the time to ballast the ship. Just outside the Golden Gate a squall struck the vessel and she capsized. The cargo was lost and several of the crew.

The Golden Gate of life and of opportunity, and the threatening blast of attack and of temptation, are seldom far apart; and the frail bark is never quite safe without plenty of ballast to help keep an upright keel and the craft afloat. Good counsel, humility, and the grace of God are just such ballast, and with these the blast can be defied.

Honor at Cost of Life

In the Colon Cemetery, near Havana, there stands a beautiful and costly marble shaft known as the Students' Monument. In November, the Governor of the island and other American officials attend a memorial service, annually held at the foot of this shaft, in honor of a group of young men who would not betray their companions.

A group of students from the University of Havana vented their hatred of a Spanish official by desecrating his tomb in the Espada Cemetery. As the school stood together in refusing to disclose the offender, the Governor-General issued a decree that every tenth boy in the school should suffer death. On November 27, 1869, these lads were lined up in front of one of the university buildings and were executed by a detachment of Spanish soldiers. These young men chose an ignominious death, rather than violate a standard of honor.

In Tune with One's Task

To be "In Tune with the Infinite" is not more necessary and commendable than to be in tune with the finite—with time, with opportunity, with the task of to-day. The instrument to be attuned is the body, the mind, the soul.

Nothing could induce Ole Bull to play in public until his violin was in perfect tune. It did not make any difference how long it took him or how uneasy his audience became, if a string stretched the least bit during a performance, even if the discord was not noticed by any one but himself, the instrument had to be put into harmony before he went on. A poorer musician would not be so particular. He would say to himself: "I will run through this piece, no matter if one string is down a bit. No one may detect it but myself."

It does not matter what particular instrument you may be using in the great life orchestra, whether it be the violin, the piano, the voice, or your mind expressing itself in literature, law, medicine, or any other vocation, you can not afford to start your concert, with the great human race for your audience, without getting it in tune.

Whatever else you may do, do not play out of tune, sing out of tune, or work out of tune. Do not let your discordant instrument spoil your ear or your mental appreciation.

Contentment.

Emerson gave these verses to the world:

Is it raining, little flower?
  Be glad of rain.
Too much sun would wither thee.
  'Twill shine again.
The sky is very black, 'tis true,
But just behind it shines the blue.

Art thou weary, tender heart?
  Be glad of pain;
In sorrow sweetest things will grow,
  As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

Earth-Obstructed

The water stopt one day in the pipe that supplied a trough in the pasture. The cattle were thirsty. Over and over again we saw them go to the watering-place and look down into the trough to go away disappointed and almost perishing from thirst.

Then we went up and found at the upper end of the pipe which lay in the spring a tiny bit of sod. It was but the work of a moment to take that away, and then down through the pipe the water went gurgling to fill the trough below once more.

Only a bit of earth!

What is the reason so many of us are dying of thirst in these days? We go to the place appointed and lift up eyes and hearts, expecting to be filled with the water of life, and yet we go away as dry and unsatisfied as when we came. Why?

Over the upper end of the channel that comes down from the Fountain there is a bit of the world. Our own hands have placed it there. You know what is the matter in your case; I know in mine. And we know, too, that as long as that is there, we never shall be satisfied. We are dying of thirst because the world is between us and the source of supply.

Saving Thrift

Beginning betimes to lay up treasure against a coming time is a good thing in child or man, in the matter of gold or goodness, in pennies or pounds, and the habit is worth cultivating.

School-children in Columbus, Ohio, according to a report from that city, during a period of four years, through the penny-savings system, accumulated $38,000, or over $100 apiece for the 3,700 who have taken out savings-bank books. The result of the system

speaks for itself. It is simple in its workings and based on regular banking-rules.

A child who had $100 to his account, representing the savings of four years, saved $25 annually, a little over 10 cents a day, by the school-reckoning of five days a week. Many children do not have 10 cents a day to spend, or even 10 cents a week, but many do, and there are numerous ways for small boys and girls to earn odd pennies to swell a fund similar to that of the Columbus children.

Whitewash and Pruning

There is a time of year when farmers are busy whitewashing their barns and fences and outbuildings. The whitewash serves a dual purpose, to cover up the old dark places on the boards or in the walls and to preserve the boards.

There is also a great deal of pruning done to the trees and shrubs at the same time of the year. The pruning cuts away all the dead wood and gives symmetry to the tree. It cuts away that the tree may have a larger life and enjoy a larger freedom.

The whitewash will never save sinners. In going after self-righteous sinners the pruning-knife of the Word to cut away the dead limbs of self-righteousness and show the foulness of man's selfish nature, is necessary.

Pruning cuts away the evil habits that cling to our dead selves and allows the spiritual life to shoot up with new growth.

There is a place where we can all use whitewash, and that is to put a charitable construction on the acts of others.

When some one criticizes the acts of your friend, just whitewash what he says with the solution of love. Moral whitewash is charity. No teaching must be all whitewash or all pruning-knife. Where the gospel sword cuts, there also must the gospel love be applied for healing. The true gospel of the Son of God, if faithfully preached, both cuts and heals.

Society, Not Solitude, the Ideal

Charles Kingsley in "Hypatia" introduces this picture: Far up the Nile is a community of holy Christian men who were once active forces in the world and have now withdrawn into solitude, devoting themselves to pious reflection. In their midst stands the beautiful youth Philammon. From infancy he has lived in this solitude, but now the awakening powers of youth suggest to his imagination a world of which he knows nothing, yet which he longs to know. He pleads with his venerable teachers for permission to go forth into this world. They rebuke him, they threaten him. At length his importunity prevails, and with tears they send him forth in his frail canoe. Down the Nile he passes, trembling with the excitement of unwonted liberty. At length he reaches Alexandria, which expands before him its terrifying iniquities and dazzling splendors. In their midst the youth stands abashed, bewildered, overwhelmed.

Into such a world the Christian worker is called to go that he may purify and uplift it.

Helper-People

A monster locomotive just built by the American Locomotive Company to serve as a "helper" engine on a heavy grade on the Erie Railroad is (with tender) 80 feet long, has a boiler 35½ feet long and 8 feet in diameter, has low-pressure cylinders 39 inches in diameter, and, working simply—with live steam in the low-pressure cylinders—can haul at eight miles an hour a train two miles long, carrying 10,000 tons of freight, or an amount of wheat representing the harvest from twenty-six square miles of wheat farms. This mammoth locomotive is constructed on the Mallet system of "articulated compound," in which one huge boiler is mounted on two different engines, one high-pressure and the other low-pressure, each pair of cylinders being carried upon a separate truck, and operating its own set of driving-wheels.

The helper-engine is only a type of helper-people who ever stand ready to lend their strength to aid the weak and struggling under heavy loads and up steep grades.

Prayer Auxiliaries

In nothing is one a coworker with God more than in the matter of prayer. The personal equation counts for much here. There is such a thing as an answer-helper as well as an asking-helper.

"Mamma," said Alfred, "I prayed three prayers, and the Lord has answered two of them. Do you think he'll answer the other?"

"I think He will, my dear. What were the prayers?"

"One was that He would make you well, and you're not sick any more. Another was that he would make papa more kind."

"Yes, dear. Now, what's the third?"

"I prayed that God would keep us children from quarreling; but He hasn't answered that yet, for Daisy and I quarreled dreadful today."

"Ah, my son, you will have to help the Lord to answer that."

PREACHERS EXCHANGING VIEWS

Evolution Extended

Editor of THE HOMILETIC REVIEW:

I want to thank you for the articles in the May REVIEW on "Huxley" and "The Minister and Modern Science." Is it necessary, however, to set the stakes where Professor Townsend seems to, when he says,—"The spontaneous production of life, the crossing of hybrids, the existence of links between monkeys and men, must be established before God can be ruled out of the universe"? There are many of us who believe the first life as much a product of evolution as the last, who see in the isolation of species the divine method of holding what has been gained, and who believe that the missing link between man and the manlike apes offers scarce more difficulty than that between eohippus and Bucephalus. Nay, we go further still, if you please, and include Lord Christ's heart as well as Plato's brain, and we don't rule God out of the universe either. We start right where Professor Townsend starts,—"In the beginning God!" As for myself I am frank to confess that just as long as I felt the necessity of "missing links" for the introduction of miracle-working power, so long I was sure of neither God nor the great affirmations of Scripture. The conception of life and destiny that makes evolution a world process, universal and all-inclusive, offers the only sure and solid foundation for religion. It then becomes a fact to be reckoned with as much as human reason or imagination, and like them a product of evolution, a progressive revelation of the divine mind, and destined for yet greater things in the unborn years.

Nor does it seem to me that one extolling science as Professor Townsend does should stop where he does with the cobblestone and the lump of coal. There is also Biblical science, and it has an answer ready to hand for the man who has trouble with the Trinity. The oldest gospel tradition that has come down to us agrees with the oldest gospel manuscript whose lineage can with any plausibility be traced in regarding the Prophet of Nazareth as the Son of Joseph and Mary.

If we grant that Mark is our oldest Gospel and John the latest, and that Matthew precedes Luke by a few years, we have the nicest illustration in evolution to be found anywhere. Mark is unitarian pure and simple, no atonement, no virgin birth, no trinitarian formulas. Sixty passages in Matthew paralleling Mark move toward the trinitarian conception with all that goes with it. Twenty-five in Luke go a little farther than Matthew in the same direction, five hundred and more in John go practically the whole length. Professor Townsend may say that the apostles were divinely guided in this direction they give to the evolution of doctrine. If by that he means that trinitarianism was better for the early Church than unitarianism, most Christians will, I think, to-day agree with him. If, on the contrary, Mark's view of the person of Christ is better suited to many to-day than John's, we may fellowship those people and take refuge behind the fact that the oldest Gospel and the oldest baptismal formula, "into the name of the Lord Jesus," are on their side in the controversy.

All who would be a credit to the church ought to be inside the church, not outside. The test should be the possession of the spirit of Christ. By this shall all men know that ye are my disciples,—if ye accept evolution just so far and no farther?—if ye admit a portion only, fixt by ordaining council or conclave of bishops, of the Higher Criticism? No, if ye have love one toward another.

SPEER, ILL. ANSON B. CURTIS.

Light Wanted on Illustrating

Editor of THE HOMILETIC REVIEW:

With admiration for the skill shown by some preachers in apt illustration of sermons there is also self-humiliation in the fact that I am so inexpert in that line. Great questioning is mine, *e.g.*, not how and where do these men get their illustrative material, but in what manner is it made available when needed? I have enough notes and clippings to suffice my wants for years to come, but even with many subject envelopes they don't come to hand in my hour of need.

If you haven't done so recently, will you not do myself and other like blockheads a service by publishing from some competent person or persons the secret, trick, or methods employed by the experts alluded to?

I am perfectly sure most, at least, of those who profusely interlard their sayings with something equal if not better from other sources draw on something more reliable than memory for supplies.

PULASKI, VA. JAMES A. LYONS.

Does the Third Chapter of Genesis Contain an Account of the First Sin?

Editor of THE HOMILETIC REVIEW:

The Rev. J. Edgar Park, in a short and finely written article in the May HOMILETIC REVIEW, argues against this generally received view. He holds that "modern theologians" quite extensively antagonize this account of the introduction of sin. "Modern" is a word of very great force. It would be interesting to know how many centuries it has appealed to the pride of intellect. And of course it will continue in its charms until the end of time. And yet it seems somewhat sad to think that the "modern" thinkers of to-day will so soon be classified with the obsolete. The writer thinks that this chapter "reads well as a story, but as soon as one begins to interpret its meaning one discovers three things, that the 'Jehovah' God mentioned in it is not our God, that the serpent is not the devil, and that it is not a description of the first sin." Then what does it mean? The writer does not hesitate to tell us. He seems to carry the idea that God in the narrative had a desire to keep "man in this state of ignorance and servitude," but the serpent had higher designs for him, and defeated the purposes of this God much to man's advantage. "The narrative shows us the serpent was correct," he says. If this be true it seems like an unpardonable oversight that no monument has been erected in honor of Satan's great and glorious victory over this God.

The writer informs us that Adam was not driven out of the garden because of the sin of disobedience, but "because he had gained intelligence, and might progress too fast in knowledge and power." "Jehovah" had to to do something to check man's progress, lest His own throne should be endangered.

I have always supposed that Satan persuaded Eve and Adam that it would be to their great advantage if they should partake of the forbidden fruit, but this is the first time during a ministry of forty-three years that I have seen anything from the pen of a writer who has the right to prefix "Rev." to his name which would advocate such a theory. Some have argued that "where sin abounded grace did much more abound," so that through the bountiful gift of grace, through Jesus Christ, all who will accept the provision for the remedy for sin will eventually be placed on a higher plane of moral excellency, but in this case the credit is to be given to the grace of God, and not to the wisdom of Satan. Sin and right progress never stand in the relation of cause and effect.

PENN YAN, N. Y. McKENDREE SHAW.

Editor of THE HOMILETIC REVIEW:

Does the third chapter of Genesis contain an account of the first sin? In the article on this subject in your May number, the writer seems to overlook the fact that the New Testament answers his question in the affirmative (Rom. 5 : 12–21, 1 Cor. 15 : 22; Rev. 12 : 9, etc., etc.). His exegesis, be it true or false, clashes with that of Paul and John; and, with all deference, it is hard to believe that his authority and insight exceed theirs. Why "Jehovah," which elsewhere denotes the perfection of light and love, should in this particular passage mean "an autocratic, obscurantist spirit," the author does not state. We have his dictum for it and that is all. The inherent improbability that the word in this place should mean something entirely different from what it means everywhere else is only too apparent.

LEAF RIVER, ILL. GEO. A. CRISWOLD

Editor of THE HOMILETIC REVIEW:

No preacher who believes the Bible account of the entrance of sin as recorded in Genesis and reaffirmed by Paul and others, cares to see such an article as that written by the Rev. J. Edgar Park, in your May issue. "Be not wise above what is written" is a good motto. I protest against such articles.

GENEVA, NEB. T. B. McDONALD.

Uzzah and the Ark

Editor of THE HOMILETIC REVIEW:

Your correspondent in the May number says, "I am convinced that a study of Scripture-teaching, taken as a whole, will show that the traditional view of Uzzah's death is false, and does violence alike to our Christian conception of God and to the enlightened moral sense of this age."

Our brother here makes the grave mistake of understanding the doings of the past by the present standards, instead of letting each age have its own standards and allowing those who understood them to interpret them to us; he would probably apply this principle himself to anything else except the Bible, and

that must be "careful to bring every act to the test of the mind of Christ."

I think it will be conceded by nearly all, that in order for man to understand God the communication or act of God must be in agreement with the degree of intelligence of the man, and the medium used must be one that the man can grasp.

In days of sorcery God used magic by the hand of Moses, and the people listened and learned; it would not do to do the same today. In the days of superstition God used superstition and the people learned. In Num. 4 we learn that the Ark should be covered with a blue cloth and borne on the shoulders of the sons of Kohath by the staves, and that they should not touch any holy thing lest they die; in this case of moving the Ark this law was disregarded and there was only one way to teach them how to do the thing right, and God took that way. They learned the lesson, and we do not know that they ever broke it again.

What caused his death we do not know, and that admission of ignorance is as wise as if I should guess a month. But who believed that his death was due to the violation of the law? First the writer of 1 Chron. 13 : 10 and of 2 Sam. 6 : 7, and he was not writing the opinion of the people, altho it is quite likely the people shared the same opinion, but in 1 Chron. 14 : 13 David gives his opinion.

The law said that such a transgressor should die, the story says he did die, and those who lived there did not care to try the experiment over again to see if it would happen again. But why did not Pompey and others, who did worse than Uzzah, die also? They had no such law, and a just God did not inflict on them any unjust penalty.

MILLTOWN, ME. BENJ. W. CORLISS.

Restless Churches

Editor of THE HOMILETIC REVIEW:

I have read with interest the paper entitled "Our Restlessness and Its Reasons," by the Rev. W. O. Shewmaker of Pisgah, Ky. I would suggest that he study a little about the great Methodist Church of our land, which has grown to such colossal proportions in the last one hundred years, and, under the itinerary, ministers until recent years were not allowed to stay longer than three years, however efficient. Here, if I mistake not, is one cause for restlessness among the clergy. It makes no difference how earnest and successful a minister may be, it is true that congregations get restless too.

The writer has had over thirty years' experience, and belongs to one of the Methodist bodies, but has had reasonably long pastorates. During a pastorate of eight years in Pittsburg, nearly every church of any note in the city had two ministers and some more during the time. I have known good men who have been farmed out as they say. One or two laymen in a church can make it very uncomfortable for a minister if he dare stand up and preach against some form of unrighteousness practised by them, such, for example, as holding "brewery stock," or gambling, and many other forms of wickedness which might be named. I have had plenty of experiences with secretaries, but can not agree with the brother along that line. Gipsy Smith held a very successful mission in Pittsburg in January of the present year, and every pastor, I think, would say he upheld the clergy and taught the people to be loyal to their pastors. There may be a lot of cheap preachers going around and posing as evangelists, but they do not inflict and never have inflicted themselves upon the writer. Can we not find this state of affairs to be largely due to Methodist custom? The Presbyterians and Baptists have adopted the old style mourners' bench because they saw it worked, and it may be that the laymen who foot all the bills are awake to the fact that they have the right to say at times that a change of ministers is a good thing. FRANK N. FOSTER.

The Catholic Apostolic Church

Editor of THE HOMILETIC REVIEW:

In Seddon's article in THE HOMILETIC about the Catholic-Apostolic Church, he writes that—

"For aught I know there may be to this day a vestige of the Catholic-Apostolic Church; but it has long been so insignificant as to have fallen out of notice, and to-day there are millions in Christendom who never heard of the movement which for three or four years created a world-wide excitement."

This church still exists with considerable strength in England. In America, according to Dr. A. H. Carroll's church statistics for 1908, published in *The Christian Advocate*, New York, there are 95 ministers, 10 churches, 1,491 communicants. No gains were reported for 1908. READER.

NEW YORK.

Pastors and Evangelists

Editor of THE HOMILETIC REVIEW:

I write with reference to an article in the May number of THE REVIEW, "Waking up a Town," which I read with much interest.

Do you not think that the honest, self-sacrificing effort put forth by those honest consecrated pastors, whose efforts seemed to be a failure at the first, had as much to do with the results of the second meeting, the meeting held by the evangelist, as his own efforts? The book says, "For one soweth and another reapeth." It occurs to me that there is too much of a disposition, in many quarters, to underrate the faithful pastor who labors untiringly and unceasingly from year to year for the success of the Church of God.

I sincerely believe, in many instances, the evangelist has carried away the praise and honor of a great meeting when, in truth, it was due largely to the pastor's untiring efforts.

He, perhaps, had spent sleepless nights praying to God about the meeting. In many instances pastors have been known to spend weeks praying, and working, and even fasting, that their churches might be revived, and sinners saved.

"Honor to whom honor is due."

I shall appreciate any suggestion from you, Mr. Editor, or any contributor to your valuable periodical with reference to this question.

COLERA, ALABAMA. JAS. A. DOSIER.

Smithville Heard From

Editor of THE HOMILETIC REVIEW:

Your editorial in the March issue on "The Crux of the Church Union Problem" of course is painfully true. But are not even Smithville and Backfields waking up hopefully? If there is a more pitifully narrow and sect-cursed class on earth than the typical native of our southern mountains, it is his pastor. And yet last week an uneducated, almost illiterate Baptist pastor had me order for him a Methodist hymnal, saying that it was not the music he wanted, but the ritual in the back of it. And a few days later a member of another Baptist church had me order for her an Episcopalian prayer-book, saying that she was Baptist, and expected to remain so, but wanted to rear her grandchildren on the prayer-book. After several other such incidents in the five years I have spent in Smithville and Backfields (nine-tenths of my salary as a Methodist preacher is paid by members of *six* other Churches), I must report that the spirit of union is beginning to stir even here. THOS. E. WINECOFF.

COPPERHILL, TENN.

"Dreadnoughts" in the U. S.

Editor of THE HOMILETIC REVIEW:

Your *Dreadnought* article in last REVIEW might have been more effective as a peace document if you had borrowed an illustration from your own country, instead of England, whose position I am afraid you never understood or you would have deleted that word "chuckling."

The whole world knows that the integrity of our Empire depends on the supremacy of our British navy. No such insistent demand requires a large United States navy. Yet I have heard mass-meetings of your best people applaud to the echo Hobson's proposition to make a navy so huge that it would be bigger than that of all the world besides. And your ex-President's "big stick" has become historic. Pardon me for saying that you people, by exploiting your naval resources, and proposing bigger things in the future with no excuse of national necessity, have done more to generate naval contagion than all others combined.

SCOTLAND, ONT., CANADA. EDWIN HOBBS.

Date of Christ's Resurrection

Editor of THE HOMILETIC REVIEW:

THE HOMILETIC REVIEW of March and April contain differing statements of the date of Christ's resurrection. One man states that it occurred on Sunday, April 7th, and the other that it occurred on Sunday, April 9th. One of the statements is incorrect. Which is it? Any intelligent person, capable of manipulating figures, can easily ascertain on what day of the month any day of the week fell in A.D. 30 by a little simple arithmetical calculation. If he will multiply 52 weeks 1 day 5 hours 48 minutes 46 seconds (the length of the solar year) by 1879 (the number of years since the resurrection of Christ) the product will be 98041 weeks 3 days 2 hours 12 minutes 34 seconds, showing that any given day of the week fell three days later in the month in A.D. 30 than in the present year. This year April came in on Thursday, consequently in A.D. 30 Thursday fell on April 4th.

WEST UNION, W. VA. F. J. ASHBURN.

Recent Books

A Devotional Commentary on St. Matthew. By Robert F. Horton. 16mo, 258 pp. Fleming H. Revell Co., New York. $1 net.

In the introduction the author states that "the present work has been prepared for the fuller and richer use of Scripture in a devotional way. . . . It is a curious illusion that criticism can take away our Bible. There it is when criticism has done its task, the same vital and life-giving literature as before." But this may not be the kindly verdict of those who read the devotional comments on the gospel as here given. "A man may be a Christian without holding the fact of the virgin birth"; the early chapters of Matthew are "idyls"; Wellhausen and Pfleiderer are much in evidence; much of the text, even of the Revised Version, is labeled an interpolation, and the devotional student who is trying to find rest for his soul can puzzle out whether Matthew 11 : 29 is "an invention concocted out of certain Old-Testament passages" or not. The chapter on the Resurrection may not be literally true, but it will aid our devotions to know that "the disciples had visions of Jesus after His death which convinced them that He was risen from the dead."

The Laws of Friendship Human and Divine. By Henry Churchill King. 16mo, 159 pp. The Macmillan Co., New York. $1.25 net.

These Haverford Library Lectures by the President of Oberlin College sum up in brief compass and in convincing, winning manner, his well-known philosophy of the end of life as the cultivation of loyal friendship. He approaches the holy theme as a sanctuary and rightly says "one should have lived and suffered and achieved much to have earned the right" to speak on friendship. The book has two parts, yet one message. The establishment of friendship with God and man rests on the integrity, depth, and breadth of personality, a real community of interests and mutual self-giving. The deepening of friendship is closely related to high Christian standards, the right moods and the right methods of life. To establish and deepen friendship with God and with God's children is the real goal and glory of man. Christ reveals to us the friendship of God and perfect love casts out fear. A thoughtful book with a living message, for all who covet the rare grace of friendship.

They Must; or God and the Social Democracy. By Hermann Kutter. Translated by Rufus W. Weeks. 232 pp. The Cooperative Printing Co., Chicago. $1.

This is an interesting little book, treating of socialism and religion. The author, a Protestant pastor in Zurich, Switzerland, advocates socialism and maintains that this movement does not deny religion, altho many socialists may be personally irreligious. He claims that the practical attitude of socialists toward Jesus and the opprest is sufficient proof of their religious spirit—whatever they may think of particular theological doctrines. The chapter heads indicate the scope of the work sufficiently. "How the Bible Speaks of God; The Social Democracy and Atheism; The Social Democracy and Christianity; The Social Democracy and Revolution; The Social Democracy and Sin; The Social Democracy and Materialism; The Social Democracy and Morality; The Social Democracy and Patriotism; All Things Must Become New." A bibliography on Christian Socialism is a valuable addition to the book.

Quiet Talks With World-Winners. By S. D. Gordon. Cloth, 12mo, 280 pp. A. C. Armstrong & Son. 75 cents net.

We are glad to commend this book as probably the best of the "Quiet Talk" series. If relieved of its rather childish and often nearly silly style it presents a rather stirring appeal for enlarged views of Christianity, and for the evangelization of the world. There is by implication some unnecessary depreciation of the educational and industrial factors of world conquest, and the author's view of salvation for the world and for the individual does not seem to us to be at all points the view of Jesus or of Paul; but the appeal is on the whole a reasonable one, and the theology involved seems less traditional than it would be if the author had not cast it into an untheological vocabulary.

Of the author's style there is little that is favorable to be said. Why should readers be warned to "listen softly" to something they are about to read? Or why should an author warn us to "mark keenly" a point he expects to make? These and many other cheap devices of style, that treat the reader as if he were a school pupil, detract greatly from the possible usefulness of the book.

The Witness of the Heart and Other Sermons. By The Rev. Henry Morgan Stone. 16mo, 203 pp. Longmans, Green & Co., New York. $1.25 net.

Mr. Stone was rector of Trinity Church, Newport, Rhode Island, when he preached these sermons and they represent his best, selected and edited by a friend. All of them are brief and pointed; some show striking power in theme or skilful treatment of a text; others do not rise above the commonplace. One wonders how the old Scotch preachers, not limited by ten minutes, a restless audience, and the essay style, would have treated such splendid subjects as Neutrality, The Christian Duty of Hating, Our Justification, Incidental Evil, and The Sleeping Savior. Granted these limitations and this book of sermon essays witnesses to a warm, manly heart and a conscientious preacher.

Christian Science in the Light of Holy Scripture. By I. M. Haldeman. 12mo, 441 pp. Fleming H. Revell Co., New York. $1.50 net.

This book is strong and will be useful; it would have been stronger and more useful if the author had written with a little less heat and a little more reserve. It is quite easy to attribute Christian Science and its healings to the devil, but the method is not in vogue any longer and does not influence a reader as it might once have done.

But the task of showing the anti-Biblical spirit and character of Eddyism has been well done, on the whole, and ought to convince any fair-minded reader of the absurdity of its claim to be founded on Scripture. We understand that the book has been put on Mrs. Eddy's taboo list, for which we are sorry; for if her devotees should read it many of them would be shaken in their faith in Eddyism—or shaken out of it.

Peace and Happiness. By the Right Hon. Lord Avebury, P.C. 12mo, 386 pp. The Macmillan Co. $1.50 net.

Eighteen chapters on very different themes, varying all the way from "Happiness" to "The Peace of Nations," with chapters on such subjects as "The Dread of Nature" and "Now" (an inappropriate title) coming in between.

The author's treatment of the varied topics is far from being closely related; and this applies particularly to the quotations which are so abundant. They are often used without particular reference to the theme under discussion. The scrap-book style in which it is got up will appeal to many, but for the trained student who wants more than the obvious and commonplace it will not be of much service.

The Life of Chaplain McCabe, Bishop of the Methodist Episcopal Church. By Frank Milton Bristol. Cloth. Illustrated. 12mo, 416 pp. Fleming H. Revell Co. $1.50 net.

Dr. Bristol has accomplished a work that must have offered most fascinating biographical possibilities. "Chaplain" McCabe in his life and in his career was uniformly interesting, a great commoner, and an American of original type. To the majority of readers the earlier pages of the book will be more interesting, but to all Methodists the whole book will vividly appeal. It is "Chaplain" McCabe in whom the public is interested, a fact that Dr. Bristol has recognized in his title. Dr. McCabe as Bishop, conducting Methodist missionary campaigns, is of less picturesque and human interest than the sunny chaplain who wrote and lectured on "The Bright Side of Libby Prison." But there are no dull pages in the book, and we are glad to commend it as a picture of a Christian hero and saint of modern days.

The New Things of God. By Henry A. Stimson. Cloth, 12mo, 280 pp. Fleming H. Revell Co. $1.25 net.

The practical and spiritual messages of a well-known metropolitan pastor. They lack the illustrative and picturesque element, and are rarely enlivened by epigram and metaphor, but will please readers who enjoy straightforward seriousness and orderly development in a sermon.

The Faith of a Modern Protestant. By Wilhelm Bousset. Translated by F. B. Low. 12mo, 119 pp. Charles Scribner's Sons. 75 cents net.

The object of this book is "to define by comparison the peculiar position and the characteristic qualities of our belief—that is to say, of the Christian belief in God—so far as it concerns the religious life of mankind, and thus to comprehend the essential character of the Christian religion." Two words sum up, the author says, our belief in God—"reverence and humility."

The strong and clear emphasis which he gives to faith as a working principle is much needed to-day.

The Silver Cup. By Dr. Charles Cuthbert Hall. 12mo. Houghton Mifflin Co., Boston. $1.25 net.

"The Silver Cup," a book of sermons for children, by Dr. Charles Cuthbert Hall, takes its name from the title of the fourteenth of the nineteen sermons. It is published by the author's family after his death. In his sermons Dr. Hall did not come down to the children, but Christlike he lifted them up into his arms. For this reason the book is helpful not to little children only but to children of a larger growth. With great thoughts clarified, humble life beautified, and the Christ-life glorified, the book comes as a blessing and a benediction to all who love children.

The Gospel and Human Needs. By John Neville Figgis, Litt.D. 12mo, 194 pp. Longmans, Green & Co., London. $1.25 net.

In these Hulsean Lectures delivered before the University of Cambridge last year we have the plea of an Anglican priest for the old gospel of a supernatural Christianity over against the modern cry for a new theology and the attempt to take all the miraculous out of the Christ and the New-Testament narrative. It is a manly message and written by one who speaks from the experience of his own heart. "In respect to one point much discust of late," he says, "a personal experience is better than a volume of argument. Difficult as may be the belief in the virgin birth of our Lord and plausible as are the attacks upon it, I have found as a fact that if we attempt to live with this doctrine cut off from the faith, it is all up with our Christianity." The four lectures treat of the Problem of Revelation, the Mystery of Christianity, the Historic Christ, and Forgiveness.

A Second Year of Sunday-school Lessons for Young Children. By Florence U. Palmer. 12mo, 259 pp. The Macmillan Co. $1.25 net.

A manual for teachers and parents presenting a series of lessons selected, arranged, and adapted for the use of young children. Some of the lessons deal with certain qualities like love, courage, joy, etc. There is a real advantage in treating lesson material from this point of view, inasmuch as these are some of the qualities which go to make strong men and women. The book is illustrated and contains a number of songs.

Letters from a Workingman. By An American Mechanic. Cloth, 12mo, 191 pp. Fleming H. Revell Co. $1. net.

Of these "letters" six appeared originally in *The Outlook*, three in *The Interior* and in *The Congregationalist*, and one in *The Christian Endeavor World*. On their face they seem to be the genuine experiences of an intelligent workman. They show us how difficult and complex are some of the problems of the workingman who wants to play a fair game both with his mates and with his employer. In the last chapter this workingman puts up to the Church the task of creating a better sentiment and bringing about better conditions for the workingman. This is a very interesting book.

Mysticism: Psychology, History and Relation to Scripture, Church and Christian Life. By Rev. Junius B. Remensnyder, D.D., LL.D., Pamphlet 23 pp. German Literary Board, Burlington, Iowa.

It would be difficult to put into a space equally small more information on a subject so great than Dr. Remensnyder here gives us on mysticism. Its chief representatives are named and their clue utterances quoted so concisely that the matter really constitutes a miniature history of the subject. The errors of mysticism are stated in equally concise form. The conclusion that mysticism is on the whole a real contribution to Christian faith will be accepted by most readers.

Things Korean. By Horace N. Allen, M.D. 256 pp. Fleming Revell Co. $1.25 net.

Here is a work of special interest because it is not merely a record of cursory observation by a traveler. The distinguished author was Envoy Extraordinary and Minister Plenipotentiary of the United States to Korea, and he gives in his pages what he styles "A Collection of Sketches and Anecdotes, Missionary and Diplomatic." A residence of twenty-two years in China and Korea would indeed seem to indicate an experience fruitful in incidents of general interest. Dr. Allen makes it his aim to expose the wrong which the poor Koreans have of late been enduring. He confesses that his purpose is to attempt to turn public sentiment in their direction. Every chapter of the volume is profoundly interesting and many pages are truly romantic.

The Emmanuel Movement in a New England Town. By LYMAN P. POWELL. Illustrated, 12mo, 194 pp. G. P. Putnam's Sons. $1.25 net.

Those who have not reached a settled opinion as to the merits of the Emmanuel Movement will find this book of service in enabling them to estimate its value. It is devoted mostly to an account of actual experience in the treatment of mental and physical disorders by the methods that have been under experiment in the Emmanuel Movement. The author was one of the first to adopt these methods, and has been the most successful of any, outside of Emmanuel Church itself, in applying the treatment. Almost every family will find in the chapter on "The Queer One in the House" suggestions that will help family concord. Another chapter, "A Year's Results," seems to be a practical demonstration of the success of Dr. Powell's practise with patients. We heartily commend Dr. Powell's book.

The Faith and Works of Christian Science. By the writer of "Confessio Medici." 12mo, 232 pp. Macmillan Co. $1.25.

Eddyism, in this volume, gets even a more drastic treatment than in Dr. Lyman Powell's strong book reviewed in these pages. The author's exposure of the vagaries intrinsic to its philosophy is followed by a quite unanswerable criticism of its therapeutics. There is included testimony about a great number of cases from physicians and others, collected for this book; some of them instances with which the law should deal.

This book, Mark Twain's treatment of the subject, Dr. Haldeman's comparison of Eddyism with the Bible, and Dr. Powell's volume mentioned above constitute together a complete arsenal of weapons for preachers who have to deal with this delusion in their several communities.

Judge West's Opinion. Reported by a Neighbor. Cloth, 12mo, 198 pp. Fleming H. Revell Co. $1 net.

An attempt to give a running philosophy of life, a theodicy, a theology, an ethical theory, and other easy products in conversational nuggets and points. Most of the opinions seem sane enough, and amount, on the whole, to a rational optimism on a Christian basis.

The Gift of Influence. By HUGH BLACK. Cloth, 12mo, 307 pp. Fleming H. Revell Co., New York. $1.25 net.

Sermons preached at various American universities and colleges, but not bearing any academic characteristics. Dr. Black explains in his preface that he finds college men less responsive to academic than to ethical and religious preaching. He pays a tribute to the idealism of university students, even tho it is "unregulated." These sermons appeal to the desire that Dr. Black finds in students to "make the most of their lives" in real service for the world. Such titles as "Is Life a Blessing?" "The Love of Praise," "A Narrowing Life," "A False Standard," etc., indicate the practical nature of the discourses.

Education and National Character. By HENRY CHURCHILL KING, FRANCIS GREENWOOD PEABODY, LYMAN ABBOTT, WASHINGTON GLADDEN, and others. Cloth, 12mo, 319 pp. The Religious Education Association, Chicago. $1.50 net.

The selected addresses found in this volume were delivered at the fifth general convention of the Religious Education Association, held in Washington, D.C., February, 1908. The particular theme presented at that convention was "The Relation of Moral and Religious Education to the Life of the Nation." Among those who read papers were Dr. King of Oberlin, Dr. Peabody of Harvard, Dr. Lyman Abbott, and Dr. Washington Gladden. The addresses, as a whole, do not measure up to the standard found in previous volumes of the association.

Old Events and Modern Meanings and Other Sermons. By CHARLES F. AKED, D.D. Cloth, 12mo, 251 pp. Fleming H. Revell Co. $1.25 net.

Brave and powerful messages, vibrant with all the optimism of a preacher who knows the world's evil, but who believes in the coming of the kingdom of God. They have the quality that few sermons carry, of expressing the preaching tone and life, while maintaining high literary qualities. They are true sermons, one test being that the reader feels when he reads them as if he were preaching himself. They are fearless, but not fanatical; broad and modern without any overrunning radicalism. He has given us a volume of sermons that should take its place among the best homiletic products of our time.

The Doctrine of Modernism and Its Refutation. By J. Godrycz, D.D., Ph.D., Utr. Jur. D. 12mo, 123 pp. John Joseph McVey, Philadelphia. 75 cents net.

A rather naive disclosure of the predetermined quality of this volume occurs in the preface.

"We do not quote any names of Modernists so as not to hurt such persons who [sic] having formerly adhered to Modernism have now abandoned it."

Roman Catholics will be relieved of all apprehension by the "*Nihil obstat*" of the *Censor Librorum* on the fly-leaf. The method is that of the scholastic, a refutation by formal logical processes. The writer probably represents the logic of the Vatican, and he does enough to show how impossible is the hope of some Modernists to prevail within the Roman-Catholic Church. He probably understands the spirit of Modernism as well as the pope does—that is, not at all.

Principles of Successful Church Advertising. By Charles Stelzle. 12mo, 172 pp. Fleming H. Revell Co. $1.25 net.

This book should prove serviceable to ministers and all church workers who can be brought to believe with Mr. Stelzle in the necessity, utility, and propriety of advertising the church. His argument for church advertising in the first chapter is a very potent advocacy against which there exists, probably, nothing better than a sentiment of apparent reverence. Principles of advertising are expounded and discust and methods in considerable detail are explained. There is a chapter on the use of pictures and another on "Printing-house Methods," both full of pregnant hints. The publisher explains that "the author is singularly well-fitted for his task and has given the results of wide reading and considerable practical experience as pastor and as manager of extensive campaigns of various kinds."

The Apocalypse of Jesus Christ. By Willis Waldo Mead. 12mo, 337 pp. W. W. Mead, 195 Broadway, New York.

Another individual judgment as to the meaning of a book about which have been written probably thousands of volumes, articles, and essays. The author is literal and controversial, and the most that can be said is that for many of the symbolic passages his view is as plausible as any other. But he is mostly beyond his depth and very far beyond ours.

The Real Holy Spirit. By Cortland Myers, D.D. 16mo, 94 pp. Fleming H. Revell Co. 50 cents.

This series of short papers on the fact of the Holy Spirit and the failure of so many to realize His presence and claim His power is by one who writes from personal experience. It is a good, sane, sensible study of what the average person wants to know in regard to a subject concerning which much has been written that is neither sane nor sensible. The author concludes that the only way to secure the abiding presence of the Spirit of God is to live as Christ lived and love as Christ loved; to love others and not self; to seek Christ's glory, not our own. The chapter on the Fame of Christ as the real fame we should all seek after is a message of special power.

Life and Ministry of Jesus. By Rudolph Otto. Open Court Publishing Co., Chicago. 85 pp. 50 cents.

This brief course of lectures is an attempt to discover and present the historical as opposed to the traditional and ecclesiastical Jesus. It is too slight to be adequate, and it contains nothing that is not familiar to students of the recent literature on the gospels. A brief sketch of the life of Jesus is followed by a suggestive discussion of His teaching. The spirit of the book, tho radical, is not polemical, and the writer recognizes, more than some other members of his school, the ineradicable mystery that clings to the person of Jesus. He admits that "Jesus was certain of His Messiahship ever since His calling" (p. 41), and that He prophesied His death (p. 39). Those who know nothing of the modern radical attitude to the problems raised by the life and teaching of Jesus may make a first tentative acquaintance with it through the medium of this little book.

Wealth From Waste, or, Gathering Up the Fragments. By George Powell Perry. 12mo, 108 pp. Fleming H. Revell Co. 50 cents net.

This book gives numerous illustrations of how individuals and concerns have become rich by making use of by-products. Formerly these were considered as waste material. Now, in the language of Scripture, they are gathering "up the fragments that remain, that nothing be lost," and the gain is phenomenal. The book suggests that the same rule should prevail in things not material.

Christianity and the Religions. By Rev. Arthur Selden Lloyd, D.D. 12mo, 127 pp. E. P. Dutton & Co., New York. 75 cents.

These three lectures, delivered at the Summer School of Harvard University in July, 1908, by the General Secretary of the Board of Missions of the Protestant Episcopal Church, are a reverent and conservative statement of the relation of Christianity to the non-Christian faiths from which it differs not in degree but in its very nature, and because of this difference Christianity owes the other religions the proclamation of its truth and the gift of its liberty and redemption. The means by which this obligation may be met is Christian missions in its broadest sense

The Panorama of Creation. As Presented in Genesis. Considered in its Relation with the Autographic Record as Deciphered by Scientists. By David L. Holbrook. 16mo, 87 pp. Sunday School Times Company, Philadelphia. 50 cents net.

If this book did not bear the imprint of the Sunday-school Times it might be passed over as one more vain attempt to prove the scientific accuracy of the first chapter of Genesis. The book, however, is not of that character. It is a helpful handbook to a perplexing theme, and aims to establish a common point of view for both Genesis and geology in a sane way. After comparing Biblical and scientific accounts of the creation, the relation between the Genesis story and geology is traced through the successive stages in the visible progress of creation, and the two accounts are shown to be parallel. From the autographic record of the rocks it is certain that underneath the great opening chapter of the Bible there are the thought and the purpose of the Creator Himself in perfect harmony with the teachings of science.

The Priesthood of Christ. By The Rev. James Silvester, M.A., Paper, 16mo, 96 pp. Thyme, London. 8d.

An evangelical exposition based chiefly on passages from the Epistle to the Hebrews. Unpretending tho the booklet is, it contains germ-thoughts suitable for sermon-seed. Pathos attaches to it, for it contains a preface by the Rev. Dr. Chas. H. H. Wright, who has passed away since its appearance.

The Home-Builder. By Lyman Abbott. Paper, 12mo, 128 pp. Houghton Mifflin Co., Boston. 75 cents net.

The elements that enter into the making of a home are charmingly set forth in this little book.

Redeeming Vision. A Volume of Addresses. By J. Stuart Holden, M.A. Cloth, 8vo, 214 pp. Fleming H. Revell Co. $1.25.

As a manual of Puritanism exprest in the language of to-day, Mr. Holden's work must be acceptable to a large constituency. This well-known London clergyman, Vicar of St. Paul's, Portman Square, after delivering the sermons included in this volume, in the ordinary course of his ministry, reproduced them in a magazine, from which they are collected. Mr. Holden's addresses at Northfield have made him widely known in America. A strong ethical note blends with his direct Scriptural expositions. All the texts of the sermons are exceedingly familiar, but the treatment is never trite. This London minister's style is in one respect perfectly original. He in every case seizes on some special principle enshrined in the text chosen and extracts from it a concrete topic for his immediate treatment. The method gives freshness to the discourses.

Talks to the King's Children. By Sylvanus Stall. Cloth, 12mo. Vir Publishing Co. $1.

Dr. Stall has blazed the way through the wilderness of neglected childhood, and this book shows not only the marks on the side of the trees, but it reveals a distinct path along which those of us who are attempting a special work for children can find our way. His latest book fully maintains his reputation as an adept in written sermons for the junior.

David Swing, Poet-Preacher. By Joseph Fort Newton. 267 pp. The Unity Publishing Co., Chicago. $2 net.

What John Pulsford was in Great Britain, David Swing was in America. As Dr. Gunsaulus says of him, "he embodied in himself the mission of the Christian scholar—the Greek ensouled with the genius of Hebrewdom." This biography is a fine literary performance, giving us a vivid idea both of the intellectual and also of the spiritual powers of one of the greatest masters of pulpit oratory our age has known.

Counsels by the Way. By Henry Van Dyke. Cloth, 12mo, 159 pp. Thomas Y. Crowell & Co. $1 net.

The contents of booklets previously published are here collected in a single volume, comprizing some of Dr. Van Dyke's most pleasing and helpful essays.

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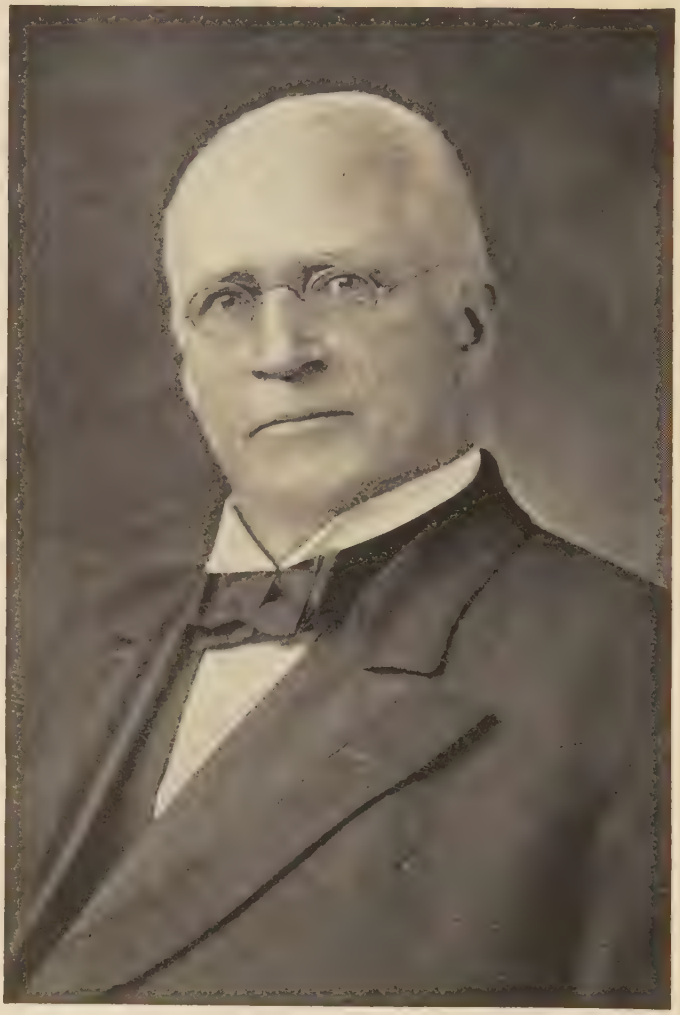

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"A Divine Rule of Life," a sermon by Dr. Power appeared in the HOMILETIC REVIEW for August.

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EDITORIAL COMMENT

The New Religion

UNDER this enigmatic title a recent address by President Eliot has obtained for the faith of spiritually-minded Unitarians far wider attention than is given to any of its ordained preachers. It carries the marks of an offhand talk, lacking the balanced statements of a carefully prepared paper. For instance, it uses the word religion in three different meanings—our conscious relation to God, reasoned thought about God, or theology, and organization for the worship of God, *i.e.*, the Church. In his religion Dr. Eliot finds no place for "mystery"; and yet he undoubtedly finds it in that thought about God to which he assigns the central ground of faith. He rules out "the supernatural element," meaning the miraculous, but in regarding God as the immanent Author of nature he doubtless finds in nature the real supernatural—God himself. God is to him "so immanent that no intermediary is needed." But he would hardly deny that the ignorant and the thoughtless must have intermediaries to bring them to the truth of the divine immediacy he has found. In his affirmation of the wondrous "revelation of Christ" the fact of a great intermediary is recognized. Scrutiny of the particulars of this "new" religion shows it to be essentially Christ's own. The sum of it is in "the two great commandments"—love to God and service to man—but this is the core of Jesus' teaching in the Sermon on the Mount, and in the Synoptic Gospels generally. New this is not, except in contrast with what has caused it to be forgotten—ecclesiasticism and scholastic theology. These are what Dr. Eliot's negation of "authority" in religion seems aimed at. So his denial of any sacraments except "natural hallowed customs" is evidently leveled at superstitions, perversions of baptism and the Lord's supper. To religion socialized for social salvation he gives strong and proper emphasis as the mark of the true Church, including "only persons of good-will," as in Jesus' teaching. "Not every one that saith 'Lord, Lord,' but he that doeth the will of my father."

The new thought of God, says Dr. Eliot, is the characteristic of the new religion. It "accepts literally St. Paul's statement: 'In Him we live and move and have our being.'" This thought of human life as ensphered in the divine—the thought of Jesus as well as of Paul, is reviving to-day throughout the Church, supplanting semi-pagan ideas with a stronger spiritual life. The new type of theology it develops, "thoroughly monotheistic," has for its philosophical correlate "an absolute monism." But it is surprizing for Dr. Eliot to inject this phrase into his outline of religion as more "inspiring to the soul" than the Biblical Trinity. The soul has no use for the clear cold crystals of philosophic speculation, while it needs the inspiration of an intense monotheism. And this, as Professor Clark tells us in his warmly evangelical work, "The Christian Doctrine of God," provides for all the truth involved in the apostolic phrase, "Father, Son, and Holy Ghost," while superseding the anti-trinitarian controversy which seems to linger in Dr. Eliot's thought. It is also surprizing to find no place in

his religion for "sudden conversion." True enough that character—the complex of habitual tendencies—as it is not suddenly formed can not be suddenly changed. But conversion, the change of purpose and tendency, tho requiring time to root itself in fixity, is quite another thing. Its momentariness is one of the commonest experiences. Other points inviting criticism must be passed by. Enough to say that in the main, and interpreted by what he seems to intend, or somehow implies, Dr. Eliot presents religious conceptions which are gaining ground in most of the Protestant churches, especially as to the immanence of the divine in the human, and as to religion as rooted in this for the service of God at the altars of human need. That religion is a matter of deep and wide interest to the American people is evidenced by the volume of comment caused throughout the land by a voice that carries so far. Dr. Eliot's closing sentence commends his conception of religion to all Christians to be sympathetically regarded, and as centrally true: it "will make Christ's revelation seem more wonderful than ever to us." This is true of religion precisely in degree as it shares Jesus' thought of human life as lived in God.

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Tennyson

This is the centennial year of the poet Tennyson, who, like Keats, began his work as the poet of beauty only. Tennyson and Browning rose to be the chief poetical interpreters of their age, Tennyson standing for the might and majesty of law, while Browning stood for the dominance and daring of spirit. Tennyson was the singer turned seer and ever with him the song came first and sounded clear and mellow and calm. Browning was the seer turned singer, and so intent upon the thought he was delivering that often the song was clogged and choked.

For long years Tennyson stood as the perfect craftsman voicing the standards, the hopes, the beliefs, the ideals of his countrymen. Prophet he was not, nor passionate believer in any creed or vision. He did not lead his age proclaiming from some morning height his "Comfort ye" or his "Wo unto you." But as life's passing show unrolled, he announced the thing that had come. He liked to proclaim the progress of the race, the march and reign of everlasting law. Usually he saw Deity as the cold glacial sweep of a well-nigh impersonal power, not as the warm, tender watching that notes even the sparrow's fall. Tennyson seems also to fail to see that God can push on the evolution of men only through the help of men; and so this poet misses the vitalizing flame of democratic ideals, the social impulse that kindled Charles Kingsley and Frederick Maurice and the other great religious spirits of his time. He never fully emerged from the shell of caste and custom to see, with Ruskin and Carlyle, that the day of "arms and the man" has gone and that the day of "tools and the man" has come.

In spite of all limitations, however, we may say that Tennyson was distinctly a religious spirit. His greatest poems were shot through with the thought of duty and destiny, altho he also voices the troubled questioning of his age, a questioning that cast a gray mist over all his poetry. The startling ideas of Wallace and Darwin were beginning to sound through the world, and Tennyson echoed the new thought that was beating at the old foundations. He puts into form and symbol the wonder of the new knowledge, but his poetry has not the leap of the intrepid imagination, of the daring surmise. It is the exquisite modulated refrain of the established, the accepted.

Into the heart of the nineteenth century, summing its science and its religion, he sounded the serious note of

"In Memoriam." It is the song of a soul in search of law and love, and that finds the two to be one. Still the poem never rises into a victorious pæan. It is always hesitating, always clouded with the shadow of the scientific skepticism that darkened the first half of the Victorian age. He believes that there is more faith in honest doubt than in half the creeds. However, he faintly trusts the larger hope. But nowhere does he seize upon the Invisible with the dauntless grasp of a Browning. Tennyson's trust is pallid compared with Browning's fiery faith that God

—"presses close
And palpitatingly, His soul o'er ours."

Yet Tennyson had gleams of the great truth; for in one clear note he sings of a time to come "When each shall find his own in all men's good." And we all recall his vision of a future righteousness on earth, an heroic future. It is pictured in ringing lines:

"For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
* * * * * *
Till the war-drums throbbed no longer and the battle-flags were furled
In the Parliament of Man, the Federation of the World."

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The Vitality of Religion

It was Frederick Douglass, we believe, who in the midst of a public address tinged with something like despair, was suddenly faced by the gaunt figure of old Sojourner Truth and the question "Frederick, Frederick, is God dead?" The implied rebuke needs to be repeated now and then, alike for our warning and our comfort. Insistent voices tell us that the day of religion is passing; that the Church is losing its grip upon life; and that the "secular" must soon oust the "sacred" from the concerns of men. As tho in answer, the publishers' catalogs bristle with books upon religion and make much of those whose appeal is to the layman. Some of the most significant of these are written by laymen as well as addrest to them. No English clergyman, it is safe to say, can command to-day a wider audience than Sir Oliver Lodge. Bishop Williams of Michigan has recently published a volume of admirable sermons; but he has probably exerted quite as wide an influence by nominating to the Baldwin Lectureship Prof. R. M. Wenley, whose addresses upon "Modern Thought and the Crisis in Belief" have just issued from the press. Sir Henry Wirxon has long been eminent in the public life of Australia; but in America ten people may well find their interest aroused by this little book, entitled "The Religion of the Common Man," where one will have heard of the President of the Legislative Council in Melbourne. Wilhelm Bousset is famous among scholars as a brilliant member of the University of Göttingen and the author of various works in New-Testament criticism. In a book called "The Faith of a Modern Protestant" he has recently spoken to the plain man upon the "questioning which arises from our souls, and the answer which our faith in God gives us." Meanwhile the newspapers do not suffer us to forget that Professor G. B. Foster has been lecturing in California and that his lecture has grown into a portentous little volume, "The Function of Religion." Furthermore it is to be noted that all of these writers hold the ideal and purpose of religious construction before them. If they are critical it is with a view to laying foundations upon which positive and permanent structures of faith shall finally rise.

The Essential Heresy

On the other hand many earnest souls will be troubled by what must seem to them to be wide departures from accepted standards in several of these books. They will say that those authors who look in the right direction do not go far enough to be really effective and that those whose

critical habit is so strong as to drown their impulses toward positive teaching only set traps for the unwary. Yet all these writers in their several ways not only admit the truth of Professor Wenley's claim "that religion is of primary importance to mankind," but do something toward pressing it upon the world's attention as a question calling for decision and action. The man who does this, however widely he may depart from received opinions, may be trusted to add something finally to the stock of faith so long as he works with an eye single to the truth and with that good temper which is a chief product of love. In the case of Professor Foster's book which has aroused so much discussion and called forth such heated criticism, the wise reader will consider the writer's starting-point. This would appear to be at the "irreducible minimum of faith," a position so remote from wholesome religious experiences that we need not wonder if our author takes us but a little way toward the goal; yet he has a right to choose his own task. In the prosecution of it he says some admirable and memorable things; his statement of the insufficiency of mere criticism to determine the foundations of faith being one of the best that we have seen. Elsewhere, however, he seems to go out of his way to challenge opposition; an attitude which illustrates the real blemish upon such work as his. Amid this list of really hopeful books Professor Foster sounds a jarring note, since bitterness is the one essential heresy. It betrays him at times into sheer scolding and digs a pit for his feet even when he essays constructive argument. His brief plea for the Church, for instance, is swallowed up and lost to view in the flood of almost vituperative criticism, which introduces it. But this is, after all, but a challenge to his critics to seek the best rather than the worst in his argument, to do justice to his learning and his constructive purpose, and even when faced by his bitterness and contempt to remember not to render evil for evil or railing for railing.

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Books

President Eliot's now famous "five-foot shelf" of books is apparently accomplishing an incidental service greater than Dr. Eliot's original intent. We note that few who have commented on this scheme accept Dr. Eliot's suggestion that the reading of his list of books will be equivalent to "a liberal education." Certainly it will not. But will not the whole discussion result in a return by a great number of newspaper- and magazine-readers to the book-reading habit? Therein will be great gain—perhaps indeed the chief value of the whole enterprise.

Books are the souls of men. Into them have been poured hope and sorrow, love and suffering, pardon and peace. Out of the shadows men have often seen the most glorious light. Into the ink and upon the sacred page men and women alike have offered an eternal oblation and emptied their heart's blood. When one needs help, hope, or heavenward impulses, let him turn to some worthy book.

A strange thing about books is that they are the only friends who neither snub nor intrude. They ever have a smile of welcome and the strong hand-grasp of comradeship too pure to parade itself. They alone wait to be sought. They stand with mute and voiceless appeal, but too proud to complain of our indifference and mean neglect.

Another thing remarkable: they never disagree among themselves. There, discord is unknown. Poets, philosophers, historians, fictionists never contend. Christian, Mohammedan, or Confucian literature may stand side by side on the same shelves, brother to brother, each resting on its own merits, each awaiting the eager eye, the caressing hand, and the open heart. Each asks nothing but offers its very soul.

And yet, once more, whether it be so-called agnostic or avowedly Christian, whether it be the cry of one seeking the light or the voice of one bathed in the supernal glory of the Mount, no word, no poem, no song, no history, no sentiment, no crude expression or polished phrase, in short, no literature and no message can live save as it tells of truth, love, faith, hope, and service.

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The Religion of Samuel Johnson

On September the eighteenth will be commemorated the bicentenary of the birth of Dr. Samuel Johnson, in the cathedral city of Lichfield, England September 18, 1709 (new style). In Carlyle's essay on "The Hero as a Man of Letters," he says, "Johnson was a prophet to his people; preached a gospel to them,—as all like him always do. The highest gospel he preached we may describe as a kind of moral prudence."

But Dr. Johnson had a fuller knowledge of the "grace of God which bringeth salvation" than this. His whole life was guided and inspired by the evangelical truths of the Gospel. Dr. Johnson, who had always feared death, found his only comfort in the "finished work" of the Savior. But on his deathbed all such fears entirely left him. His physician, Dr. Broklesby, says:

"For some time before his death all his fears were calmed and absorbed by the prevalence of his faith in the merits and propitiation of Jesus Christ. He talked often about the necessity of faith in the sacrifice of Jesus as a means of salvation."

His last will and testament begins thus:

"I, Samuel Johnson, being in full possession of my faculties, but fearing that this night may put an end to my life, do ordain this my last will and testament. I bequeath to God a soul polluted by many sins, but I hope purified by Jesus Christ."

Just before he expired he said to Francis Barber, his faithful negro servant, "Francis, attend to the salvation of your soul." He sent a message to Sir Joshua Reynolds, begging him to read his Bible and not to work on Sundays, an injunction which the great painter observed till his dying day. His observance of the Lord's Day was very devout, and the venerable church of St. Clement Dane always excited the reverence of Carlyle when he passed it, and remembered that "there within those walls Samuel Johnson worshiped in the era of Voltaire."—"To the Spirit of Lies, bearing death and hunger, he would nowise strike his flag. Brave old Samuel: *ultimus Romanorum!*"

Lord Macaulay wrote of Johnson:

"It is but just to say that our intimate acquaintance with what he would himself have called the anfranctuosities of his intellect and his temper, serves only to strengthen our conviction that he was both a great and a good man."

One who was himself "a majestic teacher of moral and religious wisdom" is entitled to a hearing when he chooses to express his opinion on pulpit utterance. And all the more when his own sentences have all the weight of solid sentiment and his points the sharpness of resistless truth. Samuel Johnson was like the sage in his own "Rasselas": "He spoke, attention watched his lips; he reasoned, and conviction closed his periods." For substance of doctrine, as a rule, and for literary form, Johnson, at his best, is not a bad exemplar of effective preaching. But he is also very explicit in his views on this point. Boswell has two entries in his "Life of Johnson" where he writes:

"I talked of preaching, and of the great success which those called Methodists have. '*Johnson:* 'Sir, it is owing to their expressing themselves in a plain and familiar manner, which is the only way to do good to the common people, and which clergymen of genius and learning ought to do from a principle of duty, when it is suited to their congregations, a practise for which they will be praised by men of sense.'"

Boswell also says:

"He observed that the established clergy in general did not preach plain enough, and that polished periods and glittering sentences flow over the heads of the common people, without any impression upon their hearts."

Short Sermons Rewarded

We trust that there may be no haste on the part of preachers generally to emulate the example of a Methodist preacher of New York State, who recently received a gift or a legacy of a farm, said to be worth seven thousand dollars, from an admiring parishioner because he preached short sermons. The pressure of recent years for short sermons has accomplished its object for the most part. The rule is well observed, and when there is a failure congregations know how to apply the necessary discipline. There is always a good and wise deacon to voice the warning, and empty pews soon reenforce him if he is not heeded. The peril that lies in this pressure consists in the habit induced of measuring sermons by the clock. No one can really say by this kind of measurement what a short sermon is; and no hearer will ever find one too long from a preacher who has power enough to make a congregation forget the clock.

Not short sermons, but better preaching is the need of the hour. Even at that there will not be admiring parishioners and seven-thousand-dollar farms enough to go around.

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New York Presbytery and Presbyterian Liberty

The New York Presbytery, one of the largest and most influential in the United States, has recently licensed three graduates of Union Seminary, one of whom, Mr. Fitch, has since been ordained to the ministry. This action, in so far as the New York Presbytery is representative, has established the liberty to preach to and teach Presbyterian churches three things, viz.: that the Genesis account of Adam and Eve and the "fall of man," the account of the virgin birth of Jesus, and the accounts of the literal physical resurrection of Jesus may not be historical. The candidates before the Presbytery denied or failed to affirm belief in these accounts as historical. We presume, however, that the act of licensing and ordaining these men is not to be construed as any indication of the belief or unbelief of the Presbytery on these points, but only as a declaration that there is to be liberty of opinion concerning them.

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Hudson-Fulton Celebration

The noble Hudson never bore on its bosom a richer argosy than is indicated in the hyphenated name of Hudson-Fulton. It is a bringing together of two men wide apart in time, but of two things that belong together always; namely, the discovery of the new and its application to practical account. Hudson discovered and explored a new waterway—an artery of a continent; Fulton invented and demonstrated a new method of navigation, so utilizing the new-found asset in the interest of commerce and civilization. Hudson's *Half Moon* and Fulton's *Clermont* are text and sermon pleading for progress in the exploration of currents of thought, and in the application of new truth to modern demands.

The pessimists must be few who doubt the progress of ideas in all directions since Hendrik Hudson's day. What if Hudson's *Half Moon*, with Hudson himself as the man in it, should rise once more upon New-York waters and look down upon the scene below; and what if Fulton from the vantage of the *Clermont* should scan again the river panorama from the Battery to Albany, would they know the world they have left? Would they not think the paleface much better than the redskin, modern life far in advance of the civilization they knew, and the religion of the new thought superior to that of their day? "The process of the suns" has wrought some magic changes, and only in the light of the centuries can they be fully seen.

JOHN NEWTON* AND HIS HYMNS

WILLIAM H. BATES, D.D., GREELEY, COLORADO

JOHN NEWTON (1725–1807) was preceded, in birth, by Charles Wesley, the bard of Methodism, who was preceded natally by Philip Doddridge, who was himself preceded by Isaac Watt,† the founder of modern English hymnology; and yet all these men, in part of their lives, were contemporary.

In the preface to the "Plymouth Collection" Mr. Beecher says: "Not many of Newton's hymns can be called poetical, yet few hymns in the English language are more useful." And an authority on hymnology says: "On the score of usefulness in this department, judged by the number‡ that are found in our best collections, he stands among the first half-dozen hymn-writers in our language. On the score of excellence so high a place could not be given him, altho some of our best hymns are from his heart and pen."

John Newton was born in London, Aug. 4, 1725 (D. S. July 24). At his birth his godly mother consecrated him to the gospel ministry. That was a time when God's covenant promises were seized upon by the faithful as things that have a positive reality, and in what remarkable way her faith was honored we shall see.

Feeble in health and of consumptive tendency, she died when the lad was but seven years of age. Probably anticipating her early removal and her child's committal to other hands, she wisely foresaw that the most valuable bequest she could leave him, was a faithful religious training. He was taught to read when he was only four years old. He then learned the Westminster Catechism with all the appended proof texts. He knew by heart Watt's "Child's Catechism," and all the hymns for children which that father of English hymnody composed. The bearing of these facts on his subsequent career in eventually constraining his mind and life into right channels, can hardly be overestimated.

His father, who had been trained in a Jesuit college in Spain, was master of a ship in the Mediterranean and Spanish trade. Within a year of his wife's death he married a woman who apparently did not care to carry out the instructions of the former wife. It was a relief to her to have the child out of her way, and he was put to school for two years, where he acquired the simplest rudiments and a little smattering of Latin. His main acquisitions were in the way of idle habits and a taste for low associates; and by the time he was eleven he left school finally, and accompanied the father on his voyages for the six suceeding years. At the age of seventeen he was placed, with good prospects, in a merchant's office in Alicante, in Spain. But he frankly says: "My unsettled behavior and impatience of restraint rendered that design abortive."

Returning to England, his father consulted a Liverpool merchant who offered to send the youth out to Jamaica, in the West Indies, and care for his future welfare. Shortly before the time for his proposed departure, he set out for Chatham, in Kent, to make a three days' visit to the family of George Catlett, his mother's relatives. At first sight of the oldest daughter, Mary, a beautiful girl of fourteen, he fell violently in love. No Jamaica for him! For three weeks instead of three days he lingered, until the ship had sailed.

This falling in love was to him, as to

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*For portrait of Newton see frontispiece in August issue of THE HOMILETIC REVIEW.

† For papers by the present writer, treating these hymnists and their hymns, see THE HOMILETIC REVIEW, Oct., 1906, on Watts (1674–1748); June, 1908, on Doddridge (1702–1751); Dec., 1908, on Charles Wesley (1708–1788).

‡ In the New Methodist Hymnal as compared with the Methodist Hymnal of 1878, two hundred and eighteen of Charles Wesley's hymns have been dropt, while only two of Newton's hymns have suffered the same fate!

many another young man, the best thing that could have happened! Says he: "I was imprest with an affection for her which never abated or lost its influence over me. None of the scenes of misery and wickedness I afterward experienced ever banished her for an hour together from my waking thoughts for the seven following years."

Later, a second visit to Kent and a second prolonging of his stay, which again broke up the business plans arranged for him, so provoked the father that he disowned his son and left him to his own ways.

Then there was war impending between England and France. One day as he was forlornly strolling about the docks in sailor's garb, he was seized and imprest on board the war-ship *Harwich*. Influence was used, and he was promoted to the quarterdeck as a midshipman. With that reckless and self-willed impetuosity which characterized him, a little later, on shore at Plymouth, he sought without permission to make a visit to his father or to Kent, was arrested as a deserter, brought back to the ship in irons, publicly flogged, and degraded to the rank of a common seaman. He was filled with bitter rage and black despair. He plotted taking the life of the captain. He purposed suicide. His only restraint was his love for Mary Catlett, for he could not bear that she should think meanly of him after he was dead. The ship went on her cruise. At Madeira, by his earnest request, which was all the more readily acceded to because thereby the captain would get rid of a troublesome fellow, he was exchanged for a seaman that had come to the war-ship from a Guinea coast slave-trader.

There had long been in him a fierce conflict between his religious training and inclinations, and his evil desires. His biographer, Cecil, tells us that he took up and laid aside a religious profession three or four times before he was sixteen years of age. A shrewd skeptic sailor on the war-ship, learning the effect which the reading of the infidel Shaftesbury's "Characteristics" had on Newton's mind, led him completely astray, entirely demolishing all his religious professions and faith. He became an utter infidel.

The Portuguese slave-ship on which he embarked went on her way to Sierra Leone. All restraint being removed, he plunged into a life of abandonment and depravity. His entrance into the service of a slave-dealer on one of the Plantain islands was the beginning of a career of dreadful degradation and misery. The details can not be traced here, but suffice it to say that there were apparently no deeper, blacker depths to be reached. And much of intense biographical interest must be omitted, in which can be clearly traced a divine providence and the effects of a mother's prayers.

Disgusted, heart-sick with doing the meanest drudgery of the infamous slave traffic—and he was himself little better than a slave to his Portuguese master and to his wife who was an abandoned woman of the most domineering and heartless type—he wrote home, and the relenting father made arrangements for his return. So, after some three years of such experience, in January, 1748—now about twenty-three years of age—he started for England, not by the direct route at present taken, but across to Brazil and up the coast to Newfoundland, to take advantage of the trade winds.

Soon after leaving Newfoundland, early in March, they encountered a fearful storm. Says he: "I went to bed that night in my usual security and indifference, but was awakened from a sound sleep by the force of a violent sea which broke on board of us. So much of it came down below as filled the cabin I lay in, with water. . . . The sea had torn away the upper timbers on one side, and made the ship a mere

wreck in a few minutes." His narrative of the hardships and sufferings they underwent and their finally reaching the coast of Ireland, is almost incredible.

During the terrors of this voyage, his wicked life passed in lurid review before his mind. He began to pray, and he set himself resolutely to lead a new life. For years afterward he did not allow the day of the climax of the gale—March 10, 1748—to pass unnoticed, as from that time he dated his conversion.

Arriving in England in May of that year, he hastened to Kent and became engaged to Mary Catlett. Before marriage there was another African voyage, during which—sad to relate—there was a lapse into his former wickedness, and yet marvelous providential interventions for his preservation. Returning to England, he was married. After a delightful six months' honeymoon, whose sweetness seems to have continued all through his married life, he became master of a ship and made three voyages, extending over six years, in the interests of the African slave-trade. While victims were being hunted to fill the hold of his vessel, he occupied most of his time with study and devotion. In quiet wanderings among the trees on shore, he paraphrased the lines of Propertius, *Tu mihi curarum requies:*

"In desert woods with thee, my God,
Where human footsteps never trod,
How happy could I be!
Thou my repose from care, my light,
Amidst the darkness of the night,
In solitude my company."

It is difficult for us in this enlightened day to reconcile piety with such human piracy, or to discover any harmony between the songs of praise to God in his cabin and the prayers to God in the hold for deliverance from the horrors of the "middle passage." But it should be remembered that then the national conscience was drugged and heavily asleep. These was scarcely a "fanatic" to raise his voice against this phase of "man's inhumanity to man." But slowly and surely light dawned upon this subject, as upon others, and years afterward, at the bar of the House of Lords, Newton condemned with manly unreserve and with unsparing severity this pursuit of his youth.

Preparing to go on a fourth voyage, he was stricken with apoplexy while sitting at the tea table talking with his wife. This ended his sea-faring. Recovering, he was appointed tide-surveyor at Liverpool, an honorable and comfortable position which he occupied about nine years. During his voyages he had had much leisure time from business, and so he used to spend several hours a day in study. At Liverpool he read widely and studied hard, and, all together, he became conversant with the French, Latin, Greek, Hebrew, and Syriac languages. During some of the later years at sea, and now on shore, he had excellent religious companionship, and was led on in the ways of Biblical and theological knowledge, both theoretical and experimental. Thus, tho without the formal advantages of the schools, he became a man of no mean erudition.

The old thought of his mother's consecration came back to him. Friends advised him to enter the ministry. Duly recommended, he applied to the Archbishop of York for ordination, but was refused. Intimate with Whitefield, acquainted with the Wesleys, he imbibed not a little of their spirit, and was visited with not a little of the prejudice felt against these disturbers of the peace of the formal and the godless. Much as he would have liked so to do, he did not connect himself with the Dissenters. At last, after five years, through the influence of the Earl of Dartmouth, he was ordained by the Bishop of Lincoln, April 29, 1764, and at the age of thirty-nine entered upon the curacy of Olney of which parish the Earl was patron. Thus, after a most checkered career, he became—his mother's faith triumphant!—a minister of the gospel.

Olney is sixty miles northwest of London, on the river Ouse, midway between Bedford and Northampton. Tho now a comely town of about three thousand inhabitants, with a Gothic church and manufactures of hosiery, lace, and silk goods, it then could have been little more than a hamlet, and very rude and crude. The stage of cultivation of the people may be inferred from the fact that on one occasion Newton was obliged to send out money to some rioters to preserve his house from violence.

He entered upon his work at Olney with a stipend of only £60 ($300) a year; but a little later a wealthy friend, John Thornton, allowed him statedly £200 ($1,000) a year, with a charge to draw upon him for whatever more he might require. Thus he was enabled to exercise a generous hospitality not only, but to aid many of the struggling poor in his visits to their homes.

In Olney was a mansion belonging to the Earl of Dartmouth, known as "The Great House." The constraints of liturgy seem to have been something of a strait-jacket to the minister, and so, for a larger liberty which he wished to employ for the spiritual culture of his people, he instituted an extra service in one of the large rooms of the mansion. This was intended for the children; but the adults began to come, and then the meeting assumed more the form of a prayer-meeting after the manner of the Dissenters. Under this new method of administration, the spiritual and intellectual quickening of the parish was most gratifying.

About three years after the beginning of this Olney ministry, the unfortunate William Cowper of most esteemed but sad memory, came into the parish to reside. A close and constant intimacy sprang up between the two men. Newton wisely saw that the best thing for the melancholy Cowper was occupation to divert his mind; and so he proposed to him the joint preparation of a book of evangelical hymns, which proposition was accepted and the work undertaken. Cowper's first production was for the opening of the mansion-house meetings—the now much used hymn, "Jesus, where'er Thy people meet."

There lies before me a battered little old volume, $2\frac{3}{4}$ x $4\frac{1}{4}$ inches in size, of 304 pages, entitled "Olney Hymns." The contents are the joint production of these two men, hymns written, for the most part, to meet the needs of the Olney congregation. They were all produced between 1767 and 1779—before any of Cowper's writings that have given him fame as a poet. Such hymns, the newly-minted coinage of the heart, were a decided innovation, and we of this time can hardly appreciate their wonderful acceptability and popularity then, unless we can transport ourselves back into those conditions.

The volume is divided into three Books, and contains three hundred and forty-eight hymns in all, of which Newton wrote two hundred and eighty-six, and Cowper sixty-two. Says Newton: "I usually made one hymn a week to expound at the Great House."

The hymns of Book One are distributed under chapters or verses in various books of the Bible, Genesis having twelve, Exodus six, Leviticus one, Numbers one, Joshua one, Judges three, 1 Samuel four, 2 Samuel two, 1 Kings six, 2 Kings four, 1 Chronicles one, Nehemiah one, Job two, Psalms seven, Proverbs two, Ecclesiastes three, Solomon's Song one, Isaiah eight, Jeremiah three, Lamentations one, Ezekiel three, Daniel two, Jonah one, Zechariah four, Malachi one, Matthew eleven, Mark six, Luke thirteen, John eight, Acts six, Romans two, 1 Corinthians one, 2 Corinthians one, Galatians one, Philippians one, Hebrews four, Revelation six—141.

Book Two is on "Occasional Subjects": I. Seasons; II. Ordinances; III. Providences; IV. Creation—100.

Book Three is "On the Rise, Progress, Changes, and Comforts of the Spiritual Life," under the following heads: I. Solemn Addresses to Sinners; II. Seeking, Pleading, and Hoping; III. Conflict; IV. Comfort; V. Dedication and Surrender; VI. Cautions; VII. Praise; VIII. Short Hymns. Before Sermon. After Sermon. Gloria Patri—107. And to the hymns Newton has added three poems: "The Kite: or Pride Must Have a Fall"; "A Thought on the Seashore"; and "The Spider and the Toad." Herein, spiritual truths are quaintly and aptly inculcated and enforced.

Of this collection Lord Selborne, in his treatise on Hymns, says: "If, however, the number as well as quality of good hymns available for general use is to be regarded, the authors of the 'Olney Hymns' are entitled to be placed at the head of all the writers of the Calvinistic school." In the English list of "One Hundred Best Hymns," Newton's "How sweet the name of Jesus sounds," stands fifth, and "Glorious things of thee are spoken" is also in the list.

Newton evidently endeavored to make his compositions conform to his idea of what a hymn should be. In his preface he says: "There is a style and manner suited to the composition of hymns, which may be more successfully, or at least more easily, attained by a versifier than by a poet. They should be hymns, not odes, if designed for public worship, and for the use of plain people. Perspicuity, simplicity, and ease, should be chiefly attended to; and the imagery and coloring of poetry, if admitted at all, should be indulged very sparingly, and with great judgment" (p. ii.). And so it has come to pass that many of his versifications are little more than prose in rhyme and meter; yet it is undeniably true that, from the mass, may be selected hymn-treasures that richly deserve all the encomiums that have been bestowed upon them, and that for "usefulness" are unsurpassed in the entire range of hymnology.

Newton's sense of his sin and appreciation of Christ as his Savior furnished in large measure the warp and woof of his hymns. Of several hymn-books before me, all save one contain a part of his hymn (lvii. Book Two), "Looking at the Cross," which, in view of the awful facts of his sinful life, is pathetic in the extreme:

> "In evil long I took delight,
> Unaw'd by shame or fear,
> Till a new object struck my sight,
> And stopped my wild career," &c.

Indeed he says that "Most of these hymns" are "the fruit and expression of my own experience." It was his experience as a saved sinner that wrought 1 Chron. 17 : 16, 17 into his hymn (xlii. Book One):

> "Amazing grace! (how sweet the sound!)
> That saved a wretch like me!"

which, as a portrayal of the results of gospel grace, is little if any inferior to Doddridge's great hymn, "Grace! 'tis a charming sound!"

In his hymn on Prov. 18 : 24 (liii. Book One) we can almost hear and feel the heart-throb of our Elder Brother, Jesus:

> "One there is, above all others,
> Well deserves the name of Friend!
> His is love beyond a brother's,
> Costly, free, and knows no end:
> They who once His kindness prove,
> Find it everlasting love!"

To this love of Jesus for men he makes fine and fitting response in his hymn on Solomon's Song, 1 : 3, "How sweet the name of Jesus sounds!" and in the one on Job 29 : 2, "Sweet was the time when first I felt."

How many hearts have been attuned to worship at the opening of service by the hymn—

> "Again our earthly cares we leave,
> And in Thy courts appear."

And how many hesitating or doubting souls have been encouraged to prayer by the two hymns on 1 Kings 3 : 5—

"Behold the throne of grace!
The promise calls me near!"

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer."

to which should be added, "Approach my soul the mercy-seat," and "Jesus who knows full well."

Many a missionary service has been enriched by the hymn on Isaiah 33 : 20, 21:—

"Glorious things of thee are spoken,
Zion, city of our God."

And a New Year's service would hardly be complete without the hymn,

"While with ceaseless course the sun
Hasted through the former year.

The marked absence, noted, of poetical imagery in Newton's hymns is due to his theory of what a hymn should be, and not to his lack of poetical ability, surely. For beauty of poetical concept and for skilful rhetorical conduct of a poetical figure, I know of nothing to surpass the third stanza of his hymn, "Let worldly mind the world pursue":

"As by the light of op'ning day
The stars are all concealed,
So earthly pleasures fade away
When Jesus is reveal'd."

Like beauty and aptness are hardly less displayed in some other hymns, notably in this:

"As when the weary trav'ler gains
The height of some o'erlooking hill,
His heart revives, if, 'cross the plains
He sees his home, though distant still;

"Thus, when the Christian pilgrims views,
By faith, his mansion in the skies,
The sight his fainting strength renews,
And wings his speed to reach the prize."

If it be true, as Mr. Beecher has said, "A hymn is a lyrical discourse to the feelings," and if it be true, as another has said, "People can not think and sing; they can only feel and sing," then it is but just to say that, to fulfil such office of hymnody, Newton's best hymns are not surpassed by those of any other writer. They are imperishable, and he stands with the foremost hymnists in the very front rank.

In 1779, when he had been in Olney sixteen years, the united parishes of St. Mary-Woolnoth and St. Mary-Woolchurch-Haw, in Lombard Street, London, becoming vacant by the death of Dr. Plumtree, his munificent friend, John Thornton, who had the right of presentation, nominated him to the rectorate. Believing that this larger sphere of usefulness was providentially opened and that the interests of his people at Olney would not suffer by his removal, he accepted the position. It was at this time that the "Olney Hymns" were collected and published, and thereafter his hymn-writing seems to have ceased.

Of the humbling instead of elation which this promotion to the world's metropolis begot in him; of the popularity and multifariousness of his unceasing labors there; of his contributions to the literature of his time, some dozen volumes appearing one after another, one of them being a series of fifty sermons on the Messiah preached on passages of Scripture in Handel's oratorio of that name, upon the occasion of its production in London; of his humble and delicate declination of the honorary degree of Doctor of Divinity conferred upon him by Princeton in 1790; of his beautiful domestic life and of his gallant devotion to his wife during their forty married years, until her death (Dec. 15, 1790) which occurred seventeen years before his own;—of all this, interesting and profitable as it would be, it does not come within the purpose of this paper to speak.

Two years before his death, when he was eighty years old—declining strength making rapid strides as he descended the immediate slope to the river's brink—it was suggested to him that he stop preaching. With unquenchable zeal he replied: "I can not stop. What! shall the old African blasphemer stop while he can speak?" So he continued

until his last public sermon was announced, which was for the benefit of the sufferers from the battle of Trafalgar, when his faculties were so impaired that he had to be reminded of the subject of his discourse.

But in good time before his death, lest some fulsome words should be said of him when he had gone, he prepared the inscription for his own memorial tablet:

JOHN NEWTON, CLERK,
Once an Infidel and Libertine,
A servant of slaves in Africa,
Was, by the rich mercy of our Lord and Saviour

JESUS CHRIST,
Preserved, restored, pardoned,
And appointed to preach the Faith,
He had long labored to destroy,
Near 16 years at Olney in Bucks,
And—years in this Church.

And with the inscription was this memorandum: "I earnestly desire that no other monument, and no inscription but to this purport, may be attempted for me."

He was buried beside his wife in the crypt of his own church, Dec. 31, 1807. Eighty-six years afterward, for reasons of public health, it was deemed best that the tombs of St. Mary-Woolnoth church should be removed. Almost by accident the Newton coffins were discovered. It was at once decided that no fitter resting-place for them than Olney could be chosen. The remains of husband and wife were reinterred, January 25, 1894, in the southeast corner of the fine old churchyard in the parish where he began his ministry, and where he reared (his other volumes are forgotten) his own enduring monument in the writing of his Olney Hymns.

There he rests, and when, at the sound of the voice of the archangel and the trump of God, he shall rise to meet his Lord in the air, the Master's welcome will be given to no humbler, truer servant, aye, to no trustier soldier, than John Newton.

THE MORAL SIGNIFICANCE AND INFLUENCE OF ORGANIZED LABOR

The Rev. Charles S. Macfarland, Ph.D., South Norwalk, Conn.

Has the minister of the gospel any call or right to recognize, as a body, the organization known as the labor-union? If so, how and under what aspect of its aims and work? Shall he express personal and professional sympathy with it and if so on what grounds?

He expresses open sympathy with other organizations and institutions upon whose work men vary in their judgments. He takes his definite attitude toward the saloon and toward the civic league and feels no necessity for taking an "impartial" position.

As a matter of fact, the man who today can consider the industrial situation as a disinterested and impartial economic student could pursue the study of botany upon the grave of his mother.

As a boy, the writer was reared in the home of a wage-earner, and for many years endured and witnessed the suffering of such homes in the "old-fashioned" days when organized labor had not gained its present influence. Following this he became a wage-earner. Then for several years before entering college he was a considerable employer of labor. During seven years of academic life he was a serious student of economic problems. His first pastorate was largely spent among wage-earners. He is now the pastor of a church whose constituency is equally divided between employers of labor and wage-earners. During all these varied experiences, he has sincerely tried to gain a fair understanding of the industrial situation. He owns as confidential friends many large employers of labor, and has also been upon sufficiently in-

timate and friendly terms with the leaders of labor-union movements to know something of their motives and their ideals. After all due allowance has been made for hasty impulse and all other necessary considerations, it remains true that the best judge, on the whole, of the needs and rights of the wage-earner is the wage-earner himself. What is this but to say that the poet can best appreciate poetry and the musician music?

Inasmuch, however, as this personal element thus admittedly enters into consideration, I will refer to another note of personal history. While seven long, hard years of my boyhood were spent in rigorous toil, these were followed by seven other years as an employer of labor, so that I may also claim to know the other side. And here is a most significant thing—the prevailing influence in my profound belief in organized labor was not the earlier experience, but my later years as an employer. The causes which led me into my present work of the ministry were many, but not the least among them was the moral heartache caused by the necessity, through an unfeeling and inhuman business competition, that seemed to force me to win my own living at the expense of men and women working night and day for the miserable pittance which business competition allowed them.

Of course, this does not mean, and would be foolish if it did mean, that I stand ready to approve everything that has been done in its name or supposed interest. It does not mean that I do not think there ever was a strike that was unwise or wrong. I withhold, on every special case, the right of private judgment.

The labor-unions have their faults, but still I believe in them. I will criticize those faults. They avail themselves of the divine right conferred upon human beings, of making mistakes. We all know that there are walking delegates who ride a mighty sight more than they walk, just as there are preachers who do not preach and ministers who do not minister.

But the labor-union has its place somewhere in the order of social and moral evolution. If it is a backward moving eddy, a reverse movement in the cyclical process of evolution, it will be left behind in the general progress. If, on the other hand, it be a culmination of upward forces, it will permanently endure, or at least will endure until it develops into something higher or gains its moral ends. A historic review will affirm, or at least suggest, its moral part and place in human progress toward the one far-off divine event toward which the whole creation moves.

I will cease now to be simply the plain simple believer in the faith and become the historic and philosophic student. My question shall be: Does a study of history and society vindicate, justify, and confirm this faith?

We will pass over the earlier stages of the history of the race, and begin with our own era. When Jesus of Nazareth was working at the carpenter's bench, all workingmen, both skilled and unskilled (and they were then, as now, the majority of men), were slaves. The moral and humanitarian estimate of a man of toil is found in the advice, by one of the greatest of moralists and reformers of that day, to get rid of worn-out workingmen just as men got rid of worn-out oxen. I am not sure, however, that employers then were not more careful about wearing them out than some have been since.

Laying aside, for the moment, the moral and religious influences which entered in, the movement toward the abolition of this slavery had its economic impulse in the growing realization that the system which made the workman the natural and bitter enemy of his master was bad economics and bad business. Under this economic law, and the parallel humanizing through the

gospel, slavery gave place to serfdom. It was a higher order and worked better, but was finally seen to be transitional.

When we trace the causes for its abolition back to their ultimate economic cause, we find it to be the natural grouping of workingmen for mutual aid and protection. The knell of serfdom was sounded when the primitive labor-union was formed.

The place of the labor-union, then, in economic and social history is this: it was the beginning of the movement which has made workingmen free men. As its result we have the workingman choosing his own abode, his own occupation, and his own employer. This is its place in history.

In its very methods it is rooted and grounded historically. Dean Hodges recently said: "the exodus of the people of Israel out of Egypt was a strike. It was an industrial revolution of the workingmen of a great nation. They stopt work and betook themselves out of the land, to the consternation of capitalists." Of another union method Dr. Hodges avers, "a similar foreshadowing of modern manners is to be found in the book of Judges, in the agreement of the tribes to have no dealings with the sons of Benjamin. They boycotted the Benjaminites. That is, the strike and the boycott are implements of warfare which are common to nature and are as ancient as hands and feet." I know that strict economists deny the strict validity of the comparison, but it is a fair moral likeness.

Have these things any association with moral and spiritual evolution? Here are some parallels which are full of meaning. John Wycliff, leading a religious revolution, stands side by side with the workman erecting himself from serfdom, and cries, "Father he bade us call him, and masters we have none." This historic economic evolution I find to be the attempt to express the spirit of the Christian gospel in the terms of industrial relations. We find the working-people of England receiving the impulse and the instruction for their trade-union movement in John Wesley's chapels and class-meetings. We behold such simultaneous apparitions as Frederick Denison Maurice sweetly pleading from his pulpit, and the saving of England's social order in the early years of the nineteenth century.

On every hand we may see the clear evidences of the close relation between the struggle for moral and religious freedom and the effort for social and industrial betterment; and thus, historically, the trade-union movement takes its place in the history of morals, religion, and the Christian gospel.

Not only is there similarity and identity of aim. The methods, the means, and the weapons are the same. Wherever there has been a protest against what was deemed a tyranny, religious and industrial revolutions have been inseparably linked, and it is clear, from any point of view, that they are elements together in the historic moral order. Martin Luther issued the orders for a strike and, in his thesis, posted the order in terms that were no less defiant than those of the most violent of labor-leaders. These orders found their deepest response in the people who were opprest under the woful industrial condition of their time. The great religious movements aiming toward a truer application of the gospel have risen and thrived among the working-people, and again and again their voice has been the voice of God. Side by side, upon the pages of history, in the deepest mutual relation, have the revolutions which have wrought for moral and spiritual advance been parallel with those for better wages and more leisure.

The truth is brightly dawning upon all but the blindest of employers and the most one-sided of students, that any system of industry which makes the workman the sullen obeyer of his employer is not only morally, but eco-

nomically unsound. The laws which once forbade workingmen to combine and which made their consultation a criminal conspiracy, passed away, not only because wrong, but because of their economic failure. As an economic measure the labor-union came into being simply and clearly because it was an absolute necessity for the securing and maintaining of righteous conditions. When the employer became a great and powerful corporation and the employee remained a simple individual, the latter was absolutely at the mercy of the former. It is as clear as the cloudless sun at noonday that the union came into being because the employers abused the power. It is true that some did not abuse it. But history records that predominatingly they did. Wages were beaten down and hours increased with little or no regard to human health, morals, and life. In many respects the situation was worse than the previous one of slave or serf, who when starved and killed could not easily be replaced. No sane, thoughtful man who has read the history of the growth of capitalistic combination can deny that the labor-union was an absolutely necessary economic measure for self-protection and preservation on the part of workingmen. A ruthless power simply had to be met by power. The labor-union was not first in the field. It came after much patient submission and many false hopes and violated faiths. Indeed, that its existence is economically justified is sufficiently evidenced by its present and increasing protection by legislation.

Compared with the record of so many blind and blundering employers, that of the employed is to be wondered at. In all the countries where the impulse to improved conditions has found opportunity, the working-people have been the most diligent students of economic wages and laws. Great as have been the blunders of unions, and they have made many, I doubt if they can be any worse than the economic errors, blindly made, upon the other side. It has not been the men of larger culture, but the common workingmen, who have created the new and better economic order. Granting all its alleged errors, I know of nothing in the history of economic institutions that is more wonderful, that has more intelligent economic law and principle behind it, than the American Federation of Labor. Considered from the economic point of view it is a magnificent organization. From an economic standpoint the workingmen have been the leaders and the teachers of their masters in their crafts.

I have already called attention to the fact that moral and industrial betterments have appeared in history as companion movements. There was something more than sympathy in this. There was identity. The labor-union movement has a deep underlying moral significance. It is clear enough that the innate demand for righteousness and justice has been the prevailing impulse that has sustained the weaker side in this long hard warfare. Physical conditions have their close relation to moral culture, and I believe the best of men upon the union side have sought and striven for better wages and more leisure with a moral aim and for a moral end. In point of time the economic needs of larger compensation and fewer hours of toil came first, and as means, not as ends in themselves. But it has been the larger moral aim that has lent strength and permanency to the movement. The supreme question is: When these are gained what shall men do with them? Shall they be used for the gratification of appetite and indolence, or for the deepening of the moral life? Here is the vital question for the labor-union of to-day. Secondly then, it is, as I conceive it, ideally, a moral movement. Its demands are moral justice and righteousness in the carrying on of business, and its ultimate end is moral culture.

Among the most significant of all the lessons of history is this: that no institution, however great and powerful, has survived unless it had a deep underlying moral content. It is, I believe, because it had this content, that the cause of labor has become potent and will be permanent. My investigation of strikes has led me to this conclusion: that, in general, whenever a strike has the moral sympathy of the people, it succeeds, and when it does not, it fails. Real success is often apparent defeat. The newspapers told us that the last strike at Fall River failed. The newspapers were wrong. It was a magnificent moral success. For six long months, with untold suffering, those men and women gave, first of all, a magnificent example of devotion to a principle and sacrifice for a cause. Every temptation to violence was incessantly besieging them. Through it all they stood a splendid example of Christian patience, fortitude, long-suffering, temperance, and wisdom. Whether or not they were unwise in calling a strike, they won a victory. I know of nothing like it in history for order, sobriety, patience, and dignity under the severest provocation to violence and disorder.

These things cause great inconvenience, it is true. The clock strikes the eighth hour just five minutes before the job is done. Deaf to entreaty, the workman drops his tools. The customer is delayed a whole day for the sake of that five minutes. The employer pleads the tyranny of the union. The customer goes away nursing his wrath against organized labor. But the thoughtful man sees something back of all that. He well knows the too prevailing disposition of the employer to get all he can out of his men. He sees the vital necessity for a rigid safeguarding of the sacred leisure that has been gained by struggle hard and long. Now, all that the customer (that is the people) needs is to see this. That is to say, he will not willingly submit to mere authority. He will do it because he sees that the men are right.

But has organized labor won any great victories that were more than economic? It has at least played a great part in them. First of all, it has destroyed that miserable old idea of an inherent difference between the work of head and hand and has established their equality in the betterment of the world.

It has saved the factory system, as it has arisen, from being a source of evil, so that it gives us, as Carroll D. Wright has declared and shown, a great body of moral strength. Without organized labor, it would have been a morally pernicious system.

Whenever great national and world issues, of a moral nature, have arisen, it has always, I think, been on the right side and that right early, as in the old abolition days.

Its own great issues, such as sweating, the conditions of labor, the regulation of industrial relations between the sexes, its influence in inducing men not to neglect the divine right of suffrage, its sense of brotherhood, its magnificent work in behalf of women and children, are all great moral issues. Its splendid provision for sickness and death benefits are both moral and divine. Its influence in obtaining reduction of Sunday labor has greatly benefited both laboring-men and the Christian Church. Economists are agreed upon its influence in behalf of temperance.

But I go farther than this. It has not confined its work within its own province. When legitimately used it protects the good employer from his unscrupulous enemies, as it did, not long ago, for Mr. Douglass at Brockton. It has brought employers together in cooperation where they once wasted themselves in unbridled competition.

Its moral influence is world-reaching. The binding together of wage-earners of one country with another will do

much to settle international peace, for when thus joined they will refuse to fight each other without justifiable reason.

But I go farther still. When the political economists declared that, under conditions of neglect, wages would be higher, because proper care of men and women would be expensive to employers and would lead to less wages, the unions accepted the alternative and agreed to abide by the issue, if it should be that spiritual gain meant material loss.

Indeed, the very things that have been most condemned reveal sometimes clearly the moral element. Are strikes an evil? Yes and no. There have been revelations of self-sacrifice in them that bear the glow of Calvary. Again and again and again have men resisted the temptation to profit at the expense of their fellows and have chosen Christ rather than Barabbas. I agree with John Mitchell that the sympathetic strike calls for great thoughtfulness. Yet it may be and at times has been the simple obedience to the demand of the Master that we do for others the things we would have others do for us.

The memorable coal strike was a great moral event and a great moral victory. Here it was:—President Baer said, "mining is a business, and not a religious proposition." John Mitchell said, in effect, that it was a religious proposition, tho he did not use those terms. As Mitchell says, "If the morals of a man may be gaged by his willingness to sacrifice, then the uplifting influence of unionism must be acknowledged."

One of the chief dangers to labor today lies in the direction of the philanthropic shops and employers. It is because some of these employers try to buy the laboring-men and get them to forsake their unions, by offering them lunch-counters, porcelain bathtubs, and ready-made houses. These expedients can never satisfy the demand for simple justice, equality in collective bargaining, and the other mutual considerations which organized labor demands. Ministers should not allow themselves to be fooled by the shops that offer to coddle labor at the expense of its united power.

The appeals which are made to wage-earners by some large employers of labor are subversive of the larger moral ends of trade-unionism. They are constantly appealing to men to leave their unions for glittering promises which, after organized labor is weakened, they may or may not keep.

I fear that when men have deserted the unions and gone to such places they have often simply consulted selfish interest and have forsaken their fellow men. They say to the union men of exceptional and good ability: Quit your fellows, never mind those who are getting down to the bottom or who are nearly there; find a favorable place for yourselves and get safely in. Organized labor says, on the contrary, to such men: We know you can do better for yourselves by such recourse, but we plead that we all stand together until the other fellows have also gained their rights.

There are also many unknown or forgotten facts. Only sixty per cent. of the strikes from 1890 to 1900 were by the unions. The unions are the preventers of strikes as well as their instigators. Only three per cent. of strikes were sympathetic. Only one and one-half per cent. were in support of a demand for recognition of the union. The prevailing tendency and influence of the American Federation of Labor is toward the prevention of the boycott.

Many of the union leaders, for greatness of mind and character, have no superiors among business and professional men. Their "religion of humanity" is a real, even when a partial, divine religion.

I am aware that in all this we are dealing in an ideal way. Of course

organized labor falls short of its ideals, far short, especially in many of its mistaken methods. But how about the past victories of the Church? How about her use of force? How far does she lag behind her ideals?

Such doubtful questions as the closed shop, restriction of output, the use of the label, and the boycott, are economic measures for the attempted or at least supposed realization of a great moral ideal. The labor-union has its Jesuitism just as the Church has had it.

We ministers grow tired of men who constantly criticize the Church instead of acknowledging and glorifying her ideals, her better self, and trying to bring out her best. Why should we wonder if labor-union men feel the same toward us?

It is a mistake to suppose they will not listen to reason or criticism. On the whole I think they hear it as well as their employers do. My growing acquaintance with their leaders reveals a splendid idealism which those who do not know them do not suspect. And I never spoke severer or more searching words to men in my life than I have spoken to their assemblies. They will receive such words from men who have gained their confidence. Why should a minister not be chaplain of a union as well as of a lodge of Masons?

If we are to gain this great and important body of the most intelligent of our wage-earners, it will not be by beginning with hostile criticism of their mistaken means, but by a great idealistic and open sympathy with their truer aims and ends.

Certain it is that before very long the wage-earners as a body and the trade union will be identical. The non-union men see that organization has wrought their salvation and they will become fewer and fewer. Thus, if organized labor becomes estranged from the Church, it means the loss of the wage-earner. And if you do not believe this, use your eyes.

The Christian Church and the union of labor, in their best motives, and in the will and heart of God, belong together. And "what God hath joined together let no man put asunder." Estrangement between the two means the ultimate degradation and dissolution of both. The gospel gives the impulse and the aim. The union furnishes at least some practical machinery for gaining it.

THE RISE AND FALL OF SCHOOLS OF THEOLOGY IN GERMANY

Prof. George H. Schodde, Ph.D., Columbus, Ohio

The *Kirchenzeitung* of Leipsic, in commenting on the death of Prof. J. Gottschalk, of Tübingen, enlarged upon the fact that with this savant the last full-fledged Ritschlian theologian had disappeared from the academic circles of the Fatherland, and that this "school" of systematic theology, whose protagonists less than two decades ago had undertaken the conquest of every dogmatical chair in the Protestant theological faculties of the Fatherland, had signally failed in its ambitious scheme and, by an almost infallible law in the history of theological thought, the workings of which can be observed with almost clocklike regularity in the ups and downs of German theology, had now been compelled to make way for a new school, with new ideas and new ideals. It is indeed true that the Ritschlian school is not yet dead; but the leading followers of the Göttingen master, "the last of the church-fathers," such as Professor Kaftan and Harnack of Berlin and Heermann of Marburg, have long since ceased to be true to his traditions and are more positive than Ritschl was.

This fact of the practical disappear-

ance of a dominant school of theological thought in Germany is typical and representative. The same fate is being prepared for the Wellhausen school of Old-Testament criticism. Seemingly entrenched in the academic and theological world, not only in Germany but in radical Church circles everywhere, as no other theology ever had been, its foundations are being seriously undermined by recent researches, especially those of archæology. And as this is usually the case, the break is coming from within and not from without, as this was the case with the Tübingen and with the Ritschl schools.

Facts of this kind naturally call for an explanation of the singular phenomenon that the different schools of theology in Germany, each representing itself to be the preacher of "sure results" of scientific research, nevertheless, within a generation or two at most, must give way to another school making the same claim and destined for the same fate. A close study of the ups and downs of these schools leaves no doubt as to the philosophy of the case. The German conception of theological science, or indeed of all scientific research, is an ideal one, namely, the absolute search for the truth, perfectly independent of any traditionalism or school and without any regard for the practical consequences for the creed and the life of the Church. German theology does not claim to serve the Church and her views as a handmaiden, but to unearth the truth irrespective of the Church confession. To do this, theology in Germany claims to be absolutely without prejudgments or prejudice; it has no "standpoint," or, rather, claims to have none, from which to start and accordingly presupposes nothing. If this ideal were psychologically a possible one and if the protagonists of the schools lived up to this ideal, then absolute truth could at any rate, even if it would not be the result. But the history of these schools of theology and of other schools elsewhere, such as the deists of England, shows that this never has been and never will be the case. The fact of the matter is that each and every one of these schools is at bottom dogmatical and starts out from certain philosophical premises and adjusts the facts of the Scriptures to these. Occasionally the advocates of advanced schools openly confess that, as, *e.g.*, when Kuenen, one of the more consistent and persistent representatives of the Wellhausen school, in defining his "standpoint" says that he regards the religion of the Old Testament as one of the greatest religions of the world, nothing else but also nothing more! This at once places the religion of the Scriptures on a basis with the ethnic religions, and does so not as a result of scientific research but as a part of a standpoint that is merely "assumed," and at bottom the whole outcome of this school is thus a *petitio principii*. The same condition of affairs must be charged up against the Ritschl school; which, in its refusal to apply metaphysics to theology and its claim that we can not know the great transcendental facts of theology, is merely an application of the Kantian denial that we can know the *Ding an Sich* to theology, just as the Hegelian philosophy was the Procrustean bed upon which the Baur of the Tübingen school forced the contents of the Acts and the New-Testament Epistles in order to make them tell a story that harmonized with what Hegel said must be the regular order of historical development. The modern religio-historical method of Scriptural research (*Religionsgeschichtliche*) is practically only an application of the Darwinian theory of development to the facts and teachings recorded in the Scriptures. To use the words of the elder Delitzsch, "We are having our religion adjusted to the era of Darwin."

At bottom there is then a philosophical system underlying these various schools of theology, and when this sys-

tem loses favor then one school of theology makes way for another. Thus it ever has been and thus it ever will be. And a singular fact is that the overthrow of a particular school of advanced theology comes from its own advocates, just as Ritschl undermined the old Tübingen school and Baentsch and others working against Wellhausen were themselves Wellhausians.

Nor need these changes be taken too seriously. German critics do not regard these results, altho ever called "sure," as finalities, but as only certain steps and stages in the advancing search for the truth. A German savant not infrequently changes from one school to another with remarkable ease, and more importance is attached by English-speaking scholars to these German schools (but they do not know their history and ideals) than the Germans themselves put upon them. These schools doubtlessly all contain a germ of truth the exaggeration of which constitutes their stock in trade, but they have not themselves attained to the absolute truth nor do they claim to do this.

DO WE STILL NEED MINISTERS?

Prof. George W. Richards, D.D., Lancaster, Pa.

Instead of making a plea for more ministers we shall discuss the somewhat startling question, "Do we still need ministers?" It is raised by certain tendencies and conditions of our times. Our statistical friends, or perhaps enemies, disturb our peace by day and our sleep by night by their formidable array of ecclesiastical facts and figures. Whether the apostle Paul could have written from a Roman prison the buoyant words, "I have fought a good fight," with a modern statistician on his tracks is, to say the least, questionable. At any rate he has a way at present of chilling the genial currents of our optimism and holding us in the grip of despondency. His eye ranges to and fro upon the earth and no one can escape his penetrating glance. In Germany, the land of the Reformation, he finds that in the last twenty years the number of Protestant theological students has fallen from 4,572 to 2,106, or 54 per cent. The total enrollment, however, in the universities in the same time has increased more than 100 per cent. The decrease in the number of theological students in the different universities ranges from 23 to 73 per cent. The data from America, the land of evangelical and evangelistic Christianity, are not more encouraging. Law and medicine, in the last twenty-five years, have absolutely distanced theology. The number of law students, in this period, has increased 848 per cent., of medical students 302 per cent., of dental students 253 per cent., while the number of theological students has not kept pace with the growth of population. In the last twelve years, while the population of the United States has increased one-fourth, the national wealth nearly one-third, and the number of college students nearly one-half, the attendance in thirty prominent Protestant seminaries has decreased.

What shall we do with these figures? Are they an indication that the Church is losing its grip on men, that the gospel is outlived, and that the need for physicians, lawyers, dentists, engineers, clerks, and salesmen is far more keenly felt than the need for ministers? Have we, perchance, reached a stage of social and ethical culture in which the functions of the minister are no longer needed? Perhaps the work once done by the gowned priest and mitered bishop, is now performed by more efficient agencies,—the teacher, the lecturer, the Y. M. C. A. secretary, the social-settlement worker, the philan-

thropist, the printing-press, and the phonograph. With such possibilities and alternatives in view one can not be justly censured for asking the question, "Do we still need ministers?"

For years men have racked their brains to find the causes for the thinning of the ministerial ranks. Some die, some retire, some go into business; but a great many more refuse to enlist. The reasons which have been assigned are almost too numerous to mention. Each one seems to see his own bugbear at the bottom of it all. "It is the effect of the new theology," says one. "No," replies the other, "it is the result of the old theology." One blames the pastors; another, the professors. One would solve the trouble by raising salaries, the other by raising the clerical standards. Industrialism and materialism have received their share of the blame. But after one has carefully weighed these and other reasons, he will find them to be not causes of the lack of ministerial candidates, but symptoms or effects of a general condition of the civil and religious order of the Western world. This is itself a historic product of the past three centuries. "What Wyclif saw in vision seven centuries ago" is working itself out in the social and religious life of to-day. Humanism and Protestantism are not finished products of the sixteenth century; they are vital tendencies working toward completion in the twentieth. Medievalism and modernism have not fought their last battle; they are still in conflict. The *Zeitgeist* may well cry with Faust:

"Zwei Seelen wohnen, ach! in meiner Brust,
Die eine will sich von der andern trennen." *

Two irreconcilable views of the world and of life must be reckoned with. The one is dying, the other is rising. The Church is confronted by new issues and Christ must subdue the new order that is gradually emerging from the past, gaining control over the present, and holding the destiny of the future. The burden of leadership and mastery rests on the ministry. By the spiritual and moral influence which he wields in the shaping of life, the preacher must show himself to be an indispensable necessity in the social system. Unless he can so vindicate his calling, his occupation is gone. He can not base his right to exist on tradition, or on an ancient fiat; he will stand or fall by his inherent worth and his service to mankind. He ought to appeal to no other authority than that of the cross; even of Him who came not to be ministered unto but to minister, who came that men might have life and might have it abundantly.

It is worth while to inquire more specifically into the characteristic differences between the medieval and the modern order. It is clear that there has been a shifting of emphasis from other-worldiness to this-worldiness. God was once supposed to be manifested apart from and above nature; now, in and through nature. The angels and demons, who once were supposed to dwell in the skies, have been exiled and naught remains but ethereal voids through which planets sweep under the majestic control of immutable laws. Men have ceased to flee from the world and hide in monasteries. They are seeking the world and dwell in mansions. Self-expression and not self-repression is the modern ideal. Men believe in the divinity of the normal rather than the divinity of the abnormal; of the regular, rather than of the sporadic; of the social, rather than of the ascetic.

"The old system enshrined reverence and authority in parenthood, in office, in social caste, and in education. The new, proclaims human equality and brotherhood." Both in Church and State the principles of feudalism were once dominant. The relationship of overlord and vassal evolved two great social principles—authority and obedience. Emperor and pope divided the world between themselves. They com-

* "Two souls, alas! dwell in my breast,
The one divided from the other."

manded and the people obeyed. With the rise of an industrial democracy ancient traditions and institutions have been relinquished. A new age is in process of formation. The hour of the common man has come. A big, ponderous, crude, and mighty fellow is he. He is the child of his passions, his fancies, his hopes, and his fears. He not only asks a hearing; he "roars" for it. He is the new factor in the social problem with whom prince and bishop must reckon. He is changing the constitution of nations and the organization of churches. He has foregleams of a Messiah of his own and projects his heaven into the clouds from which authority and obedience have passed away and in which cooperation and fraternity will reign forever.

The method and spirit of medievalism and modernism are in striking contrast to each other. It is the dogmatic versus the scientific method; the monarchical versus the democratic spirit. The ascendency of the one has transformed men's view of society. The narrow geographical and chronological confines in which men once lived have been expanded beyond the farthest reach of the imagination. We live now in a new heaven and a new earth. The history of the nations must be rewritten every decade in the light of new discoveries and a broader vision. Utilitarianism has put to flight an impractical idealism. The pragmatist philosophy is the embodiment of the time-spirit. Its fundamental principle is that we measure the value of phenomena not by their roots but by their fruits.

The democratic spirit is the corollary of the doctrine of the universal priesthood of the believer. The individual has become conscious of certain inalienable rights—the right to think, to feel, to will for himself. The Catholic infallibilities have lost their hold on the modern mind. Men will not believe implicitly the "*ipse dixit*" of an official, a council, or a book. Truth must authenticate itself in the reason and conscience. The religion of the spirit has come in the wake of the religions of authority. A procession of gorgeously arrayed prelates bearing the "Blessed Host" over the streets of London may throw the world's metropolis into a flurry of excitement. But, calmly viewed, it will appear as a harmless ecclesiastical parade, a relic of a bygone age. The authority of the ministry is found, not in its vows or in its robes, but in its ministers. Nothing less than personal fitness will satisfy the demands of an intensely realistic people.

We have sketched in outline the salient differences of two periods. We do not at this time play the part of apologist for either the one or the other. We desire merely to describe conditions. That the old is all darkness and the new all light, none but thoughtless enthusiasts will affirm. We have not yet reached the millennium. It is significant, indeed, that the father of the scientific method, Lord Bacon, in the introduction to the "*Novum Organum*" prays that "from the opening up of the pathways of the senses and a fuller kindling of the natural light, there may not result in men's souls a weakening of the faith and a blindness to the divine mysteries." Have we escaped this danger? Has not the modern man lost sight of spiritual realities? With all his boasted mastery of the world, he is still a world-slave. The blight of materialism has withered his finer sensibilities. The spiritual faculties have suffered atrophy for want of use. Each age with its improvements has its corresponding defects. The vice of the scientific spirit is a vulgar rationalism and a bold materialism. The bane of democracy is individualism running into shallow socialism or anarchy. The old order had its pope and monarch, the new has its sect and boss. In the good old middle age a dissenter was held in check by the dungeon and the lash; in the glorious

land of the free and home of the brave he is stifled by a boycott or atomized by dynamite. We cite extremes in order to show that the final goal of human progress has not yet been reached.

It is in a world like this that we call for men to consecrate themselves to the ministry of Jesus Christ. Reared in such an environment and breathing such an atmosphere, is it anything but human if they do not heed the call? If they respond, it must be divine. They must be impelled by a power not of the world, not of flesh and blood; by nothing less than the power of Christ and Him crucified. The cause for hesitation, indifference, or apathy is not to be found in one or another institution, or in a particular person or official. The spirit of the age is generating its own peculiar anti-ministerial tendencies. The individual and the institution are only exponents of the ideals by which men are captivated. Aristotle in his ethics said, "As for the money-making life, it is quite contrary to nature." He wrote in all seriousness. Times have changed. We might now say, "As for the money-making life, it is the only one worth living." Once the philosopher, the prince, and the priest were the élite. Now the magnate and the merchant receive the homage formerly given to princes and scholars.

The forces which at present deter men from entering the ministry must be found in the various organizations and tendencies that are found on two continents. Social democrats have renounced the Church, and consider the minister a parasite on the body politic. The "*Monistenbund*" of Germany has been organized for the express purpose of propagating the gospel of Heackel expounded in "The Riddle of the Universe." The great apostle of materialism describes his ideal of the Church as follows:—"I can see the church of the future. We shall use some of the old customs. Christmas will be with us the winter solstice, the feast of St. John the summer solstice. Easter will be the resurrection of nature in its long winter sleep. Sunday, the day of rest, will remain as such: but instead of cultivating, on that day, some mystic faith, it will be a day for spreading knowledge. The churches will not be filled with pictures of the saints and with crucifixes. They will be ornamented with artistic representations from the inexhaustible storehouse of nature; and in place of the high altar there will be a Urania which will show the celestial movement of bodies and at the same time the omnipotence of the eternal substance of law." This movement is not confined to a small class, but finds a direct or indirect response in the great mass of modern life. It may not be a true index of the age-consciousness in its normal state, but of a pathologic condition at least that needs a speedy remedy.

There is another class of men and women, many of whose names are found on the church roll, who would be horrified if touched by a live social democrat, or monist. Their houses are thrown open to the cultured gentlemen of the cloth, but the influence of their lives is decidedly hostile to a high regard for the Christian ministry. They support it as a sacred tradition, as a form of agreeable companionship, but deep down in their hearts they have little regard for it as an office. They want culture, genius, statesmen, poets, artists, and dramatists. They lionize these, but they patronize the clergy. This type is found among college and university men who have outgrown their mother's faith; among the "four hundred" who can not bear the tedium of long services and dry sermons; among professors and business men who are riding on the crest of the wave of success. They look with secret pity upon the deluded minister, or use him to further their secular schemes.

There is, also, a widespread indifference to life after death. It is not the

result of reasoned skepticism, but of a decline of interest in things spiritual. Men will tell you frankly that they have no desire to live beyond the grave. The world is no longer a stepping-stone to heaven, but a temporary workshop and an eternal burial-ground. Immortality is reduced to the influences one wields in the evolution of the race. This is the only reward of virtue. A subtle skepticism like this originates by infection and spreads like contagion. It is rooted in a false "this-worldiness."

One can not fail, also, to observe evidences of despair in the ministry itself. It may be partly a disease of middle life. The bodily vigor fails; early enthusiasm wanes; conflicts with men and sin have left their scars behind. The demand for a larger social and intellectual life from the members of his household, makes the preacher more conscious of the limitations of his material resources. He is chagrined by the failure to realize his ideals for himself or his children. The prosperity of men who are his inferiors in training and culture nettles him. By a process of life rather than of logic he reaches the inevitable conclusion that he will not urge his sons to enter the ministry. Spiritual realities have receded from him, and if he were asked, "Do we still need a ministry?"—he would instinctively answer, "Yes"; but he would practically say, "Let others take up the work."

In the face of conditions like these what shall we do, men and brethren? Shall we stand and gaze idly into the heavens? Shall we fall into hopeless despair? No. But we must be brave to see things as they are. The understanding of the problem itself will inspire courage. The study of history will beget optimism. The Church has conquered the old order,—Greek philosophy, Roman law, and Teutonic barbarism. It need not shrink from its task in the new order, but it must readjust itself to new conditions. In every transition there has been readjustment and with it a cry of despondency. Ancient institutions are not adequate for modern conditions. Former sanctions have no influence in these latter days. But the gospel is essentially the same and has in it the power to subdue and to mold industrialism, as it once overcame Feudalism, Romanism, and Hellenism. The preacher of the gospel must be the leader in the new crusade. He holds the key to the situation. He is now, as ever, the bearer of the supreme force for the making of individual and national character. In the face of these untoward conditions, the quiet, patient, persevering man of God is on the way to victory. He needs the vision of the prophet, and the invincible patience of the saint will follow.

It is clear that the free humanist spirit is rapidly approaching the climax of its development. It is sweeping forward to its final excesses. It has plunged the great body of men into a condition of doubt, of indifference to spiritual things, of intense worldliness, like that which characterized the last days of the classic civilization. A reaction will have to come. In accordance with its fundamental law, Christianity must soon undergo another transformation. The sense of spiritual men will again be aroused to its fullest activity, and the new age of faith will begin. Has it not already begun? Even the heresies of the present are reactions in the direction of spiritualism and idealism. They are the shadows cast by a coming faith.

We do not forget, also, that there are thousands, yea millions, in the world who have not bowed their knee to Baal. There is a strong positive, simple godliness in the Church of to-day. There has been none like it since the apostolic age. It is the hope of the present and has in it the promise of the future. Scientific views of the universe may change, the fashions of life come and go, but the nature of man will remain the

same, yesterday, to-day, and forever. It needs the same spiritual food and the same spiritual drink. It has in it the irrepressible seeds of divinity. It can not, for any length of time, be chained to a rock. It will break its bonds and soar toward a star. Men may stumble and fall, be helplessly entangled in the marshes and mire of the world, but they will not forsake God forever. Corresponding to the depths in the human heart are the depths in Christ Jesus. Deep will forever call unto deep and the response will be found in the mutual fellowship between the creature and the Creator, the soul and God.

Sin is still an undeniable fact. The waning sense of sin is due to a dimness of vision for God. You may change its name, explain its origin by new theories, and attempt to overcome it by new remedies; but its existence is a frightful reality. You see its taint in the blooming youth, its blight in mature manhood, its decadence in tottering age. Its deadly weapons flash in the midnight darkness, its groan is heard under the noonday sun, the nations are in its grip, families are rent asunder by it, and its serpentine coils encircle the earth. No opiates of a shallow optimism, no self-satisfied culture, and no brutal industrialism can ever put at rest a guilty soul. The great evil of the world, the great cause of misery, the great enemy of mankind, is sin. Left to itself humanity does not evolve but dissolve. A greater than human power must enter the world-process and control it. Sin, therefore, can be abolished only by a Savior. A Savior must be above the world, above men and yet like men. He must show men the Father. When men see Christ and look on Him as their Lord and Master, they have the potencies of eternity, the powers that save and sanctify. There is something that men will always need more than wealth, learning, or political liberty. It is the life of fellowship in Christ Jesus. Through the ministry of the gospel this indispensable blessing must be imparted. The preacher, therefore, is not a mere attachment to the social system, but an organic and essential part of it. To enter the ministry is to be a factor in the making of life, the life that now is and is to come. It is to wield an influence upon every member of the social organism, to aid in solving social questions as well as in converting human souls.

Do we believe this? Do we live in the power of this conviction? Is this our comfort in sorrow, our victory in defeat, our hope in despair, our health in sickness, our life in death? Do we find in this our joy and reward? Can we convince the age of the essential necessity of the gospel, and thus make ourselves indispensable to it? Can we make heaven so clear that men must look and see; and preach Christ so powerfully that men must come and follow? Unless the ministry can thus justify itself, the problem of more men, of support of theological seminaries, of empty pews, of alienated masses, of mission debts, can not be solved.

Charles Cuthbert Hall, in the last article written by him, says:

"When the ministry is seen as, first of all, a part of the essential life of humanity, an answer to a yearning need in the soul of the world, a prophet's voice uttering for men what they have not uttered for themselves and showing men a glory in God that they have not seen for themselves,—then the choice flower of youth, having the sense of this vocation born within them, shall no longer hesitate; and the prophets of the Highest shall be multiplied."

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

The Chronic Iberian Trouble

Not long since I took note of the perpetual difficulty encountered by evangelical workers in Spain and Portugal. Travelers in Spain who are in any degree interested in religious conditions sometimes express fervent surprize at the number of Protestant schools which they come across, all established by quiet and unobtrusive but enthusiastic British missionaries, chiefly ladies. In some districts these remain undisturbed; in others virulent opposition is stirred up by parish priests. These can only set going actual persecution in places where they can find sympathy in the mind of the mayor of a town. Madame Emily Lopez Rodriguez, the English wife of the Rev. Luis Lopez Rodriguez, director of the mission in the province of Gerona, writes that her husband is still in prison, as also are his brother and their schoolmaster. They are confined in a small room lacking ventilation, and are suffering at night the torment of vermin. The case is one of wanton persecution on utterly false charges, but appeals have been in vain, notwithstanding that "toleration" is supposed to prevail in Spain. The latest incident is a fiery proclamation by the bishop of Gerona warning the people against "the Protestant propaganda," and urging redoubled zeal to nullify the effects of "infamous literature," so that the people "may not be contaminated by contact with the Protestant plague." It is only too evident that the most extreme Ultramontanism is rampant in the Peninsula.

Spiritual Friction in Albania

All who are acquainted with actual conditions in the Balkan Peninsula know too well that the turbulent Albanian community, partly Moslem, partly Roman Catholic, constitutes a perpetual thorn in the side of every Turkish administration. Albania is perhaps the most religious block in the whole Balkan region. Its tribes are furiously fanatical and spiritual feuds are at the bottom of the frequent disturbances which annoy the Ottoman Government. Austria and Italy are as much troubled as is Turkey over these Albanian conditions. There are several Episcopal sees of the Roman Catholic Church in Albania, and the prelates have always sent to Italy as many seminarists as possible to continue their studies for the priesthood. These on their return did much to promote Italian influence, and all Europe knows that one of the ambitions of Italy is to establish a protectorate in the country. But a cloud has arisen. Austria is about to plant an ecclesiastical college in Scutari. Students will be expected under Austrian influence to commence their studies in this seminary and to complete them in Austria. This policy is already creating murmurs of discontent in Italy.

Muscovite Orthodoxy in Peril

Intensely interesting is the situation now developing in Russia. A few weeks ago Premier Stolypin emphatically charged the Douma to observe the principle that notwithstanding the new toleration laws the Orthodox Eastern Church must conserve her ancient authority and be absolutely untrammeled in questions of dogma, while in questions affecting matters of purely ecclesiastical discipline, she must be autonomous. But the State reserves to itself the right to stipulate what shall be the relation between Church and State. Considerable commotion has been occasioned by the recent attempts of Stolypin to secure an interpretation of the law according to his mind. The Douma in committee has amended it so as to allow open transition from the Christian faith to non-Christian tenets. But tho this amendment was carried by the Left it was vehemently opposed by the Right, and the members of that section as a protest rose and left the House in a body. Stolypin is wrathful and the general expectation is that the amended law will be vetoed by the Czar. It is manifest that wide religious unrest is spreading in Russia.

A New Jericho

The stirring of dry bones is conspicuous in every portion of the Near East. Certain members of the famous party of "Union and Progress" belong to Palestine, and these purpose to demand in the Turkish Parliament active improvements in the Holy Land, including not only better roads, modern irrigation, and an improved water-supply for the inhabitants of Jerusalem, but also

the execution of extensive repairs to the temple of Solomon. The Jerusalem electors are formulating ambitious schemes for creating a new city of Jericho, commencing with the establishment of modern hotels, and they are also organizing steamer excursions on the Dead Sea. Startling revolutions are doubtless at hand in the conditions of all the Bible lands.

The Coptic Revival

British and American Christians have always felt and must always feel deep sympathy with the people, by far the most interesting in Egypt, known as the Copts. Nowhere is there a more genuine monumental race, seeing that the Copts are the true representatives of the primitive Egyptians and are at the same time the actual remnant of the early Christian Church in Egypt. They are more numerous than is generally imagined, for they number fully a million in the land of the Nile, and despised as they have been by the ascendant Moslems, they are undoubtedly far superior to them in intellectual capacity. The earnest mission work of British and American Protestants has recently begun to show encouraging results. The native Coptic Church had lapsed into a lethargic condition, but a wonderful awakening has been witnessed chiefly through the efforts of the agents of the United Presbyterian Church of America which has concentrated very much of its effort on the task of stimulating and elevating the Copts. At Assiut College six hundred young Egyptians are under Christian training.

A Crisis for Moslems

One result of the revolution in Persia following upon that in Turkey is certainly this, that throughout the rest of the civilized world an interest is now aroused in Islam such as never before was created, at any rate in modern times. Multitudes of even well-educated Europeans and Americans have always imagined that the Moslem system of faith was one and indivisible. They are beginning more truly to comprehend how deep is the sectarian fissure between the Islam of the Sunnite Turks and the Shiite Persians. And both sects are shaken to their foundations by heresies. No greater error could prevail among the Christian Churches than the old theory that Islam is so compact and consolidated that the conversion of a Moslem is almost an impossibility. Christendom has now the brightest opportunity ever placed before it. A beginning has been made under the great difficulties of past years, and what the scattered missionaries in Persia now say is that the next need is the establishment of a Christ-college in Teheran, or Ispahan, or Yezd, or Tabriz.

The Seven Pagodas

Romantic interest attaches to recent researches below the sea level in the rock-cut caves on the coast of Madras. Here are the far-famed ruins of isolated temples cut out of a single boulder. The present position of these extraordinary religious ruins shows that the sea has encroached on them considerably since their cutting out in prehistoric ages. These temples have long constituted striking landmarks to mariners. Some of the shrines are partially buried in the sea. They are among the earliest known examples of Dravidian or South Indian architecture, and several inscriptions cut on the rocks have yielded to the incessant labors of archeologists. It is found that these extraordinary sanctuaries were cut out by King Pallava whose capital was at Kanchi, the modern Conjeeveran. The seven pagodas stand as a monumental proof that India at a very early date possest a highly organized system of religion.

The Dawn in Brazil

Christianity has only nominally dominated the vast and beautiful country which was so long under Portuguese control. In the fruitful valleys of beautiful Brazil the prevailing spiritual type is a mixture of Indian fetishes and Roman Catholic symbols, and the creed of the great majority is of like constitution. But as in Argentina and Ecuador a new prospect is opening up. The work of a few widely scattered evangelists is beginning to tell. Some of these have accomplished perhaps even more by selling Bibles in many a little town and village than by their preaching. Brazil has never had the benefit of the presence of any large number of the higher type of Roman Catholic priests. Dark superstition has therefore almost covered the land, but the impression produced by the propagation of the Gospel is apt to be all the deeper under such conditions.

The Preacher

THE SUCCESS AND FAILURE OF UNIVERSITY PREACHERS

William Elliot Griffis, D.D., Ithaca, N. Y.

The transfer of influence from the church to the school is a sign of the times. Some even question whether the pastor or the professor has the greater force in shaping young lives. It is certain that out of our colleges go every year thousands of young men, who, were the world the same as a century ago, would enter the ministry instead of becoming teachers.

College readjustments show this. New England's initial aim in education was to supply a learned ministry. The typical college president was a clergyman. Members of the faculty took turns in Sunday preaching. Morning prayers were the rule and evening worship not uncommon. Then most colleges were in villages. Now the tendency is to the cities. Instead of the "college pastor," of more recent times is the "board of preachers," especially in the larger universities. To-day also young men and women are to be found in vastly greater assemblages, and more mixt denominationally, than in old days. Hence also the call for more variety in the personnel of preachers. Many a pastor, hungering for the absent young people in his congregation at home, is overawed, when from the university pulpit he sees so many bright youths massed before him. For such an audience, of many minds and antecedents, local or denominational themes are out of order. The university preacher must deal with fundamentals and treat only vital topics.

Now considering the greater susceptibility of young minds and hearts, one would suppose that the settled pastor, invited to leave his own pulpit to face an audience of students, would have but one thought in view; and that the desire to influence lives not yet fixt would possess him. The supreme aim, one might judge, would be to reach the student's heart and conscience.

On the contrary, too often, the spell of the tradition and the awe of learning is upon the preacher. Almost unconsciously he thinks, "Here is a body of learned men. They will expect a striking sermon. I would have president and faculty think me a master in science and philosophy."

Such a pulpit guest throws away his supreme opportunity. Addressing the learned, he attempts to impress adult men—if they are present—who are fixt in grooves and but slightly impressionable. Such preachers are failures. They are "supplies" only. Ambitious bunglers, they leave young souls hungering for soul food. To "scold the scientists," to "reconcile" science and religion is vanity of vanities. The great thing is to lead men to God.

Some fail in the college pulpit for reasons too contemptible to be cataloged. Preachers have nerves, stomach, and a voice. Why not take pains to familiarize oneself with the strange environment? One should know the *spiritus loci*. To be awkward and uncomfortable is to make others feel so. There may be a difference, also, between voluntary and compulsory attendance. In the latter case, wo be to the trespasser over the minute line! Wo more, if aught occur to mar! The sons of Ashdod dearly love, look for, and enjoy a blunder.

Or, the famous guest may preach a magnificent morning sermon, yes, even with deep conviction, tender feeling, and spiritual unction, —tho possibly to a "fit audience" "tho few." Then, after dinner, the same man may make a dismal failure, when the matutinal empty spaces are crammed with young people. They expect, if not a feast, food. Some, struggling against themselves, are secretly praying for divine hunger and its satisfaction.

But the preacher is stupid. He is heavy. Perhaps he carries twice as much avoirdupois of material nourishment under his diaphragm as he ought to. He has yielded to gustatory temptation, or fallen victim to the dangers of social preoccupation. He has not rightly prepared himself in communion with God. His brain refuses to furnish his lips, so that his thought is muddy, and his speech verbose. Not even fluency, or intellect, drowns the noise of the empty barrel. If the boys do not vote him a bore, they may admire his brains

more than his message. Especially in post-meridian times, is the modern beatitude in order, "Blest is the man who makes a short speech, for he shall be invited to come again."

Or the pulpit guest has been told, perhaps warned, that the afternoon service, mainly devotional and musical, does not call for a sermon, or the limits of time allow it, but only a brief address. Nevertheless, what does he do but bring in too large a slice of homiletic material, spoiling what may have been a well-constructed sermon? He gives his hearers the impression that he has left his points somewhere in the air. Or, our renowned friend may attempt a patchwork, taking bits of two or three sermons—more or less related. His hearers go away with confused notions, possibly even with scraps of illustration or exhortation, but with no smart of conscience and no response to the divine call, for none seemed given. Speech to young men ought to be as a bullet. Failing to strike home with one idea, quick and powerful, the pulpiteer has made a failure. In the light of the intensity, clearness, and singleness of aim of the parables of Jesus, some of us who are His servants should be ashamed.

"Propriety is the law of all discourse," and morning and afternoon law for the university preacher is much the same. The average student of to-day, alas! alas! lives in the age of "lesson helps," and therefore does not know much about the Bible as a unity. He probably as a boy ceased his study of theology in the Sunday-school, when his instructor was a sweet young lady. Rarely has he kept on under a man teacher or a mature woman. Possibly he may have even heard of Gashmu, or Caleb the son of Jephunnah; but, beyond external associations, what knows the entering student of religion and its foundations? Cutting the apron strings of academy and entering college, he finds himself in a new world of ideas. The theory of the universe as given from laboratory and professor—some of whom are not over-anxious to establish or steady faith—is not that of the pulpit or Sunday-school. At that amazing conglomeration called "science," he is startled and shaken. He is very apt to reason, "Well, if I can't believe what I have been told, I won't believe anything but what I please." His ethical basis quivers. "If these things I was taught at home are not real, then I'll do what I choose." In a word, the old compass stars are apt to sink below the horizon.

Very probably the student messes with callow intellects similar to his own. Since much of the actual life, eating, drinking, sleeping, talking, smoking, and what not, is done in a fraternity-house, the tendency to community of opinion, for better or worse, is increased.

Since education is so largely to-day technical and mechanical, the old rind of custom is broken, and the environment of youthful life is different. Religion to the average college student, as to form and routine, is no longer what it used to be. The preachers, invited from outside to come and talk to a college audience, must face the facts and be men of this age and of the ages. The ultimates of truth must be taken for granted. Only topics of fundamental, spiritual, personal religion can be treated. Every second should be valued as if it were an hour and our one opportunity the last.

In these days all good sermons before a mixt audience are very much alike. The very best of what we once called "Calvinism" is heard from those professing to be "Liberal" preachers. As sure, also, as I am a living sinner, I have heard bald rationalism from men trumpeted as "orthodox." What we call "Romanism" lurks in speakers who shout their Protestantism.

College presidents, who must, *ex officio*, listen to sermons, will agree with us all that there are certain enduring qualities of good preaching. There is the wooing note, the appealing quality, the piercing power, and, last but not least, the compelling force of manliness. Some sermons have grips and hooks, so that you can never drop them or lose the truth in them. "The take-home quality" in a sermon shows it has been well arranged, skilfully put together, and made to stick. Opposed to the perfunctory use of doctrine is the vital view and use of truth. Some men make us feel that they believe what they say. Again there is a gong, a clanging cymbal in the pulpit, possibly even a man talking medieval thoughts apparently to eleventh-century people, but there is no conviction driven home in the hearers' souls.

The "boys" do not utter their judgments in the language of the cloister. Youthful critics hold their inquest without reference to the demands of verbal orthodoxy. One gets expressions like these, "Unless a man is in dead earnest, I don't want to hear him." Of a certain preaching, one student said, "I

can't get away from it, I *must* be a different man"; another, "I'll never forget it"; another, "Why that's real talk, there wasn't any preaching about it"; another, "He hits me every time." Many refer to the prolixity of arguments wasted to prove self-evident truths. The fuel piled up was not set on fire.

To the ninety and nine "just persons, which need no repentance" the university preacher need not apply himself. It is the young man not yet decided that we should be after. The elder men are fixt. Youth, still fluid, is the uncertain, fascinating problem. Eternal truth, made new and fresh with the clothing of twentieth-century reasonableness, illustration, and adaptation, is the need.

If live opinions be tests of value, then let the student speak further. Above all things, he loves manliness. He hates to be preached to, as if he were a child. A sermon that is simply a "Thou shalt not" is to him weariness. It has no appeal. Invitation to action means something. We must call out his powers. When invited to ventures of faith, he feels he is being treated like a man. Hearing a Caleb-like word, "Let us go up, . . . for we are well able to possess," he thrills. Too much of our preaching is negative. It is too Mosaic. The great Captain summons us to the charge. Jesus bade even the lamb to face the wolf. Under Him, "the lame take the prey."

One positive instance, of a morning and an afternoon discourse, illustrates our contention. This man, who has received repeated invitations to come again, because the students want him, is not a famous editor, or a contributor to popular journals, or in any way either a celebrity or notoriety, being neither sensationally heretical nor ostentatiously orthodox, but a scholarly preacher who need not be ashamed, were his name published. Tho lacking that vital contact with the people which the pastor enjoys, he, tho in the professor's chair, knows young people, and wants to help them. The morning discourse, a regular sermon, carefully studied in detail, nobly planned and arranged to help memory and fix attention, was on the text, "This poor man cried and the Lord heard him." The central idea developed was that, while it is grand and glorious to know that man believes in God, it is infinitely more so to feel that God believes in man. He will lift up, save, and bless His creature. He will never leave him. The wicked man thinks he can flee from God. He can not. Hell is the coward's hope. Heaven is the knowledge that God knows you. All things are anchored in God.

It was, in a certain measure, startling to a highly old-fashioned Christian, belonging to a church which carries a maximum freight of creeds—from the Apostles' and the Nicene down to the Belgic and Heidelberg—to learn that the preacher of this searching, appealing, uplifting, inspiring sermon, given with the steady white heat of anthracite and with conviction intense enough to be vitally inductive, was a "liberal."

In the afternoon, this same preacher, who had, according to the decencies and proprieties, exactly twelve minutes, where other "platform burglars" had taken and wasted thirty or forty, lived up to his opportunity. He took as his text, "Put on the armor of light." A striking illustration and three terse and pointed applications sent the boys home thinking. He won, he held, he fed.

Sad the failure, rapturous the success—as after-years bear the confest harvest. Great is the opportunity of the university preacher. God give him grace to seize it.

MAKING CHURCH SERVICES ATTRACTIVE

The Rev. S. B. Dunn, New York

A prime essential in Church services is to gain and retain popular attention. The only way to interest is to be interesting. The two are related as tenon and mortise, or as a pungent viand and a whetted appetite. The problem is so to spice the dish as to edge the desire. The danger, however, in the solution is the dual one—the Scylla of dulness on one side and the Charybdis of sensationalism on the other.

That the average church service needs more spicery will hardly be denied. To many it is prosaic and wearisome. There is a want of snap and tang and startle that pricks the ear, dilates the eye, and gives a heart-interest.

To remedy the evil of dulness, resort may not be had to the *outré* and the bizarre; for that were to escape the rock only to be swallowed up in the whirlpool. The cure is worse than the disease. Dryness, like that of Ahab's time, is less fatal than a Noahic deluge of extravagance, which, tho it raise

the ark to the top of Ararat for a while, will drown too many in the process. Adventitious expedients tire and pall and offend. Besides, they cultivate an appetite that grows upon what it feeds upon. If, to attract an interest, a pulpit acrobat, for instance, stands upon his head to-day, to-morrow he will need to turn a somersault in order to produce the same effect.

How can my church services be made more attractive?

Some things are axiomatic. The edifice deserves a little attention. Paint and cleanliness have their effect. The interior color-scheme and decoration speak to the innermost senses of the soul. Ample light, plenty of fresh air, and an atmosphere of sedateness, quiet, beauty, and solemn dignity—each has a mission of its own. Two important vergers in attractive church services are the architect and the sexton.

The exercises, too, should be brief and breezy, varied in character, particularly in the evening, and distinctly inspirational in tone; simple, rather than ornate; seldom scholastic; never dogmatic; soulful, in which mind glows with the fire of the heart. Let the sermon ring with joy and hope. Let the song chime rather than toll. Let the prayer plead like a tear glistening in the sunlight, wet with pathos, but bright with sacred joy, and vibrant with tenderest love. Let the whole place combine the sacredness of the shrine and the homelikeness of the fireside. Make the service a Bethel with a ladder on which celestial climbing is done, and above which God is seen, and more than one Jacob will exclaim, "This is none other than the house of God and the gate of heaven." Only let Jesus be transfigured on this Hermon, amid "a bright cloud," where Moses and Elias discourse of "the decease accomplished at Jerusalem," and many a Peter will want to stay there. Even a barren Patmos becomes attractive where there is an apocalypse.

Assuming as much, there is still room left for what may be called accessories to essentials. Appeals to the eye and ear and the instinct of curiosity in human nature, by flowers and music and object-teaching, are not necessarily a degradation of the church to the level of the music-hall, or of its services to rivalry with the vaudeville. Prudential devices when innocent, and in moderation, and informed by a devout and evangelistic spirit, are simply the magnetizing of the gospel message, subsidiary to the diviner magnetizing of the "power from on high." Among such helps to attractiveness are a hymn-book in every hand; hymns and tunes such as all can join in; a recognition of the presence of the children by direct address to them in a brief sermon, or object-lesson; an occasional illustrated sermon by diagram or stereopticon view; a service of song in which some hymnist is made the theme of a biographical sketch and literary discussion, with his hymnic gems rendered by choir or congregation or both; an occasional exchange with a brother clergyman, or a neighboring choir; and last tho not least, an all-pervading spirit of warm hospitality that is the sign of brotherhood in Jesus Christ. Where these are found, and all under the directing hand of a masculine man with a virile gospel, the picture will win the child; the warmth, the woman; and the virility, the man.

Recourse to catchy means to make church services attractive is a confession of weakness. Christ lifted up is the supreme magnet —set forth in the method of the magnetism and the magnetism of the method. The plain people must find in the church services both an outfit and an outlet of soul such as simplicity, directness, and spirituality alone afford; where the fodder is put low enough for the lambs to reach; where the lesson is written plain enough for him who runs to read, and for him who reads to run; and where the lure is so bewitching that every one shall say, as of old, "I was glad when they said unto me, Let us go unto the house of the Lord."

"*Mouth and Matter*"

The Rev. C. A. S. Dwight,
Winchester, Mass.

The old Methodists had a homely phrase—"mouth and matter"—which they applied to the pulpit performances of some of their lights who possest the power of swaying men mightily by their consecrated speech—denoting by that phrase two things, the material of discourse and the ability to voice it. It was an expressive if not an elegant way of emphasizing the two functions in the work of the preacher—tongue and thought. Many men have the one gift who do not have, or perhaps do not exercise, the other. There are men who can say it most beautifully, but have

nothing to say, and there are others who have everything that the world most needs to hear, but who can not be heard by anybody save the church mouse who hides in the pulpit itself. We have orators who charm the ear—possibly also the eye—and we have teachers whose voices do not reach beyond the classroom, but what we need is more men of the combined instructional and oratorical types who have both the matter of matured thought to present and the mouth to utter it. We have all met the man who is wordy rather than wise, but we want to meet the man who in all modesty yet confidently finds a word for his wisdom, and can voice his views.

Not every minister of course is capable of the highest flights of imagination or equal to the profoundest trains of reflection, but there is no man, however ordinary his mental outfit or meager his educational training but can think better than he is now doing and can learn more than he now knows, that is, who can increase the store of his "matter." And there is hardly anywhere a man, unless his vocal apparatus be hopelessly defective, but that can improve his articulation. We may reverently refer to that clause of the New-Testament record which tells us that Jesus "opened his mouth" and "taught them saying—". Our Lord, if we may use so light a phrase of so sublime a Being, was a perfect elocutionist, while He gave instruction in divine mysteries which was the wonder of the schools of learning of his time, far surpassing the conventional wisdom of the scribes and Pharisees. The professorial style is good for its own uses, and the word-painter also has his opportunity which he should dignify by a greater attention to the intellectual material of his discourses. God can use all gifts, and desires that each man perfect himself in that particular line where he may be lacking, having in view the development of a symmetrical and well-rounded type of ministerial servant of Jehovah. In any case, whatever stores of learning or experience any minister has are to be put to practical use. The minister is to be like the scribe instructed in the purposes of God's growing kingdom, who brings out of his storehouse (where otherwise they would molder and perhaps smolder) treasures new and old. The first desideratum is knowledge and the second is knowledge at work. A little girl who had been observing an ordination service was asked by her mother whether she knew what it meant. "I don't know," replied the little maiden, "unless the bishop was feeling of their heads to see if they had any brains, before he sent them off to preach." It is desirable that the minister of Christ have brains, and that the products of his brain-shop be distributed throughout society. In this work of distribution cold printer's types of course may aid, but there remains all the while a call for the inspired personality which presses truth, fused in love and vibrant with emotion, upon the minds and consciences of men. The weighty burden of the gospel message must still find its door of utterance—the vision must gain a voice. "Mouth and matter"—the old Methodist fathers, with their longing for "liberty" in the pulpit, were right. Thought is most, but there is also, in the delivery of the gospel message, a place for clear articulation, emphasis, euphony, and musical rhythm.

"The ministry proposes a larger service to humanity than ever before. We speak sometimes of a decline in the relative importance of the clergyman in the community. This is misleading. As society grows stronger and life richer the place of a true minister becomes absolutely much more important. His place is much stronger because he is not so solitary."—*M. F. McDowell, D.D., LL.D.*

"When the day's work is done, the worthy minister may enjoy the reflection of having done much for which he has received no pay—much for which there will never be the least material reward. He may know that he has served his Father in secret because of his love for the service. The chance to do that is the exclusive privilege of no profession; but in the ministry it is, I believe, larger than in any other. This habit of doing good, with no prospect or thought of material reward, sets free in a man's heart singing voices; and the music they make is not of this world."—*Geo. A. Gordon, D.D.*

"The young man who goes into a community as minister has often very vague ideas concerning the great doctrines of the Bible. He has a kind of pottering knowledge of many things, which makes him believe that the regeneration of the neighborhood is to be brought about through a gentle, ethical, social settlement régime. He dabbles in politics, economics, clubs, and various worthy institutions, which were never intended to take the place of the Church, and becomes a kind of errand boy for everything from the bricklayers' union to a woman's gild, to provide soft food for people without teeth. The Church has one great mission, and when it faithfully fulfils that mission it will never lack in interest and power. The mission of the Church is to preach to mankind the whole counsel of God."—*W. A. Bartlett, D.D.*

THE PASTOR

A PEOPLE'S SUNDAY EVENING*

THE People's Sunday Evening was started in Rochester as an attempt to adapt the church and its message to city conditions. It sought to meet the religious problems of the city by a city program, rather than the usual elaborated country church program. The aim was to reach those whom the church does not touch. The special design was to enlist for a religious meeting the men of organized labor, of whom a larger proportion are alienated from the church than of unorganized workingmen. Five of the managing committee are the most influential leaders of the trade-union movement of the city. The majority of the ushers were trade-unionists. One of the ministers is the fraternal delegate from the ministerial association of Rochester to the Central Trades and Labor Council.

A series of twenty meetings was planned for the winter of 1908–9. They were held in a theater. They were advertised in all the theater programs, in the papers among the theater notices, by placards in store windows, by leaflets distributed in factories and shops, and by a delegation which visited all the labor-unions.

The following prospectus was widely circulated:

"What is it? A Sunday-night meeting, with music and speaking and popular discussions. A meeting of the people, for the people, and by the people. The people will, as far as possible, choose the songs to be sung and the subjects to be discust. They will do most of the singing and some of the speaking. The men in charge will seek to provide the kind of service on Sunday evening which the people will find pleasure and profit in. The first aim always will be moral uplift. The great moral and religious principles which underlie all right living will be taught in the broadest and most practical way.

"The idea of the P. S. E. sprang out of the belief that most men mean to live right. The average man believes in God and trusts Him. Man is a religious animal. Men who know the world believe that the teachings of Jesus offer the solution of our problems, economic, social, and individual. What many people are waiting for is a service that, while not formal or stiff, will minister to their religious nature; and an organization that will give expression to their truly religious spirit. This the P. S. E. will aim at.

"This need is now supplied for many by the church. Many more would find help and comfort in church attendance if they gave it a fair trial. The P. S. E. is designed for all those who, for some reason, have no church connection, but who wish to better their life and bring it more into line with God's purposes.

"The two main truths to be taught are the Fatherhood of God and the Brotherhood of Man. 'Thou shalt love the Lord thy God,' and 'Thou shalt love thy neighbor,' is Christ's summary of the law. Upon these all the emphasis will be laid. The teaching will not be doctrinal or critical, but practical and Christian. It will be evangelistic, but not in the narrower sense. It will not be a church moved into a theater.

"Music will be a feature. One of the best quartets in the city will sing every night. A people's choral society has been formed and will sing. An orchestra will play. Pictures will be used. On the first Sunday evening of each month some man who is a recognized authority will present his subject, to be followed by discussion from the floor. On other nights, persons in the audience will be asked to follow up the platform speaking.

"Personal relations between the ministers and the people who attend will be established. Friendly help will be given wherever possible. The secretary of the movement, Miss Gertrude Blackall, will be glad to consult at any time with those needing assistance. She may be seen at the headquarters of the P. S. E., 619 Livingston Bldg. The P. S. E. offers a point of contact. Whatever needs to be done and can be done by the movement, will be done. At the first of the year, if results justify it, a league for social service will be formed to give permanence to the work.

"The ministers receive no salary. The quartet is loaned by the Third Presbyterian Church. For theater rental, orchestra, advertising, printing, secretary of social work,

*Abstract from a report of a movement carried on last year in Rochester, N. Y. By courtesy of Paul Moore Strayer, D.D.

and director of choral society, $4,000 is needed. By subscription $3,000 is being raised, and the Sunday-night audiences will be asked to give $1,000.

"This is a people's movement. It aims at the moral betterment of the city of Rochester. Every good citizen must therefore be in sympathy with its purpose. In working it out, the counsel and cooperation of all are earnestly solicited."

The meetings were made as unconventional as possible. An orchestra played for a half-hour preceding the program. At the time for beginning, the chorus and speakers being in their places, the curtain rose as in a theater. There was always a reading from the Bible—sometimes in unison, the selections being printed on the program—and always prayer. Sometimes as a curtain-raiser a short story would be told or a five-minute address given on some theme apart from the subject under discussion. The order of the program was constantly changed.

The people sang the more familiar hymns, national airs, and such popular folk-songs as "Annie Laurie" and "My Old Kentucky Home." The quartet was allowed a wide range. Twice a Salvation Army lass was heard with enthusiasm. Women removed their hats and it was found more convenient to have the audience keep their seats in singing. The people showed their appreciation by applause. When time permitted there was an intermission of three minutes. An offering was received each night.

The following results, in the judgment of the whole committee in conference and corroborated by letters received from those who attended, were accomplished:

For one thing, we had no difficulty from the outset to reach the people. We did not have to build up the meetings from a small beginning. On the first evening we filled the floor and part of the balcony. On some evenings the number rose to about 2,500; on the stormiest nights it did not drop below 1,000. In all, the attendance on the twenty nights probably totaled considerably beyond 30,000. How many different persons we reached it is impossible to say; perhaps 10,000 would not be too high an estimate. These figures certainly prove that there was room for such an undertaking. We opened our doors to the drifting crowds and they came in; we sowed the seed of truth and love, and they passed out again.

We did not compete with the churches but tried to help them by creating a demand for their services. The down-town churches felt no drain on their evening congregations, but rather their Sunday-night audiences were larger than usual. Close observation of the manner and bearing of the people in the theater indicated that at least a large proportion did not seem familiar with the hymns and the ways of a religious meeting. There were certainly a large number of working-people constantly present. Careful observers put the number of non-churchgoers at from 65 to 80 per cent.

We tried to make the program varied, crisp, short, live; to drive in thoughts and impressions by short, sharp hammer-strokes. On the whole we believe our efforts were in the right direction. It was a wholesome innovation and others have learned by our experience. We too have learned. We believed at the beginning that our audiences would want "attractions," features in which pleasant entertainment would be furnished. We found on the contrary that our audiences were most profoundly interested in strong, vital, earnest discussions that got at the marrow of the solid questions of life. Especially the workingmen are serious-minded; their life has not taught them to stop and laugh. On the whole our respect for the intellectual grasp and the moral earnestness of the people has grown.

Fully half of our meetings were devoted to discussions of social questions, but in discussing these, we did not feel in the least that we were leaving religion and turning to secular things. Great moral perspectives were opened by them and deep religious emotions were stirred by them.

We also dealt with the moral and religious life of the individual: The Religious Nature of Man, Prayer, the Care of God for the Individual, the Religious Choice—these have been among the leading subjects, and in addition there have been many short and practical religious talks.

We have had abundant evidence through letters and by spoken word that many have received marked benefits from the meetings. Anxious hearts were comforted and cheered. Some felt that a new aim was set and that new strength came with it. The broad and fair discussions of great subjects could hardly fail to widen the horizon, correct misunderstand-

ings, and show the path toward God's better future.

One of our special purposes and desires was to create a place where representatives of the church and of organized labor could meet on a brotherly footing to discuss their great common interests. We believe the P. S. E. has served this purpose in an unusual degree. The contact in our committee has been broadening. We realized that we were all "just folks" and all heading toward the light. No one can tell how far such influences will go on both sides.

Practical relief was given to those in need through our social secretary and a committee of visitors. As the best way of giving relief a free employment office was opened. There were 499 applicants for work. A friendly hand and a word of cheer and sympathy was given to all; 110 were helped to temporary or permanent work. We soon realized that so vast an undertaking should have large and united forces back of it. A movement was set on foot by the P. S. E. to federate more closely all the charitable societies of the city. It is expected that the united charities organization, soon to be effected, will take over this effort for the unemployed.

A BIBLE-STUDY CLASS

Henry Nelson Bullard, Ph.D., Mound City, Missouri

It had long been my desire to have a class among the young people of my church for definite Bible-study. It seemed impossible to work it in connection with a class in the Sunday-school as many of those who would be needed for the backbone of the class were teachers and the members of the Sunday-school class were not very regular. In a small church there is not likely to be more than just about enough in any one set of young people to make up a successful class. As I looked over my list of those most promising there was not very much that was encouraging. A talk with my right-hand young man did not help much either. A whole year went by without anything being done just for lack of confidence. Then one day a very earnest but quiet young man came to me and asked whether I could recommend him some good course of Bible-study. That was not very hard to do, but it looked as tho the opening had come. Here was a desire for the supply waiting for its demand.

Here were two young men I could count on to begin with, tho neither was very sanguine of our getting a large class. But they agreed to join with me in taking it up. A week later we reported progress. There were two young ladies who were among those who needed something of this kind very much, who quite surprized me by saying they had often wished they could have something of the kind. We found that the work of the three of us had already assured a class of four young men and three young ladies. A week later we had our first meeting and there were twelve present, counting myself.

We had decided to meet every other week for a whole evening, rather than to have a weekly meeting of just one hour. In choosing a course of study two main ideas had been prominent in my mind: a course that would be of value to them in itself; and a method that would interest them so that they would desire to continue the study rather than one that would tire them out and lead them to drop the work. The first purpose was secondary in the choice tho primary in importance. Only one of the class had ever followed any regular course of Bible-study, so it did not seem best to require very much outside work at first. We began on the understanding that we would work together each night, and the next week a quiz would be in order. The more work they could do after our study together the better, but no requirements were made. Later on as the course proceeded special subjects were assigned week by week and some original work was attempted by several. With this kind of method in view I chose a survey of the Bible as a whole, an outline study book by book. We opened up each book largely by questions on the part of the members of the class. Even more than I supposed would be true, an interest was developed due largely to the fact that few of them had ever thought of linking the books of the Bible together. It was all new territory to them and they entered it in the spirit of the open-eyed explorer. We did not have time to dwell very long on any one book and it was not my purpose to study very deeply into the books, but rather to cover the whole course before any-

one grew tired and before they had forgotten the first part. At the close of the survey we reviewed it carefully and taking nearly half the time of the original study.

We spent about ten months on the course and with the return of summer we took a vacation. During all the year we missed but three of our regular evenings, and those because of every-night meetings in the church. The attendance was so regular that it proved very clearly the interest in the work. One member of the class never got well started and was very irregular, but there were few nights with less than ten out. We gathered around a table and spent at least two hours on our study and then generally visited together for a while socially before going home. With the one exception mentioned above, every member of the class enjoyed the study together and there is no question but that it was helpful to all.

In the fall we started on the second year under difficulties; three of the faithful ten had moved away, one was teaching school in the country, two were working evenings, so new recruits were gathered in. We started in on a thorough study of the life of Christ and this course was also very successful. For various reasons we were forced to bring the work to an end earlier than the year before, but the members of the year before were able both to give themselves to personal study and work as would not have been possible the year before and to influence the others to an interest in a way that would hardly have been possible if all were new.

The success of this Bible-study class was beyond my expectation and the success was largely due to the method of the work the first year. That set of young people is now broken up, but their interest was so marked in our work together that they can not entirely lose its effect. Tho they may not consciously remember all we talked over about the various book of the Bible that first year, the inspiration of real study of the Bible will not fail them in a long time. The effect of that class's enthusiasm was also marked in the work of the Christian Endeavor Society and along many lines of church-work.

THE MAKING OF METHODS

The Rev. Horace Levan Houghton, Lu Verne, Iowa

"Don't try to do anything with the children; on account of the peculiar conditions it will not be possible. Other pastors have tried and failed." So said an official member to his pastor, at the beginning of the conference year.

As time passed the sense of the children's need of special instruction in God's word, other than that given by the Sunday-school, became a heavy burden. This is the first essential in doing any work that ought to be done; namely, seeing the need.

One day, seated in a convention the pastor was stirred by a remark of one of the speakers who said, "The responsibility for the religious training of the children rests upon the pastors. They can do it if they will." He went home with that ringing in his ears, and immediately set himself to the study of ways and means. That is the second essential; namely, getting the inspiration.

Methods are well and good; but if one sees the need and says within his heart, "I can," he will then be alert in the study of methods and will in addition find awakened within himself that creative genius whereby he will create his own methods. That is the third thing; namely, the awakening of the creative genius.

The situation was peculiar, the city being divided by a river, with most of the children on the side of the river opposite the church. "The children won't attend," and "You can't find teachers" were some of the objections offered.

The awakened pastor went to work. He first made a list of names of women whom he thought capable and who for some reason or another were not especially tied up with other church-work. Then he made a list of young ladies who might make good assistants. This was followed by a list of possible places, and by a list of parents in each of three sections of the parish.

He secured his teacher and assistant for the church-class, promising to furnish them with helps and to assist them in every way. He called on the parents in that section and secured their promise to have the children present at the church the following Sunday afternoon.

He crossed the river to the east section and he tried to secure a church; but failing in this he called upon a consecrated woman

who had just moved into a large house. He laid the whole matter upon her heart, asking her to act as superintendent of that section, letting the children meet in her large kitchen every Sunday afternoon. He also found a large kitchen and superintendent in the remaining section. After securing assistants for these two workers he called on the parents and secured their promise to have the children meet at a later hour Sunday afternoon.

The next Sunday he met the children at the church, told them the plans, and awakened their enthusiasm. Then leaving them in the hands of the workers, he jumped on a bicycle and rode to each of the other places, doing the same as he had done at the first place. The result was three flourishing classes for special religious instruction, making the charge the banner one in the district, and the putting to work of six persons who had been idle in the Master's vineyard.

This true incident has been told simply to illustrate the fact that if the need is seen to the inspiring of the heart there will be that awakening of the creative genius resultant in the study of existent methods and the origination of new methods.

Another illustration of the same thing was the organization of a young men's Bible-class, which when consummated was in the form of the well-known Baraca Class. The literature furnished by the national secretary was used. The unique thing about it was getting it started.

Here too it was said, "There are no young men in the city to be reached," "You can not do anything with the young men." After the vision and the inspiration, one week there went through the mails about seventy postal cards, each addrest to some young man who was not then attending church anywhere. On the reverse side of the card was the Baraca monogram with the words, "Can you solve this riddle? Do you know what it means? Be in front of the Methodist Church next Sunday at 12 o'clock and you will learn the answer." At the appointed time about twenty young men stood in front of the church. Upon invitation they came into the class-room and the plan of an organized young men's class for Bible-study was laid before them. They readily took hold of it, and soon there was a membership of sixty with an average attendance of forty. One result of this class was that several prominent young men some time after united with the church.

Still another illustration. Calling upon a lady one day, she said, "I'll tell you why I do not attend your church. I went there one Sunday a stranger and was seated beside one of your prominent ladies who I hoped would speak to me and make me welcome. I had met her before. At the close of the service I turned and held out my hand to her, when to my chagrin and grief she turned her back upon me and walked away. I have never gotten over it." That with other things convinced me that something must be done. So I quietly asked a number of my most influential people to meet at the parsonage on a certain evening. They all came. I laid before them that the one thing that we especially needed just at that time in the church was to cultivate an atmosphere of friendliness. I said, "We don't want an organization, but let us have a mutual understanding that this little group here is a 'friendly circle' whose business it is to make every person, especially strangers and the poor who enter our church doors, feel perfectly at home. That was done with the result that there was an entirely new spirit in that church.

THE PRAYER-MEETING

TOPICS FOR SEPTEMBER

September 6–11.	**The Peril of Riches.**	Luke 12 : 13–15; 1 Tim. 6 : 5–10.
13–18.	**Christian Character.**	2 Tim. 2 : 20–26.
20–25.	**Giving to the Lord.**	1 Cor. 16 : 1, 2; Mal. 3 : 8–12.
27–Oct. 2.	**The Law of Judging.**	Matt. 7 : 1–5.

These topics are treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by Funk & Wagnalls Company.

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THE TEACHER

STUDIES IN THE GOSPEL OF THE KINGDOM

The Perils of Peace

JOSIAH STRONG, NEW YORK

MEN of the nineteenth century felicitated themselves on the harnessing of steam and electricity, by which they conquered land and sea, and outnimbled Puck in girdling the earth; but we of the twentieth century speak across the empty air, and unseen, obedient forces carry our messages; and now we are taking to ourselves the wings of the morning and preparing to fly to the uttermost parts of the earth. Adding the conquest of the air to that of sea and land, we are verily becoming as gods.

Science is demonstrating that knowledge is power to a degree our grandsires never dreamed. As no limits can be set to the progress of science, so no bounds can be placed to our acquisition of power through the control of natural forces. But " . . . while we range with science, glorying the time," we do not stop to count the cost of progress, nor do we consider the peril in grasping power faster than we learn to master it, or faster than we develop a sense of moral responsibility for its exercise.

We are paying a price for our high-pressure civilization which is simply appalling; and the cost in life and limb is rapidly increasing from year to year.

The number of accidental and violent deaths in the United States in 1900 was 57,513. In 1907, the latest statistics given by the Government, the number of such deaths in the registration area, containing 48.8 per cent. of the population, was 52,548. At this rate there were in the whole United States 107,680 accidental and violent deaths in 1907—an increase of 50,000 in seven years. While the population increased 12 per cent., the number of accidental and violent deaths increased 87 per cent.

So far as the number of violent deaths is concerned, the "horrors of war" are insignificant when compared with the horrors of peace.

During the four years of the Civil War about 150,000 men were killed in action or died of wounds in the two armies. At present rates we in the United States do to death an equal number in only seventeen months.

Every twelve weeks of the year 1907 there were more violent deaths in this country than the Union armies suffered in the twelve bloodiest battles of the war.

Gettysburg was the greatest battle in that great struggle; and it is said that after Pickett's famous charge one could walk across the field in front of Cemetery Ridge without touching foot to the ground. And yet in these times of undisturbed peace, we kill men, women, and children enough in a single year to furnish nineteen fields of Gettysburg with corpses. Gettysburg was fought but once. Wars come to an end; their horrors cease. But the horrors of peace are as endless as the procession of years, each of which demands an increased toll of victims.

During the last twelve years the United States has had two wars, in which the total number of casualties was less than 6,000, and only a fraction of these fatal. In half of that time 555,414 have been killed by accident or violence, while the number of non-fatal accidents has been vastly larger.

Wars are only occasional, with good reason to hope that they will become less frequent as the nations become more civilized; and when wars come, there are often long intervals between battles; but the perils of peace never intermit. Our modern civilization, based on the use of natural forces which we only imperfectly and carelessly control, is a car of Juggernaut which never halts for a

day or an hour, but rolls relentlessly on with multiplying and mutilated victims in its track.

The sacrifices of war are not altogether wasted. They may be the price cheerfully and heroically paid for freedom.

Few either in the North or South would question to-day that the Union is worth all the blood and treasure it cost to preserve it. It was worth all it cost to liberate a race of slaves and at the same time forever remove the cause of bitterness which had made of one nation two peoples.

The national cemeteries, peopled by that war, are sacred places, ever eloquent of patriotism and heroism which shame our sordid neglect of the general welfare. Terrible as is war, it may leave a heritage of heroes which enriches all later generations.

But what compensations have the horrors of peace? The great army of civilians—100,000 and more—who perish every year in the United States do not die for country; they are not martyrs to their convictions; they do not lengthen the nation's roll of heroes. Thought of them does not quicken our blood with patriotic zeal. The horrors of peace are as useless as most of them are needless. It is wasted suffering and wasted death.

But this appalling slaughter would not be altogether in vain, if it served to arouse the public to reduce it to a minimum.

How shall we account for the prevailing apathy in the presence of suffering and death compared with which the horrors of war are insignificant?

Great battles are of profound interest because oftentimes the destinies of nations and of civilizations depend on their issue. Victor Hugo said, "Waterloo was not a battle; it was the universe changing front."

But quite apart from the significance of great battles, they fix attention because of the concentration of slaughter at one place and into one great agony of a few days or hours. If by some miracle of prudence or of Providence all accidents of every sort could be prevented in the United States for 364 days, and if then in some great city more than a hundred thousand were killed and many times that number maimed or otherwise injured, in a single day, the whole nation and the whole world would be appalled.

In order to arouse action, it would not be necessary to know that a like catastrophe would certainly occur year after year, unless intelligently prevented. A remote possibility of its recurrence would be sufficient to stir the nation from center to circumference. Public meetings would be held; vast sums of money would be subscribed; governments, State and National, would take action; commissions of investigation would be appointed; if responsibility could be fixt, punishment would be meted out; all necessary legislation would be promptly enacted, appropriations made, and experts employed. All that science, genius, wealth, authority, and human watchfulness could do would certainly be done to prevent or minimize such a hideous disaster. But the dead are just as dead, the bereaved are just as desolate, the maimed are just as helpless, the agony and loss are just as great when these casualties are distributed throughout the year and over all the land as if they were concentrated into one day and one place.

Doubtless the greater part of these accidents are preventable. If an accident is needless, somebody is to blame for it; and acquiescence in it, as if it were "an act of God," is an insult to divine Providence. Deaths from preventable causes are not "accidental" but utterly natural, precisely as deaths from diphtheria and typhoid are not accidental, but follow naturally and inevitably the neglect of proper precautions.

The public needs to learn that this frightful butchery is largely unnecessary, and, therefore, barbarous. It is a war on humanity which must cease, and will cease as soon as the public is aroused. As the people in a democracy are the ultimate source of authority, so they are the ultimate object of blame, for authority and responsibility are commensurate.

As a people we need more respect for the human body. We need to be more deeply imprest with the sanctity of human life, and to learn that security of life and limb is the first essential of civilization and of progress.

Labor Conditions—Hours of Labor

I. **Scriptural Basis.**—It has been said that the Ten Commandments form the first short-hour legislation of the world. Whatever be decided upon by modern scholarship as to the date or the manner of their promulgation to the world, they stand demanding, not for women and children only, as is the case of most modern factory laws, but for all humanity a rest from labor one day in seven.

What this has meant to human civilization, and the extent of its contribution to economic and industrial uplift, probably can be never measured. How far England and America owe their economic superiority to the recognition of the Sabbath rest, largely based upon the Fourth Commandment, it is equally impossible to say. But on the continent of Europe, where the Sabbath rest has been very much less observed, they are attaching to-day great economic importance to the Sabbath of Old England and of New England. God's day is proven in industry as in all spheres of life, to be man's day. It is, too, of the utmost significance that the Fourth Commandment (Ex. 20 : 8–10) is made to rest not only upon the divine sanction, but upon the very constitution of the universe.

II. **The Meaning of Short Hours.**—The reduction of the hours of labor is more than a plank in a labor program. In the opinion of most of the labor leaders of the United States it is the key to all else. Mr. Gompers and the officers of the American Federation of Labor generally, urge labor-unions to put the short-hour day in the fore front of their demands, and argue that if they do this wages will take care of themselves (Report of Ind. Com., vol. xvii., p. 47).

The explanation of this emphasis upon the short-hour day is to be found in the so-called Eight-Hour philosophy formulated by two Boston labor men, Ira Stewart and George E. McNeill, and which has become the characteristic philosophy of American labor. No man understands the American labor movement to-day who does not understand this philosophy.

III. **The Eight-hour Philosophy.**—According to this philosophy, a man's economic condition depends upon the standard of wants in the class of workers to which he belongs. Wages are lower in Asia than in Europe, in Europe than in America, on the East Side of New York City than on Fifth Avenue, for the reason that the prevailing social wants in the former places are lower than in the latter. But what determines the wants? Man is a twofold being, physical and social (including spiritual). His physical wants arise from his physical nature, and are comparatively few and primal. His social wants are largely acquired from his environment, and have no conceivable limit.

So long as a man spends almost all his time working, sleeping, eating, and drinking, he develops little but animal wants. His standard of living will as a result be very low. But if time can be gained for something besides work, sleep, food and drink, social wants begin to develop. Therefore the first philosophic step to be taken in order to raise the standard of living is to increase leisure (not idleness).

"Whether you work by the piece or work by the day
Decreasing the hours increases the pay."

This is, in brief, the prevailing economic philosophy of American labor.

IV. **Objections to the Philosophy.**—(a) That men will spend their leisure in the saloon or in other excesses. This objection is contradicted in the long run by the facts. If men used to long hours suddenly get a material reduction of hours, the first result is often an increase of drinking. But even in the saloon men meet their fellows, see the papers, and ere they know it, feel new wants. They begin to realize that their house has no carpet, no piano, no "parlor set." Wants multiply. It is not men working short hours who crowd the saloons, but men working long hours in hot furnaces or factories, or doing exhausting labor, living mainly an animal life. (b) It is said that employers can not afford to shorten hours without decrease of pay. This is shown also to be contrary to the fact, if one consider only that gradual reduction of hours, which is all that can be expected. An overwhelming array of evidence proves that in all lines of work in which quality seriously counts, men in the long run do more productive work in nine hours than in ten, and in eight than in nine.

(c) It is urged that a factory, State, or country working short hours is at an economic disadvantage with factories, States, or countries working long hours. The fact is the contrary of this. It has been repeatedly shown that the comparatively high-priced

labor of America, tho working generally short hours, is the cheapest labor in the world.

V. **Practical Experience.**—Rae's "Eight Hours for Work" says: "All experience indorses the wisdom of reducing the hours of labor. . . . The available evidence is unexpectedly copious, and its teaching is unexpectedly plain and uniform. In the course of the investigation I have found it impossible, personally, not to grow a stronger and stronger believer in the eight-hour day. Shorter work-hours have left every nation that has chosen them at once healthier, wealthier, and wiser. . . . One firm, Messrs. Watt & Manton, say, 'The habits of the people are changing; there is a greater desire for home life, and greater longing after the means by which it is to be rendered more agreeable.'"

The following quotation from a letter by John Mitchell, ex-president of the United Mine Workers, testifies to the improvement in drinking-habits wrought by the shorter working-day: "You would be surprized to note the progress the coal-miners are making since the inauguration of the eight-hour day three years ago. In many places they are organizing libraries, they are taking a greater interest in public questions, and their family life has become much improved and sweetened. . . . The eight-hour day is the greatest temperance advocate I know of."

VI. **Prevailing Hours.**—Many trades in the United States have won the eight-hour day (in union shops). The cigar-makers won it as early as 1886. The building-trades generally have won it in the large cities, especially among the bricklayers, carpenters, painters, plumbers, and steam-fitters. The Typographical Union has won it in most of its offices. The electrical workers, street-cleaners, and United Mine Workers have won it. Several unions have won still shorter hours on Saturday; among them are the glass-workers, granite-cutters, plasterers, sheet-metal-workers.

VII. **Subjects for Study.**

1. History of the reduction of hours. (See "Enc. Soc. Ref.," pp. 429–432.)

2. The eight-hour philosophy. ("Enc. Soc. Ref.," pp. 433–434.)

VIII. **Topics for Discussion.**

1. Will reducing the hours of labor help employ the unemployed? ("Enc. Soc. Ref.," pp. 437–438.)

2. Are eight hours practicable to-day? ("Enc. Soc. Ref.," pp. 434–437).

Industrial Accidents

I. **Scriptural Basis.**—The Bible belongs to an age that knew little of machinery, and had comparatively few industrial accidents. But few realize how full the old Jewish law was of requirements in the interest of the laborer and the poor, laws indeed which often were inoperative, but which Jesus Christ came not to destroy but to fulfil.

The wages of servants were to be paid daily (Lev. 19 : 13). Loans to the poor were to be without interest (Ex. 22 : 25). Articles pawned were not to be kept over night (Deut. 24 : 14). Justice in trade was a sacred duty (Lev. 19 : 36). The means of livelihood could not be taken from a man (Deut. 24 : 6). Above all, legislation endeavored to assure every citizen the use of land (Lev. 25 : 24–31).

It was thus by a series of positive enactments that the old Jewish law tried to aid and protect the laborer and the needy. Christianity is not a religion of enactments. "But that which the law could not do in that it was weak through the flesh, God sending his own son . . . condemned sin in the flesh, that the righteousness of the law might be fulfilled in us" (Rom. 8 : 13). That is the Christian position—that the spirit is to fulfil the law. This modern Christianity has largely forgotten. It has had much to say about the spirit, but very little about the spirit fulfilling the laws of mercy and of justice in this world. It has developed an "other-worldliness" foreign to the Bible. We need the law to tell us what to do, and the Spirit to enable us to do it.

II. **Analysis of the Evil.**—The editorial for this month shows the startling extent of industrial accidents in the United States, how far more serious they are than the universally condemned horrors of war.

The most fatal source of industrial accidents is the railway. In 1907, there were 11,839 persons killed on the railroads of the United States, and 111,016 injured, the largest number reported killed and injured in any year yet, a far greater number than in any other country measured by the population, or by the number of passengers carried. Yet this butchery of the employees and passengers of our American railroads goes on steadily increasing, the number killed having almost doubled in the last ten years, and the number injured having very much more than

doubled. The next most fatal source of industrial accidents is in mines and quarries. In 1906, in the registration area of the United States, where a record is kept of deaths (not one-half of the whole country) there were 1,523 deaths reported resulting from injuries in mines and quarries, compared with 7,090 deaths from railroad accidents and injuries.

There were, the same year, in the registration area, 1,488 deaths, caused by street-car accidents.

The number of deaths resulting from machinery was 565 for the area.

These are the main sources of industrial accidents. According to statistics collected by Mr. Frank E. Law of the Fidelity & Casualty Company, of New York, apart from railroads the most dangerous industry is that of bridge-building, where annually one person is injured out of every 4.59 persons (nearly one in every five). The steel and other metal industries are among the more dangerous. The lumber industry, the oil industry, electrical works, are other dangerous occupations. This does not include such trades as are considered "special risks," such as the handling of explosives. In ordinary industries, the most dangerous source of accident is uncovered machinery. In New York State from 1901–06, out of 864 accidents in the ordinary industries, 475, or 55 per cent., were due to machinery in motion.

III. **Prevention of Accidents.**—Almost all industrial accidents could be prevented, or at least very much reduced, by proper provisions and safeguards. A very large share of our railroad accidents are fatalities neither to passengers nor employees, but at grade crossings. In England and in Europe generally they allow no grade crossings, or only the most carefully guarded, and as a result have nearly no accidents from this source.

In mines and quarries, the use of safety devices and proper apparatus would prevent a large share of the accidents. So, too, with the safeguarding and covering of machinery. In Europe in all these ways they are very much more careful. Holland, Germany, Austria, France, Italy, Switzerland, Sweden, and Russia have Museums of Security where a manufacturer can go and see the latest safety devices in the protection of life and limb. The American Institute of Social Service has led the way for the creation of such a museum in this country.

Legislation, if anything, is still more needed, compelling employers to protect the lives and safety of their employees. In this respect, too, we lag behind Europe.

IV. **Employers' Liability.**—The present employers' liability laws in the United States are almost a scandal in public justice. The burden of proof is thrown on the wage-earner, often at a time when he can least afford expenditure, and his rights are very vaguely defined. Not one in ten has the shadow of hope of success. If a jury does blindly vote damages, the employer has but to appeal to a higher court. In case of ordinary accidents the employer is usually able to escape liability on the doctrine of what is called "assumption of risks," the courts in many cases holding that by the mere fact of entering into an occupation, the employee voluntarily assumes the risks that are known to belong to that occupation. Another ground on which employers frequently escape is the so-called fellow-servant rule, the courts holding that an employer can not be held liable for an accident to an employee in his service when some other employee has been at least in part to blame.

In Great Britain, Parliament in 1897 voted a law whose central principle is that the employer must at his own cost indemnify the injured workman for loss of wages due to occupational accident, without regard to fault, unless the workman himself is evidently to blame. Other European countries have enacted similar laws.

Germany, however, has gone much further, and adopted a complete imperial system of compulsory insurance against old age and sickness as well as accidents. The burden of the accident insurance is laid upon the employers, but it being for the whole empire it is so widely distributed that the burden is not heavy. It is a marked success, and is being agitated and copied in other countries.

V. **Subjects for Study.**

Employers' liability laws. ("Enc. Soc. Ref.," p. 445.)

Germany's accident insurance law. ("Enc. Soc. Ref.," p. 617.)

Industrial accidents. ("Enc. Soc. Ref.," p. 4.)

VI. **Topics for Discussion.**

Why is the United States so behind Europe in the prevention of accidents?

Which is better, employers' liability, as in England, or accident insurance as in Germany?

Industrial Betterment

I. **Scriptural Basis.**—We considered in our last lesson the Old-Testament injunctions to lighten the burden of the laborer. The New Testament is not a book of enactments, yet it teaches not only that the Christian spirit should fulfil the laws of justice and humanity, but shows us in many instances how this may be done. "Lend hoping for nothing again" (Luke 6 : 35). "Give to every one that asketh of thee" (Luke 6 : 30). Note also the parables of the Unmerciful Servant (Matt. 18 : 23–35) and of the Good Samaritan (Luke 10 : 30–37). Consider especially Christ's picture of the Last Judgment, showing that men shall be judged, not according to their religious beliefs, necessary as these are, but according to whether they have, or have not, lived the life of service (Matt. 25 : 31–46).

II. **What Industrial Betterment is.**—Industrial betterment may be defined as any effort undertaken by employers (firms or individuals) to benefit their employees in any way. It extends from the introduction of the smallest arrangement or device in a factory or shop for the benefit of the employees to the erection of a complete village of homes for the employees, as at Bournville and Port Sunlight in England.

Important kinds of industrial betterment are: (*a*) all the forms of profit-sharing, or, better still, of cooperation, which give the worker a share and an interest in the profits of his work; (*b*) "social secretaries," or persons who give their time to looking after the welfare of employees, particularly of women, in various ways, physical, economic, social, moral; (*c*) rest-rooms (particularly for women), where at noon or in hours of enforced idleness employees can find the conditions of needed and helpful rest; (*d*) lunch-rooms or other conveniences, varying from simple opportunities to heat water to the providing of complete meals at low prices, and under hygienic conditions; (*e*) club-rooms, baths, gymnasia, etc.; (*f*) the provision of literary or educational facilities, classes, etc.; (*g*) the provision of healthy and helpful recreation; (*h*) the creation of beneficiary institutions, old-age pensions or insurance against accidents, etc.; (*i*) all the ways by which employers provide or aid in securing proper housing for their employees.

III. **Does It Pay?**—The Reeves Engine Company, of New Jersey, the policy of which is to provide the best possible conditions for their men, say, "We can get a better grade of men who are able to do finer work and more of it by following this course." The Sherwin-Williams Paint Company says, "The three most important matters for attention should be health, morals, and education, because a vigorous employee can do more work, a conscientious employee will do more conscientious work, and a more intelligent employee will do more intelligent work." Mr. Weston of Newark is quoted as saying, "It is interesting to note how frequently the health of employees and the requirements of business are best served by identical conditions." The Ludlow, Mass., "Manufacturing Associates," says, "Social betterment to be successful must be free from any suspicion that it is designed to take the place of wages; second, it must not be too paternal or suggest that the recipient of its benefits does not know how to obtain them himself; third, the ideals aimed at must not be too far removed from actual conditions; fourth, as far as possible and continually more and more, the people should assume the management."

IV. **Dangers of Industrial Betterment.**—Almost every good thing can be abused. The principal danger in industrial betterment is that it be made a substitute for things more important. If industrial betterment, *e.g.*, be made a substitute for the payment of fair wages a fatal mistake is made.

Again, industrial-betterment schemes may be introduced as a bribe to prevent employees from joining trade-unions or organizing for more radical reforms. This again is a mistake. The trade-union question should be met on its merits. If firms try in any way to hoodwink or mislead their employees, they will sooner or later be found out, and harm alone result. Honesty and straightforwardness between employees and employers is the only policy that pays in the long run.

V. **Subjects to be Studied.**

Other forms of industrial betterment. ("Enc. Soc. Ref.," pp. 615 and 1128.)

Model villages in the United States. ("Enc. Soc. Ref.," pp. 773–775.)

VI. **Topics for Discussion.**

Does industrial betterment lead to industrial paternalism?

Does slightly benefiting the condition of employees delay the obtaining of more important reforms?

The Church and the Workingman

I. **Scriptural Basis.**—Christ was a workingman. "Is not this the carpenter?" (Mark 6 : 3). The twelve apostles were for the most part fishermen or people in humble life (Matt. 4 : 18, 21). The early Church was largely made up of the lowly. "Not many mighty, not many noble are called" (1 Cor. 1 : 26). Christ's message was delivered chiefly to working-people. "The common people heard him gladly" (Mark 12 : 37). Compare John 7 : 48–49. "Come unto me all ye that labor" (Matt. 11 : 28). Such seems to be the spirit of the whole New Testament.

II. **Present Conditions.**—In the relations at present existing between the Church and the workingman, a double and seemingly diverse line of facts must be recognized. Looking at one line of facts, the divorce between the Church and the workingman seems in all countries to be most real, most widespread, and most complete. Judging from the other line of evidence the relation between the Church and the workingman probably has not been more hopeful or more inspiring since the early days of the Christian Church. He who fails to recognize both lines of facts will be most seriously misled.

1. The divorce of the church and the workingman.—Says Mr. C. B. Thompson in his "The Churches and the Wage-Earners," a book published this year: "The fact of the alienation of the masses from the churches . . . has become a commonplace." He quotes President Roosevelt as saying that this shifting of the churches "from the plain people to the rich . . . must be looked upon with discomfort and alarm." We hear of churches which have not a single working-class member, and of many which are making no additions to their membership either rich or poor. ("Enc. Soc. Ref.," p. 224.) A statement by Dr. Frank M. North, adopted and therefore to an extent made official by the Federation of Churches, considers it indisputable that "there is an estrangement between the church and the industrial workers." Says Mr. Stelzle, secretary of the Department of Church and Labor of the Presbyterian Church: "Vast numbers of workmen have undoubtedly been alienated from the Church.'. ("Enc. Soc. Ref.," p. 222.)

In Europe the conditions in this respect are probably worse. Charles Booth, England's greatest social investigator, is represented as saying, "The general conclusion is that the great masses of the people remain apart from all forms of religious communion." (Quoted in George Haw's "Christianity and the Working Classes.") An English labor paper says, "In these latter days the Church has almost fallen into obscurity as a power in the moral and civic life of the nation." Of Germany, Dr. Stocker of Berlin says, "Nowhere has so great a part of the population broken with the Church." So with other countries.

These references are to Protestant churches. But the condition in the Roman-Catholic Church is not different. In the United States, the Church of Rome sometimes appears to be holding her own with the masses, but only because of the vast Roman-Catholic immigration. The growth of this church, however, in this country, is not equal to the Roman-Catholic immigration.

2. The church awaking upon the labor problem.—In spite of the foregoing, and in part because of it, it probably can be shown that the church is awaking to interest and activity on the labor problem as not for 1,800 years. Mistakes are made and exaggerations uttered on every side, but social reformation is in the air, in the Church, as well as out of it. Almost all the great denominations are organizing committees or commissions upon the subject. The Protestant-Episcopal Church has long had its Christian Social Union and its Church Association for the Advancement of the Interests of Labor. More recently the Presbyterian Church has organized its active Department of Church and Labor connected with its Board of Home Missions. The Congregational churches have a national Commission on Social Service, the Methodist Church has its Methodist Federation of Social Service. Other denominations, including the Church of Rome, have similar organizations. Says the report by Dr. North, adopted, as we have said, by the Federation of Churches:

> We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand:
>
> For equal rights and complete justice for all men in all stations of life. For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the right of workers to some pro-

tection against the hardships often resulting from the swift crises of industrial change. For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

Yet this pronunciamento does not stand alone, almost every great religious gathering to-day taking largely the same ground. A revival of social Christianity is in progress.

III. What To Do.—We can not do better on this point than to print in abridged form the recommendations adopted by the Federation of Churches.

I. That the churches more fully recognize through their pulpits, press, and public assemblies, the great work of social reconstruction which is now in progress, the character, extent, and ethical value of the labor movement, the responsibilities of Christian men for the formation of social ideals, and the obligation of the churches to supply the spiritual motive and standards for all movements which aim to realize in the modern social order the fulfilment of the second great commandment, "Thou shalt love thy neighbor as thyself."

II. That as an immediate Christian duty, to this end, in all theological seminaries, and elsewhere there be established, courses in economics, sociology, and the social teachings of Jesus.

That study-classes and reading-courses on social questions, be instituted in connection with the churches.

III. That the churches with quickened zeal and keener appreciation, through their pastors, lay leaders and members, wherever possible, enter into sympathetic and fraternal relations with workingmen.

That all Church members who, either as employers or as members of trade-unions, are more specifically involved in the practical problems of industry, be urged to accept their unparalleled opportunity for serving the cause of Christ and humanity by acting, in His spirit, as mediators between opposing forces in our modern world of work.

IV. That the Church modify its own equipment and procedure in the interest of more democratic administration and larger social activity;

That more generally in its buildings provision be made for the service of the community as well as for the public worship of God.

That in its councils of direction workingmen be welcomed and the wisdom of the poor be more freely recognized.

That in its assemblies artificial distinctions be rebuked and removed.

That in its financial management the commercial method, if it exist, be replaced by the principles of the gospel as set forth in the Epistle of James, to the end that the workers and the poor, vastly in the majority in the United States, may ever find the Church as homelike as the union hall, more attractive than the saloon, more tolerant of their aspirations than the political club, more significant of the best which in heart and life they seek than any other organization or institution which claims to open to them opportunity or ventures to offer them incentives to the better life.

V. That the Church fail not to emphasize its own relation, throughout the centuries and in the life of the world to-day, to the mighty movements which make for the betterment of social and industrial conditions.

That the attention of workingmen and of the churches alike be called to the fact that in the quest for the forces by which the larger hopes of the workingmen of America may be most speedily and fully realized, the leaders of the industrial world can better afford to lose all others than those which are to-day and have been for nearly 2,000 years at work in the faith, the motive, and the devotion of the Church of Jesus Christ.

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For further references consult the American Institute of Social Service. It is one of the functions of the Institute to give information on social subjects.

The Book

THE ETHICAL MESSAGE OF SECOND THESSALONIANS

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The specific, ethical message of this epistle is found in chap. 3 : 6–15. This section is very similar to one in the fourth chapter of the first epistle. In tone it is more severe. Entreaty there becomes command here. Appeal to the good name of the church gives way to appeal to the authority of Christ. There we find good counsel touching those who are walking disorderly. Here we have express directions concerning the discipline of such. It is clear that the moral disorder which had caused Paul anxiety a few months before had deepened. What, then, was this evil? It was a "disorderly walk." The word here used is a military word. It describes the soldier out of line, who leaves his proper place in the ranks, thus becoming insubordinate. It does not denote, essentially, disturbers of the community, nor contentious, nor quarrelsome persons, nor the intentionally vicious. Nor is the reference here to violations of order in the public worship of the church. Reduced to its last analysis, this "disorderly walk" becomes, as in verse 11, "These who work not at all, but are busybodies." They were persons bustling in fanatical idleness. By the neglect of their daily labor, they were becoming dependent upon their brethren who labored industriously. They went about as religious gossips and star-gazers. This disorder had its origin in a perversion of Paul's teaching concerning the parousia. If the parousia be near, where was the need of labor? Why not give themselves to the ecstasy of that expectation? This temptation overtook those who had never acquired a love for hard work. They went about bothering their industrious neighbors, perpetually annoying them, and criticizing their apparent lack of interest in the parousia. The idle would thus look to the industrious to provide them the necessities of life. The ready beneficence of the early church enhanced the temptation of the lazy to live at random, and to sponge systematically upon those who ate their bread in the sweat of their brow. Disorganization threatened the church at Thessalonica. Order must be restored through obedience to the apostle's precept and practise. In the first epistle, Paul wrote emphatically, "that ye study to be quiet, and to mind your own business, even as we charged you." And Paul worked with his own hands while at Thessalonica, that he might be chargeable to no man. Herein lies Paul's great message, in the Christian worth of labor.

This message presupposes the solidarity of the community. A man without a post of duty in a community is a moral anomaly. Each one is a unit of society, a member of an organic body. Each one has functions to perform impossible to any other. The disorder in Thessalonica forgot this law of society and assumed that we are independent of one another, with liberty to act according to the caprice of the individual. Under such conditions there can be no accumulation of moral worth. It is as impossible as is the accumulation of material worth under like circumstances.

Against the shallow religious pretense which underlay this disorder, Paul set the Christian virtue of industry, with its law, "If any man will not work, neither let him eat." If he claim to live a superhuman life, let him live on angel's food. This diet would speedily bring them to their senses. Again, Paul says, "Now, them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work and eat their own bread." The teaching here is that work is essential to the development of Christian character. This gives force to the injunction to "be not weary in well-doing." The reference is not to what is specifically known as "Christian work," but to the industrial "well-doing," especially needed at Thessalonica at that time. Without this there could be no reestablishing of the needed orderly walk. Apart from this orderly walk, the welfare of the church could not be maintained. Orderly labor is a form of the "patience of Christ" mentioned in verse five. It receives emphasis from the example of Jesus, the carpenter, and from that of Paul, the tentmaker. Nothing tests the believer's endurance more than "the common round, the daily task." To endure well there is evidence of Christian development. Hence, the force of Paul's exhorta-

tion, "be not weary in well-doing." The whole exhortation strikingly accords with the gospel record, "He spake a parable unto them, that they ought always to pray and not to faint."

Paul follows his condemnation of this moral disorder with directions for dealing with it. Notice these directions: "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which you received from us. Note that man that you have no company with him that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." This is the earliest apostolic precept touching church discipline. No technical procedure is appointed for this case. In what manner and to what extent he was to be denied the privileges of the church is not indicated. It seems, however, that the duty of admonition and of discipline is enjoined upon the Church, not upon the officers, and not upon the individuals as such, to abstain, for instance, from ordinary business dealings, or from social intercourse with the offender. The action enjoined could have no efficacy except as proceeding from the body, the church. This action seems to be his exclusion for a time from the community of believers. It would imply non-participation in the Lord's Supper, the very hearthstone of the church's associate life. It is intended to have effect, temporarily. The object, on the one hand, is the health and welfare of the church; on the other hand, the welfare of the person himself, that he might be restored to a better course.

This direction takes for granted that the Church exists to maintain a moral testimony, to keep up the standard of conduct among men; and when that standard is visibly and defiantly violated, there will be a reaction of the common conscience of the church, vigorous in proportion to her vitality. A bad man may be quite at home in the world, but there is something vitally wrong if a bad man finds himself in agreeable company within the church, even tho that man's badness be common laziness.

But all action is to be with love. All discipline is to the intent that the church and the offender alike may be profited. The building up of Christian character, not its overthrow, is the great end of discipline. Withdraw from the disorderly; let him feel that he stands alone; admonish him as one gravely in the wrong; but in all remember that he is not an enemy, but a brother beloved. We should act toward the erring as Christ acted toward the world and its sin. Christ made no compromise with sin; He never condoned it, He never extenuated it, He never spoke of it nor treated it but with inexorable severity. Yet in all His dealing with sin, and through it all, His great heart of love so reached the hearts of sinful men and women with whom He dealt, that they not only felt His awful condemnation of their sins, but they felt also that in their assent to that condemnation lay their hope of a better life. This is the secret of the fact that Christ received sinners and that in His company they sinned no more.

The ethical message of this epistle may, then, be summed up as follows: The best way to be prepared for the parousia of our Lord Jesus Christ is to be found in diligence not slothful, fervent in spirit, serving the Lord.

PAUL'S CARE OF THE CHURCHES

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The First Epistle to the Corinthians. Between the founding by Paul of the church at Corinth during the second missionary journey (53–55 A.D.) and his lengthy sojourn at Ephesus, this church had grown under the ministrations of Apollos. The multiplication of factions in it shows that it could not have been a very small one. The majority of its membership, moreover, consisted of uneducated people, many of them, as was to be expected, slaves (1 Cor. 1 : 26–29). Paul himself had spent the interval since his visit to Corinth in labors in Syria and Asia Minor. While at Ephesus he was visited by Apollos (1 Cor. 16 : 12), and no doubt learned much about developments in his old church in Achaia. A little later, certain members of the household of Chloe, from the neighboring harbor-town of Cenchrea (1 Cor. 1 : 11), had arrived at Ephesus. And still later, perhaps, a deputation of three from the church of Corinth itself (Stephanas, Fortunatus, and Achai-

cus) came with a letter (1 Cor. 7 : 1) containing certain questions to be answered by him. They also bore an invitation to him to visit Corinth with Apollos.

But these were not the only channels of information Paul had regarding the Corinthian church and its affairs. Ephesus and Corinth, both commercial centers, were in constant communication with one another; and from 1 Cor. 5 : 9, 11 we learn that the apostle had written a letter to the Christians of Corinth earlier than our 1 Corinthians. The message of this note, probably a very brief one, was an exhortation, not "to keep company with fornicators." It has utterly disappeared as has also the letter brought by the Corinthian deputation to Ephesus.

These items of history make it easy to appreciate the need for a letter by Paul, such as 1 Corinthians proves to be, as well as to follow the drift of its thought with intelligence. The church had asked him for pastoral advice on a variety of subjects. Where was the line to be drawn in the matter of the relation of the sexes? How were Christians to judge concerning the eating of the flesh of animals sacrificed to idols? Such flesh was sold in the market place, or it might be placed before a disciple at a friend's table. What was he to do about it? What were the signs of the true presence of the Spirit? And how were "spiritual" gifts to be rated relatively to one another in a just way? Finally, they needed more information regarding the "collection" for the poor of Jerusalem.

These questions were submitted to Paul. But in answering them he did not limit himself to them. He took the whole condition of the church as the basis for his communication. And first of all, he called attention to the unseemliness of differences among them. The unfraternal spirit had given vent in their midst not merely to sectarian cries ("I am of Paul, I am of Apollos, I am of Cephas, I am of Christ"), but also to cases of litigation before the heathen courts. All these he showed to be contrary to the will of Christ. A case of flagrant vice had also appeared in their midst. He gave directions for its punishment with severity, but in consistency with the idea of the holiness of Christ's body. Finally, belief in the resurrection had been questioned, involving the denial of the bodily resurrection of Christ. He shows how subversive of all Christian faith such a denial was.

The Psalm of Love (1 Cor. 13 : 1–13). This beautiful passage has been very properly entitled "The Psalm of Love." Its meaning is clear and its lesson unmistakable. One hesitates to disturb its place as an expression of unchallengeable truth, valid for all ages and in all circumstances, and apart from the historical circumstances of its first delivery. And yet there is a living interest attached to these circumstances. Moreover, criticism, instead of proving a dissecting knife when applied to it and its setting, turns out rather to be the artist's cleaning sponge bringing more clearly into view lines and shades of color and enhancing the beauty of the picture.

The passage occurs in the midst of an animated discussion regarding "spiritual gifts" and their proper use (chaps. 12–14). The diversity of the gifts was apt to lead to much comparison and many efforts to ascertain their relative value. Paul calls attention to the fact that they all stream forth from one divine source. Not only this, but they must all serve one common end, the healthy and harmonious ministry and growth of the body of Christ. Rising to a climactic point in the discussion and abandoning the argumentative style, he indulges in a rhapsody on love, the supreme gift which must underlie the possession of all, dominate their use, and impart to them their true value.

Accordingly, the apostle's thought moves in this chapter from the fundamental position that no gift, miraculous or moral, has any true value without love (vs. 1–3) to the description of love and the enumeration of its effects, the tests that prove its existence (vs. 4–7). It then proceeds to the permanency of love as compared with prophecy, tongues, and knowledge. These are traits of an immature ("childish") stage of experience. Love is the consummation of them all (vs. 8–12). The praise of love then concludes with the declaration that it is the best of the three supreme Christian graces—Faith, Hope, Love.

The Third Missionary Journey (Acts 20 : 2–38).—**Three Months at Corinth** (20 : 3–6). Whether it was in compliance with the request of the Corinthian deputation or out of his natural interest in the church at Corinth, Paul proceeded from Ephesus into Europe, and reaching Corinth made a sojourn there of three months' duration. It was during this period that he wrote the Epistle to the Romans; and consequently several interesting aspects of his life may be gathered especially from the last portion of that letter. Such are

his personal relationships, his plans for a great work at Rome and western Europe, and his general satisfaction with conditions.

The visit was evidently cut short by a plot of serious character. The apostle started as if to sail for Syria, but the seriousness of the danger led him to change his itinerary and go into Macedonia; from thence, attended by a representative group of companions, he passed over to Troas.

At Troas (20 : 7–12). The explanatory details of the stay at Troas show the historian instinctively adapting the narrative to the interest of the reader. The "many lights" were no doubt the cause of the heat which led Eutychus to sit "upon the window." The lad's sleeping after midnight was the end of a struggle. The tense of the Greek participle used indicates continuous or repeated action ("being borne down"), implying a natural unwillingness on his part to give way. He was supposed to be dead when picked up, altho Paul assured those who exprest loud grief that "his life was still in him."

The Farewell at Miletus (20 : 13–38). Paul's object in calling the Ephesian elders to Miletus was to speak to them what he considered his last affectionate words. From the point of view of its content his address falls into four sections: (1) His vindication of himself (vs. 18–21); (2) The forecast of his own experience (vs. 22–24); (3) The forecast regarding the church's affairs (vs. 25–28) with a charge, and (4) Words of farewell (vs. 29–35). While, however, the speech is directly addrest to the elders, the speaker seems to have the whole church in mind. At least the first part of the discourse is spoken as if to the members at large (vs. 18–27) and the last, more directly to the elders (vs. 28–35).

The fact that the immediate audience of Paul was a body of presbyters puts the address into relation with the Pastoral Epistles. But at the same time it gives it large suggestiveness as affecting the pastoral life. First of all it is noteworthy that the work of the "presbyter" is defined as that of the "bishop" (*episcopos* or "overseer"). But he is the overseer of a flock, *i.e.*, a shepherd ("pastor"). The introduction of a figure in such a definition should serve as a standing warning against the unimaginative method of interpretation which forces into Scriptures vast doctrines and laws from mere linguistic forms. Secondly, the dignity and importance of the pastoral work is suggested in the allusion to the Church as a purchase effected by God's "blood." The harshness of this phrase has led from very early times to the emendation of the text, making it read "Lord" instead of "God." But the difficulty disappears if it be taken into account that by "his blood" may be meant the "blood which is His" because it is the blood of the Messiah, the Son of God. Finally, the apostle holds himself and his own example before the elders as worthy of imitation, a suggestion which may safely be taken by all those who exercise pastoral functions.

The incidental introduction of an elsewhere unrecorded saying of Jesus ("It is more blessed to give than to receive," v. 35) not only rescues from oblivion this particular utterance of the Master, but also instructively illustrates the truth of the closing verse of the Fourth Gospel (John 21 : 25) and the circulation first in oral form, and then in small written collections, of the "Sayings" of Jesus before our gospels were composed.

The Return from the Mission (21 : 1–17). —**At Tyre** (21 : 1–6). Up to Patara the return voyage of the missionary had been along the coast in a vessel adapted to fairly well-sheltered waters. From Patara to Tyre the sea was open and a distance of 400 miles had to be covered in a ship of a different type; hence the change of boats. The intimacy of the relationship created by a common Christianity is well illustrated in the searching out of the Christians at Tyre by Paul. Also by the fact that the whole company of Tyrian Christians (with women and children) escorted the travelers to the seashore on their departure. It may be asked: Was Paul disobedient to the Spirit in disregarding the voice of these brethren who told him "through the Spirit . . . that he should not set foot in Jerusalem"? Evidently he did not look upon the supernatural warning as canceling the voice of conscience which impelled him to go to the holy city.

Philip (21 : 7–9). From Tyre to Ptolemais (the modern Acre) the distance is 30 miles, and was easily traversed within one day, thus giving the apostle an opportunity to salute the disciples resident. The remainder of the trip to Cæsarea, about forty miles, was rapidly covered, but whether by sea or on foot, does not appear.

Philip the evangelist, who must be carefully

distinguished from the apostle of the same name ("one of the Seven," "being one of the Twelve"), had evidently taken his residence at Cæsarea some twenty years earlier (Acts 8 : 40). His case furnishes an illustration of the freedom and unconventionality of the classifications of Christian workers and officers at this early date. He was a "deacon" and "evangelist," but is here found settled in a capacity no different from that of "presbyter," or "bishop." At all events he is sought out as the leader of the church at Cæsarea and entertains Paul and his company for "many days."

Agabus (21 : 10–17). At Cæsarea the prophetic gift was represented by the four "virgin" daughters of Philip. But it was only upon the arrival of Agabus, already known for his predictive gift (11 : 28), that Paul received a new warning of the suffering that awaited him at Jerusalem. The manner of Agabus in delivering his message was the symbolical one of the Old-Testament prophets. The effect on Paul was like that of the words of the disciples at Tyre, altho on this occasion the rest of his company joined in entreating him not to go to Jerusalem. He was himself, however, persuaded that the revelation of what he was to suffer was given him not for the sake of changing his purpose, but either in order to test his strength, or to steel him to the better endurance of hardships in the way of duty. The fine distinction between the supernatural and the ethical is nowhere better illustrated than in the conduct of Paul on this occasion. The journey to Jerusalem was accomplished on foot, and in the company of several Cæsarean Christians and of Mnason, "an early disciple" from Jerusalem, who secured the privilege of acting as the host of Paul and his company.

OFFICIAL GREED IN THE ORIENT

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The children of Israel desired a king that he might judge them, lead them, and fight their battles (1 Sam. 8 : 20). This is the theory and it is a good one no doubt, and in some cases the practise harmonized with the best and truest idea of a king, but the common experience of observant, practical, and sensible Orientals tallies far more with, and justifies, Samuel's anticipations and descriptions of a king (1 Sam. 8 : 11–17). Oriental potentates seem to think that their subjects are made for their glory. The conduct of Solomon and Rehoboam (1 Kings 12 : 11) does not contradict this view, and it is easily seen that the Oriental idea of a king suggests despotism, absolutism, tyranny, and greed, whatever more it may suggest. But the arbitrariness of the king is a small thing compared with the intrigues of innumerable and irresponsible retainers who hang about an Oriental court, who work their own ends, and the ends of their followers and clients, to the disadvantage of whosoever happens to clash with their projects.

Prior to July of 1908 the Sultan of Turkey retained the services of 12,000 spies. Some of them accumulated enormous wealth and, fearing the approach of the day of vengeance, conveyed the greater part of their accumulations to Europe and America, and there it remains secure against the promoters of the constitution.

The Daughter of Zion, therefore, was distinctly told that her coming king need cause her no alarm; she need not fear, "he is just and lowly," and in evidence of this is "riding upon an ass" and not upon a horse or in a war chariot, emblems of pride and haughtiness. When the extent and nature of the lands in Palestine and elsewhere which have become the personal property of the king are ascertained, it becomes a question whether Samuel did not foresee as far down the centuries as the days of the Sultan of Turkey, when he said, "he will take your fields and your vineyards and your olive-yards, even the best of them, and give them to his servants."

The Arab conquest of the Roman and Persian empires in the seventh century was promoted and facilitated by Persian and Roman subjects, who had groaned under the yoke of their own kings. The Romans themselves, in the last century B.C., found most effective allies among the inhabitants of Syria against tyrannical Syrian kings from whom the king of the Daughter of Zion is entirely different.

We have a group of popular proverbs of

which the following is representative: "May God save the vineyard from its watchmen," which means, "May God save the subjects from their king" (Luke 20 : 10; Mark 12 : 1–12), and it is in view of the bitter experiences which such proverbial sayings imply that the prediction is to be interpreted, "fear not" but rejoice greatly, "O Daughter of Zion" for "thy king cometh" and He is not like other kings, He comes not to be ministered unto but to minister, not to sacrifice the lives and properties of His subjects for His convenience, but He Himself is to be sacrificed for the safety of those who are His own, He is just and having salvation.

When I see among my own acquaintances and former neighbors those who shed their blood and lost their lives in various attempts to prevent the king from numbering their flocks, I turn with added light to contemplate the wisdom of Samuel, and the folly of those who refused to be admonished by him, when he said to them, "He will take the tenth of your sheep" (1 Sam. 8 : 17).

Bribery is regarded as a heinous sin in the East and there are severe laws against it, nevertheless it seems to be taken for granted that ministers of justice and officers of state do turn after lucre, take bribes, and pervert judgment, as in the days of Joel and Abiah who sat as judges in Beersheba (1 Sam. 8 : 3). No one admits that he is guilty or can be guilty of taking bribes, but every one suspects the other, indeed all seem to take it for granted that Samuel's sons were no better and no worse than their professional descendants.

I heard a government official more than once tell the following story: "A certain Christian, either from mischief or stupidity, buried his dog in a Mohammedan cemetery and when the Mohammedans knew it they dragged him before a modern Joel and of course expected a sentence of death by burning for his act of desecration.

A large number of witnesses gave evidence against the Christian and the judge proceeded to pass sentence. "My lord, O judge, live forever! Let me say a word—I owned this dog, he was dear and precious to my heart, for under his care my goats increased tenfold and before he died he requested me to do two things, first to bury him in the Mohammedan cemetery and second to give half the goats to your lordship."

"Did your dog speak before he died?" asked the judge. "Yes he did," answered the culprit. "Then," exclaimed the judge, "he is humanized, *taanas*, he is become human, he is our brother. May Allah have mercy upon his soul and grant him a good place in Paradise."

Needless to say the prosecution broke down and the Christian marched away in triumph to comply with his dog's second request.

Again another Christian had the misfortune to quarrel with a Moslem neighbor, and as if to complete his bad luck, he curst his opponent's religion. A thousand hands were raised to stone him and more voices shrieked, "Away with him! burn him, burn him." And all lovers of the prophet began to gather and pile up fuel. The son of the blasphemer, however, ran to the judge with the yellow metal. The blasphemer and his accusers appeared in the judgment hall. "Where is the man whose religion the Christian curst?" "I am he," said one of the crowd, "Peace be upon your lordship." "Good morning," said the judge. (This modern Abiah, in replying "Good morning" instead of "Upon you be peace," showed that he did not know that the witness was a Mohammedan.) "Did the Christian curse your religion?" "Yes, my lord." "And what is your religion?" "I am a Moslem, Ya Mowlay." "Confound you," said the judge, "why don't you fix your turban like a Moslem? I thought you were a Jew, and I am sure the Christian thought the same, otherwise he would not have curst your religion. Christian, tell me, didst thou not believe he was a Jew?" "By the life of your beard, Mowlay, even so, as thou didst say." "The Christian is not to blame, go fix your turban better and cease tempting people to sin." And the Christian was acquitted.

SERMONIC LITERATURE

THE DIVINE ECONOMY

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And when they were filled Jesus said unto his disciples: Gather up the fragments that remain, that nothing be lost.—John 6 : 12.

CHRIST means so much, that even His more casual utterances warrant our scrutiny, and promise to be interpretable in terms of long and abiding import; for the thoughts of a great Master are never small thoughts, even tho spoken in regard to matters seemingly trivial. The smallest and most delicate beam of light leads back to the sun, and gives us a fair taste of what the sun contains and is.

"That nothing be lost." The expression that our Lord here uses is a quiet symptom of God's economic treatment of values, of the interest He takes in preserving whatever He feels, or ever has felt, to be good. Scripture informs us that at the close of His creative work He pronounced a eulogy of satisfaction upon all that He had produced. It is quite in accordance then with what we should have expected, to be informed by those seemingly qualified to speak, that nothing which He then made has been lost, and that however much the substances that compose our material globe, and that compose the various features of soil, ocean, forest, and hill that overlie and decorate it, may change their form, and almost elude our grasp, they never cease to be, and that no object or particle of what then came into being has resigned its existence and slipt back into nothingness. Nature gives us no hint of annihilation.

There is a great deal of encouragement suggested by this disposition of His to be loyal to what He has once done and to take scrupulous care, and preserving care, of whatever is expressive of value, be that value greater or less, produced by Him or produced by us. It is something to know that even when His dealings are with material matters He does not make a thing till He is sufficiently interested in it and has sufficient regard for it to make sure of His taking care of it after He has made it. Scientifically assured that nothing that has been made has ever been unmade we easily anticipate the unlimited continuity, in one form or another, of that which constitutes the material of the present universe. I am only trying to habituate our thoughts to the idea that divine interest is interest great enough not to undo anything; that whatever God does has an unrepealable value.

And Dr. Edward Hitchcock, deceased in 1866, the devout geologist of Amherst College, in an essay or sermon of his calls attention to that passage in the Second Epistle of Peter, where the casual reading might suggest that the existing universe is going to be wiped out after a while, and remarks upon the fact that we are not there taught that the elements are to be eventually annihilated but that only by a process with which we are familiar and which is there stated, those elements are to be dissolved on their way to the formation of a renewed heaven and a restored earth. For while we may not regard the Bible as intended to be a text-book on geology, yet it is possible that the devout intuition of a man of God may be so keen and so searching and so appreciative of God's habits, as to be able to anticipate the line along which scientific thought might in course of time become clever enough to tread. There are several reputed instances of that in Scripture.

All of the foregoing I have adduced simply with a view to getting distinctly before us our thought, that in a good thing, a thing good enough to be called good here in the sanctuary, there is an element of the eternal, that it becomes a part of those indestructible assets that fill the treasury of the world and make out a portion of the riches of God.

With this idea come home to us clearly and fully, the first stimulating thought that will accrue to us will be that whatever the point of progress at which things have yet arrived, whatever the gain, larger or smaller, God has already made in the achievement of His ends and the attainment of human destiny, there will be no going back from that point, that history never retrogrades; that the machinery of history is like the mechanism of a watch which, as it comes out of the hands of the manufacturer, is constructed to run only in one way and always moves from one o'clock to two, and never from two to one. If you consult the interior of the watch, you will discover there something that is very much in the nature of oscillation, an alterna-

tion that is half of the time forward and the other half backward; but such is the construction of the thing and so are all its interior works held under the law of a progressive impulse that in whichever direction interior parts move the three hands on the dial are uninterruptedly *en route* toward to-morrow.

And if a human mechanic can construct a watch in that way, certainly a divine artificer can construct the mechanism of history in that way, and to the divine artificer with whom reason and Scripture have made us acquainted it would never occur to construct that mechanism in any other way. A divine mind that is disposed to economize crumbs of bread and fragments of fish, and not only to economize them, but to multiply them in the process of economization, could never be so negligent of the larger values as to let slip from His treasury of accomplishment anything that He had once earned for Himself and for His people in the way of their promotion along lines of divine intention and human betterment.

When it is a matter of deciding whether we will paint the future outcome of things in colors of white and of crimson or in black, the first thing to consult is the conception we cherish of the character of Him in whose hands and heart that outcome of things is presumably carried. It takes less man, less soul, to try to fit our feet into the tracks that God leaves behind Him as He moves than it does to attain to a profound, and therefore a sustaining appreciation of Him by whom these tracks are left. But when we have done that we ought to do the other thing also, and in such way to observe the markings that God's feet leave upon the ground after He has gone over it, as to be able intelligently—not languidly, but intelligently—to determine definitely the direction of His goings, whether the world is ripening or decaying, and whether there are satisfactory evidences that the fragments are being gathered up or whether the policy of God is one of loss and abandonment, and the horologe of the ages after having struck six is retrograding toward half-past five.

And people ought to be making earnest with these things, Christians especially. Practical evidences of divine movings in nature and in history, and divine forward movings are fundamental to all evidences of Christianity. There is no advantage to be gained from the Christ of God, unless the God of Christ is a Being competent to hold His own and munificently to husband results achieved, saying nothing of augmenting those results. And to the eye that is open the evidences are all around of a régime of divine economy, that keeps what it gets, that never lets go, so that whether in nature or in history,—and each of the two is a veritable Bible—old effects are preserved to become the seed-corn of a new blossoming.

To take a single illustration from nature. Suppose yourself seated before an open grate, loaded with burning anthracite and regaling your heart with the thoughts that spring up in your mind under the touch of the warm and fantastic illumination. Do you know what the glow really means that radiates from those lumps of mineral, seemingly so unpromising, but which nevertheless show themselves able, not only to produce a mild kind of daytime in the midst of the evening, but to create before your imagination splendid castles in the air whose foundations are beams of light and their walls framed of airiness and fire? Do you know that each fervid and sparkling atom that twinkles up into your eye from out the bed of glowing coal is a bit of old sunshine that millions of years ago was deposited here by the sun, and that has been divinely conserved in the treasure-house of the ages, and that not one flash of light and of flame that was radiated from the central orb of our system in the ages when that system was still young, but what contains in it at this moment the same potencies of heat and illumination that belonged to it the day it fell from the sun on its way to make our globe warm and lustrous? These economics of God are things for us to think about. Such facts as the one specified, tho revealed to us in material ways, tell us a long beautiful story of the habits of God's mind, and of the rules by which He conducts His administration of the world, and help us to realize that the frugality suggested by the intimation of our text is simply an expression in a casual and inconspicuous way of a principle that the divine mind cherishes and that that mind can be trusted to make effective in all matters of intrinsic value, be the value of divine or of human production. It is a thought full of tremendous comfort that the goodness that is in a good thing never becomes wasted or evaporated by the flight of days or of years.

So, likewise, to turn from the world of nature to the world of event, very much of unquestionable moral value that asserts itself in history may become temporarily concealed,

like old sunshine that for ages lay immured in the fastnesses of the earth's crust, but without being extinguished, and when the opportune moment arrived, evincing still its wealth of undimmed refulgence. So there are in history what we have learned to call the dark ages, say the two centuries following upon the death of Charlemagne, respecting which a historian has written as follows: "It is certainly not too much to say that no other period has appeared surpassing that in the general gloom and fear of Christendom, since the Son of God was crucified on Calvary. The earth again seemed to shiver as under the cross; the heavens to be veiling themselves in eclipse, like that which of old had shrouded Jerusalem from the sixth hour to the ninth. It looked as if the gospel had failed; as if the Church had wholly lost divine virtue amid the carnival of lust and blood; as if the wickedness of men had become too great to be longer endured; as if the history of the planet were about to be closed, might properly be closed, amid universal dread and death."

In those terms of splendid rhetoric quoted from the late Dr. R. S. Storrs is no exaggeration; but that dense night began soon, near the beginning of the eleventh century, to show symptoms of returning day, as one discovers in the very early morning when, altho the valleys continue wrapt in gloom, the lower slopes of the hills show the first faint flashes of a day that is still mostly beyond the horizon. During all that period of moral desolation there had been no destruction of the influences making for righteousness that had been borne into the world in the person of Christ. Nothing had been annihilated. Every beneficent force that had been in operation during the apostolic era still survived. The currents of divine grace by becoming subterranean had neither terminated their existence nor abated their power. And even the dark ages, so called, were, as the student of history so well understands, less a period of night than they were a season of storm, whose heavily charged clouds afforded fitful displays of the electric energy with which they were stored and which were pregnant with those possibilities of fruitfulness that later on descended in irrigating showers.

The same lesson of the persistent vitality of the truth is taught us again in the progressive emergence of the Christian Church from a condition of storminess and gloom as evinced in the stedfastness of the Waldenses and considerably later in that gradual revival of primitive faith and life under the ministrations of Wyclif, Huss, Savonarola, and so on to the times of Luther and Calvin. Or if you desire still another illustration contemplate the condition of religious thought and the low tone of moral life as exhibited at the opening of the eighteenth century and then mark the process of moral and spiritual resurrection as it transpired under the influence of the Wesleys and their colleagues and adherents.

Without entering more deeply into the details of the history of religion and of morals, such illustrations suffice to indicate that the same principle is present and regulative in history as in nature, that once a good thing comes into existence it is there to stay—it is something that can be counted upon; that the machinery of history is not only furnished with a propulsive energy but that the propulsive energy is possest of a certain eternal validity, which while not uniform in the manner of its manifestation is uniform in the matter of its inwardly contained efficiency; that the truth once entered into action never wears out; that while it may pass under an eclipse or rather while men may voluntarily and purposely pass out of the range of its influence, it exists with an unrepealed and an unabated energy. We may stand outside of the sunshine for a score of years, but when we step within it again we shall be brightened and warmed, for the sun never ceases to be sunny. The scientific doctrine of the conservation of forces is as true in the spiritual as in the physical realm.

Now in the same manner that standing outside of the sunshine works within us that sense of chill that drives us back again into the sunshine, so when we have stood for a time out of the range of the beneficent influences once known to the world and to us, influences whether of person or of truth, there comes to us a similar sense of chill, and the like feeling of moral chilliness crowds us back into the warmth again, and a consciousness of darkness urges us once more toward the light. It is for that reason that conditions that are desperately evil effect within us or in society a moral revulsion, and people are never so stirred to their moral depths as in the presence of iniquity that is atrociously bad. That is the ministry that is rendered by the Judases, whether of the first century or the twentieth: they bring us back into

range with the interminable efficiency of some reality, some holy thing or other that once existing always exists, never fades out, never becomes a back number, never is abandoned nor lost, a part of the inextinguishable treasury of God and of His world. That is the ground for the debt of gratitude that we owe to bad men if only they are sufficiently bad, sufficiently treacherous, sufficiently contemptuous of constituted authority, sufficiently sunk in the mire of their own lusts and greed and withal sufficiently conspicuous in the publication of their depravity to diffuse throughout the community at large a sense of the murkiness of the atmosphere which we are respiring. If we had become a little indifferent and half-hearted and slipshod in the matter of individual or public righteousness such display draws us back within range of the eternal idea that righteousness stands for and expresses, and we find and feel the power that is in the idea, always is in it, a star that is never dimmed, a dynamic that is never palsied, God-minted coin that never tarnishes, one of the jewels that is never lost.

It is this fact of the eternal validity of what is good, the unabated verity and power of what is true, that enables us to regard with entire composure those periods in the life of Christ's Church, when, for whatever cause, the excellencies and realities of the gospel tell upon the world with less evident effect. The actions and reactions of the past nineteen hundred years make it sufficiently evident that Christ and all that He incarnates in the way of life, righteousness, and love, is something which, now that He has once come into the world, the world can not permanently elude; that we can not permanently escape its influence and dominance. It is like those cometary bodies that form part of our solar system, and that swing off into the incalculable depths of space, but which, when they have had a surfeit of centrifugance, begin to be mindful once more of the central orb to which by the ordinance of their own constitution they are bound, and slowly wheeling upon their tracks beat their swift and magnificent way homeward, in lustrous acknowledgment of the solar sovereignty to which they owe their allegiance.

The truth which we have been emphasizing and illustrating is one that is bound to recur to us with quieting and sweetening power whenever there passes out from our midst, or from the midst of the community at large, a life that has been strong in the virtues, and radiant with the graces, that compose beauteous and heroic character. It is then that we may well bethink ourselves of the orbit which such a life has pursued, of the spaces through which that orbit has led, and of the individualities, susceptible to every influence, which have thronged those spaces, and which have received, each of them, communications shed upon them by the moving luminary under whose baptism of light and fervor it has been their inestimable privilege for a time to stand. Human spirits—whether of men or women—framed upon broad lines, and distinguished by those features that are the touch upon them of the finger of God, are only then commencing to fulfil even their earthly mission, when they have arrived at the point of transition to the shining fields, and that every influence for good—which because it is an influence for good can not be lost but has in it the essence of eternity—that every influence for good which they have exerted, every living demonstration of the truth which they have made, every impulse of tender service which they have communicated, is, from that moment on, a working possession in the souls of all who have come into any kind of personal touch, who have become sharers in the blessedness of the inspiriting contagion, and who have been made thereby possessors of possibilities which only the life everlasting will be sufficient fully to expand and to bring to final fruitage.

And it is all of this great matter that especially confronts us when the question turns upon the value of life, and upon the question whether life is really worth living. Life is worth living, not so much because of what we get out of it, but because of what we put into it, and that, too, not alone what we put into our own life but what that life of ours turns over into the fund of the general life. And if there be in us any fine thought, any wealthy aspiration, any tender sentiment, there is no end to what we can do, to what we are doing, in the way of planting just those seed-kernels of high and sweet impulse in the bosoms of others. If we are possest of any of the spirit of Christ, what more urgent stimulus do we need than to know that there is not a true word that we speak, a noble service that we render, that has not come into the world to stay, that has not become a deposit in the treasury of God and of God's

world, and instinct with the genius of immortality. It is not the ring of the word nor the size of the act that fixes for it its long-pulsing destiny, but its inherent verity, its intrinsic jewel-beauty, diamond-luster. Why if a bit of sunshine that slipt from the sun a million years ago has been kept of God in the treasure-house of the coal-beds, and to-day beams out upon you from the glowing hearth, how much more may we believe that so minute a thing, even as a sweet smile, that delicate ray of human sunshine, is a part of the treasured wealth of God and kept forever in the casket of whatever soul it once enters into in gentle solace or sweet inspiration.

No good thing is ever lost. Such things are treasures laid up in heaven, secure from theft, unimperiled by moth or rust. It is a great thing to live, is it not, when you remember that any hallowed influence that issues from you to-day quietly enters into the current whose flow is always onward toward the eternal fields, diffusing sweetness and freshening along ever-widening lines and circles of impulse.

SHOW US THE FATHER*

Pastor Charles Wagner, Paris, France

Philip saith unto Jesus, Lord, show us the Father. . . . Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father.—John 14:8, 9.

"Show us the Father!" In saying this, Philip expresses, unknowingly, all the aspirations of religious humanity.

The great writer, Peter Rosegger, has entitled one of his books, "Der Gottsucher" ("The Seeker of God"). When he wrote this title, he used a name by which man can be designated, the complete man, deprived of none of the higher faculties and characteristics of his being. Man is a seeker of God.

We say it, first, to all nature: "Show us the Father!" And, altho our thinkers and philosophers have objected, it is none the less true that, in order to combat the error of seeking God in material nature, we are obliged to begin that way. It is wisdom itself; it is the road which God has indicated, as the one leading from the ephemeral to the eternal.

If Christ has said: Consider the lilies of the field and the birds of the air, was He not sure that a gracious message was inscribed upon the petals of those lilies? Did He not feel that every sparrow which spreads its wing is a dove from the ark, sent to humanity with a message, fragmentary, it is true, but a message from Him who is hidden behind the veil of the material world?

We must, therefore, appreciate to its full value this search for God in nature. We must "drink of the tenderness and eat of the fear" of the creation which surrounds us, now smiling like a mother, now terrible as a monster. But whatever our solace in finding the trace of the eternal Father upon the sands of our mortal shores; whatever the charm felt, at moments, in fleeing from the noisy cities and the feverish society of men, to seek the presence of God upon the heights, in the solitude and silence of a retreat, it is none the less true that there is an ancient and gigantic struggle between the living soul and exterior nature. If this nature is, at certain times, a transparent veil, scarcely covering the figure of the Father, it becomes for us, at other times, a black and fatal wall, against which both our minds and our hearts hurl themselves. Never can humanity accustom itself to the force of its violence, nor to its dreadful impassibility when, dumb, blind, and deaf, it crushes out existence after existence and becomes a tomb, in which man is buried alive with his love, his intellect, and his hope. The message of nature, summed up for us, is, after all, this: "Dust thou art and unto dust shalt thou return." Nature ends in nothingness; but man has no right to assent to his own nothingness nor to practise the resignation of the dead leaves.

When I think of the nature of that God who recounts to us at morning and repeats it at evening, when I think of His majesty and His insufficiency in satisfying our souls, I am reminded of a sad story.

One night, off the coast of Brittany, a ship was swallowed by the waves; she contained

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nearly all the family of the poet Le Braz and of Leon Marillier, both well known in the city of Geneva. Of all those who were on board, only one survived to die a lingering death some time after the others; this was my young friend Leon Marillier. I saw him on his sick-bed, three days after the catastrophe, his mind still possest by the vision of horror. He told me that he had been in distress for hours and hours, clinging to an oar, floating between the calm and silent sea and the starry sky. He described to me his feelings in contemplating the serenity of the stars, the smile of that beautiful night, wearing about its throat all the jewels of the heavens and passing superbly over the waters, unmindful of the unfortunate ones struggling in the darkness. On that day I realized once more that, altho the poet has said:

"Stars, your glances bring us to our knees,
The call of infinity throbs beneath your long lashes"

it is no less true that between man and nature in its most wonderful forms, there is a chasm which nothing can ever bridge. Even at best, when she displays her entire beauty and tenderness, nature is but a fringe on the mantle of God. We must go as far as her heart.

In order to emerge from the cruel uncertainty of our destiny upon knowledge of the intentions of the supreme Will regarding us, in which gravitates the universe, we must have other messengers than the trees and mountains, other light than that shed by the stars. In order even vaguely to outline the figure of the Father, another palette is required than that one whose colors are borrowed from pictures of this visible world.

Before the closed wall of the crystal skies, the old prophet cries: "Oh! if you would rend the heavens and descend among us!" This plea marks a new step in the search of God.

Do not stop at the anthropomorphism of a prayer, which invites divinity to come and dwell with us This prayer, even in the form best adapted to our weakness, expresses none the less the fundamental law of the entire contact of man with reality. Nothing belongs to us, to be sure, except that which we adapt to our being. Everything is humanized in filtering through the soul of man. The rocks which we see against the horizon, the light which we contemplate, become humanized when we regard them. God likewise was obliged to make Himself man, in order to be understood by men. The part of the world where God is nearest is in the soul of a man fired by His spirit. My brothers, we are imprisoned, altho free, in the cage of our destiny, within the limits of our knowledge, and divinity will never become accessible and assimilable until it reaches our innermost being. It was not abasement for God to descend to us. It was only an added grandeur. He alone can, at the same time, dwell in the "inaccessible light" and remain "close to wounded hearts."

It is not, therefore, a truth of a time, nor of a people, but of all time, which Christ proclaimed to His disciple, who wished to see the Father, when He gave him His lofty answer. He affirms in substance: What have I done since I came among you, if I have not shown you the Father? Look at me, Philip! By the mysterious grace accorded me, I am the legible transcription of the impenetrable hieroglyphic of invisible reality for the eyes of men. Look at me! Through my eyes the Father smiles upon you, judges you, and forgives you your sins! Through my heart, the Father sends you His message of love; by my words He calls you, and by my hand He clasps you.

Do not think, my brothers, that there lies, in this declaration of Jesus, some monstrous and blasphemous exaggeration of the "I," limited to His own personality. No, there are two ways of saying "I." The one contains all that is impure, selfish, and, at the same time, exclusive and strictly individual in our nature. In it can be found the soul of the competitor, the desire to be apart and unique; that is the inferior "I." But there is a higher "I," embodying that which brings us closer to our brothers, that which the Father has given us, that which we possess of the divine. It is of this "I" that Christ speaks when He says: Those who have seen me have seen the Father. He has never aspired to an exclusive and jealous royalty, by which to dominate His brothers, measuring His own majesty with their unworthiness. He has always united Himself with others, always identified Himself with the higher humanity, in the rigid partnership of Chief and man. In His impersonal self are assembled the resources from above and the aspirations of men, as in the vine are centered all the roots coming from the earth and all the tendrils reaching out toward the heavens. The mysterious line of

the horizon, where meet the waves and sky, where, at moments, one can not distinguish the blue of the sea from the azure of the sky, admirably symbolizes His being. God and man are met in it; God has visited His people. We have looked upon a human God, a divine Humanity.

The unworthy forms, under which men formerly feared and honored God, fade before this revelation of a new Being. The powers of envy and cruelty have retreated to the shadows. The stars of those Olympian gods, quaffers of ambrosia, revellers, seated in the everlasting light while man weeps and toils in the darkness, have waned. A God, suffering and militant, a God, working in our mortal flesh, weeping our tears, joining in our struggles, full of pity for our sins and our sorrows, a God, lying beside us in the grave, that He may lessen its gloom; this is the Father who appeared to us in the soul of Jesus, as the blue vault of heaven is reflected in a well.

However, my brothers, notwithstanding the amplitude and profundity of this truth, we do not wish to dwell too long upon it. Let us hasten toward the practical conclusions, according to the example set us by the Master.

Christ has always pushed on to action. We must not delay to use the mystic wings beneath the infinite vault, nor to speak of the highest, the holiest, the most quickening realities. We must drink at the fountain-head, eat of the bread of life, and fulfil the will of the Father.

There remains but one more step to consider in the revealing of God to man, but it is the most important one, for it relates to our personal responsibility. When Christ made His declaration to Philip, He added: He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. What does this mean if not that we, also, are called upon to show the Father?

Alas, before describing in what luminous fashion the weakest and smallest of us can show the Father, we must, at first, paint a dark background to a picture sparkling with light.

Man can work at two kinds of revelation, the light and the dark. We can all be either messengers of the night or of the day.

Men, by their evil actions, have filled the world with darkness. Every morning, when we begin our work, we can be workers of iniquity, creators of shadow, sowers of darkness.

If you dispute among yourselves, even about lofty things, about religious subjects, for example, you veil the face of the Father. If you exclude and excommunicate one another, sinning against the brotherhood, you veil the face of the Father. If, selfishly enjoying your wealth, your health, or even your virtues, you think that the earth and all that it contains have been offered to you in homage, as if to a king, if you never give a thought to your brothers who hunger, who weep, who stray and sully themselves, you veil the face of the Father.

"When little children, their hands red with cold,
Gather from under your feet the crumbs of the feast,
The eyes of the Lord are turned from you."

Every time you lie, every time you play the hypocrite, profane, impure, and craven; whenever your heart is not in your words nor your deeds in accord with your inmost thoughts, you veil the face of the Father.

Let us not think of others in listening to this, let us think of ourselves, men of religion or professing to be. If there is so much obscurity of soul in the world, impressions of blankness and despair, so profound an ignorance of God, does not the fault lie, first and foremost, with the appointed champions of religion? For if, as you, with reason, often repeat, there exist exceptional atheists, who, by their goodness, their simplicity, and their uprightness, make men believe in God, there are, also, too many of religion, who, by their spirit of cunning, their avarice, their refinements, their hypocritical prayers and songs which are lies, create a doubt of God. Nay, they make Him hated, according to the terrible word of the apostle: It is because of you that the name of God is blasphemed among the heathen.

Sometimes, when I am particularly struck by this dark aspect of things, by all the shadows with which man has obscured the figure of God, by all the unclean stains which our lips have left upon the holy Name, it seems to me that the Eternal says to us: Do not ever speak my name again, it is too sullied, and too much violence has been done in the world under cover of it. Sit down in silence, in sack-cloth and ashes, be good and simple and true. Be men, be brothers. In poverty unite your sorrows; if you have talents or riches use them in the service of others. You talk too much; be silent and love! Then shall I appear amid the silence, for it is my favorite domain;

I shall appear in your poverty, for in poverty I can be rich. Even at the dark cross-roads of doubt, when you know not by which path to seek me, if you will stretch out your hands in brotherly love, I shall be more surely among you than when you multiply the vain ceremonies of a devotion which your actions belie.

That we, by our actions, are the messengers of the Father is a fact of which we occasionally receive startling testimony.

The week which has just passed opened upon that great and bloody scandal which, for so long, has convulsed the extreme East and, little by little, has overspread the entire horizon of the civilized world with its sinister gleam. To-day we celebrate the first Sunday after the suspending of that war by the courage of one man, who is more than the President of a great Republic, a child of God in simplicity and in truth.* When this step of intervention became known, we were struck by its boldness. Such was the nature of the obstacles presented, that they seemed impossible to surmount. During many days, the superhuman struggle fluctuated, leaving us between hope and fear.

But, in the end, the smiling light of peace dawned. The impossible was realized.

Did it not seem to you, that day, that the sublime Unknown, the Father, whom none can wholly express nor comprehend, had been among us, working through the intermediary of a man of good faith? As the bells of Portsmouth pealed and, through all America and all civilized peoples, the Hosanna of peace rang out, did you not feel the spirit of a better future spreading through the air? In such circumstances we grasp the purport of the prophesy of Jesus: The works that I do shall you do also, and greater works than these shall you do. If you believe in God, believe also in me. To believe in Christ is to believe God in man; it is, in consequence, to believe also in ourselves, in that which God is able to do for us. For the honor of God is set upon our heads. High and holy humanity shall one day be the justification for the responsible Author of this world.

Let us believe in our work, in our future, in the humblest efforts of our children's hands, it is thus that we can prove to the Eternal who made us, that we believe in Him. He who does not see God in man, will see Him nowhere. He who does not believe in humanity, who has no faith in the black furrow in which we sow our lives to reap the fruits of immortality, destroys, by this fundamental incredulity, the foundation upon which all the moral universe rests and destroys faith in God itself. The religious pessimist who admits a distant future, where all wrongs shall be redressed, but who does not believe in man or that God will in the end purify this world in accomplishing His will, this pessimist, no matter how religious, shatters the columns upon which securely rests the faith of the living God. A positive check of the human scheme would be a defeat of God.

Hear Christ repeating to us: If you believe in God believe also in me, and by our faith in Him, establish confidence in ourselves. Let no one accuse of pride that which is the true doctrine of salvation and liberating action. Has Jesus not said: I am the vine and you the branches; you can do nothing without me. And all of us who live by His spirit know to what extent this comparison is just. But then, why not appropriate it in its full scope? Have you ever thought of what would become of the vine, if it had no branches? The branches can do nothing without the vine; the vine can do nothing without the branches. To all children of men God Himself says: I have need of thee to reveal me to thy fellows, for precisely this I have called thee by thy name. Be my eyes for the contemplation of sorrow, be my hands for the touching of those who stray, and in such measure as thou shalt permit me to reveal my holy will through thy actions thou also shalt see me.

Hear, dear brothers, companions in misery and hope, hear what one of your number has wished to say this morning, in the midst of your sympathetic silence, happy in being once more able to lift his voice in this fine old city of Geneva, where he has always met with such brotherly sympathy. What happy news to tell in the company of poor sinners, but sinners of whom every one represents a hope of God and whom Christ has found worthy of dying for! In the presence of such realities, may the most afflicted among us, the most bent with sorrow, those who have often felt themselves forgotten and from whom the face of the Father seemed veiled, may they be restored and strengthened! May they depart from this house, their hearts warmed by contact with the eternal Heart.

* Theodore Roosevelt.

"SUNDAY AND THE WORKINGMAN"

The Rev. J. A. Cosby, Tarentum, Pa.

The term "Workingman" perhaps needs defining. The Standard Dictionary says: "workingman—one who earns his bread by manual labor, an artizan; mechanic; laborer." The term is not always used in this restrictive sense. A man who works with his brains is a workingman, is he not? Ministers work with their jaws, brains, nerves, feet, hands, and hearts—are they not workingmen?

God, who created man, knew man's needs, and gave to him a Sabbath of rest, and set it apart as a sacred day. Jesus Christ, the God-man, declared: "The Sabbath was made for men." The Sabbath began in Eden. It is a sacred institution needed by man, needed in every age, in every country, by every son of Adam's race, and particularly by the workingman.

He needs it for the rest of the body. God's commandments given by Moses make it very plain that work was to cease on the Sabbath and that man was to rest. Ex. 20 : 8–10, 23 : 12, 34 : 21; Lev. 23 : 3. Again and again it is said "no work," "rest." The servant, the stranger, the cattle were also to rest. If the simple, plain, religious farmers of Palestine needed a day in every seven for physical rest, do not the busy, hustling, nervous workingmen of America need it? Henry George, the champion of the workingman, whose words, "I am for men," are so often quoted, said that Moses was the first labor reformer, and the fourth commandment his chief labor reform. Judge Field reminds us that there are few points on which so many statesmen, scientists and philosophers are agreed as on the necessity for the weekly rest day. France, seeking to reduce all things to a decimal system, tried one day of rest in ten, but found it too little; then one day in five, and found it too much; and, after a dozen years, returned to the one day of rest in seven.

At the World's Exposition in Paris, in 1892—in the very city where ninety-nine years before the frenzied French Republic had assassinated the Sabbath in order to be rid of "the sacred seven that points straight to heaven," and had made every tenth day a holiday in its stead—a hygienic medal was awarded to the literature of the Sabbath question there exhibited, in token that there is no longer any "question" whether man needs the weekly rest day. Chief of the literature there displayed was the argument of Dr. Haegler, of Basel, the world's greatest specialist on the relation of the Sabbath to hygiene. He showed (following experiments of Voit and Pollikofer) from examinations of the corpuscles of the blood, that the night's rest does not fully restore the day's waste, but needs to be supplemented by the weekly rest, that a man does not take as full a breath when absorbed in work as when at rest. Scientists estimate that a man breathes from one to two cubic inches less at each breath when earnestly at work than if perfectly at rest. Estimating on the basis of one and one-half inches per breath, for eighteen breaths per minute, there will be a loss of 12,960 cubic inches in eight hours of work, as compared to the same length of rest. Meantime the worker is using more oxygen than he breathes, and drawing the excess out of "the bank of his own body." In the case of a certain laborer, taken for example, the debt to nature thus made in one day's work is one ounce. He sleeps, and breathes more oxygen than he uses, but gets back only five-sixths of his lost ounce.

At the end of the week he is an ounce short, a whole day behind, nature saying, "You need rest." Certainly the laboring man's tired body demands one day of rest in seven.

But the laboring man needs the Sabbath for the culture of his mind and soul. He may not use it for this purpose, he may not read good books, and think good thoughts, may not go to church to worship his God, but his mind and soul require it nevertheless. The Sabbath is about the only time many men have for meditation, for association with their families at home, for attention to religious duty, and nothing should be permitted to rob them of this day. We can not compel a man to be religious, can not compel him to worship God, can not "cram religion down his throat," and do not mean to do so; yet we believe the man himself who realizes his need will avail himself of God-given privileges.

If I read the Word of God aright the Sabbath was given for a day of physical rest and worship, a day of service for God and humanity, all work being abandoned except works of "necessity and mercy." It is not

given for a day of worldly amusement. (Isa. 58 : 13.) I have sympathy for the man who continues work on the Lord's Day, compelled to do so or lose his job, but I have censure for the laboring man who makes it a holiday, and causes others to work to amuse him.

The laboring man is often robbed of the Sabbath. Thousands, yea millions of our fellow men in this country have no Sabbath, and worse conditions prevail in European and Asiatic countries.

Some years ago investigations were made by the German Government (because of the protests of laboring men engaged in Sunday work) and it was found that in the factories of Germany 57 per cent. of the employees had to work on the Lord's day, and 77 per per cent of those engaged in transportation and trade. The International Cyclopedia says, "Sunday labor in the United States is increasing. In Massachusetts it is estimated that 50,000 persons work on Sunday. That the increase is general is shown by the fact that labor-unions have a growing opposition to it, and demand shorter hours through the week on the ground that there is no assurance of Sunday respite."

The greed for money and the insane pursuit of pleasure are the two chief things which are defrauding multitudes of their rest day.

Our national government is not free from responsibility, for she permits many men to be robbed of their rest day by the mail service and interstate commerce. Over 200,000 men in the mail service do more or less Sunday work, which is absolutely unnecessary.

The railroad corporations must plead guilty to the sin of robbery. In a meeting of locomotive engineers in Washington, D. C., some years ago, one of them said that in seven years he had never been free to spend a single Sabbath with his family, and that when he did get to see them for a few hours, he was so tired that he sometimes fell asleep while eating and would have to be awakened by his little daughter to finish his meal. It was in some home like this that the little girl, when her mother read the story of God's seven days in Genesis, said, pathetically, "We shall have to get God to make an eighth day so papa can rest and be at home with us." A railroad conductor once told Dr. Crafts that during a certain month he had worked 38 days, and that another conductor on the same line had worked 40 days. Perhaps it was the latter's boy who declared that his father worked 14 months in a year.

A certain well-known railroad manager in Canada, when interviewed not long ago by representatives of the Lord's Day Alliance, said: "Gentlemen, I would like to avoid Sunday work on our road but I am only hired like the men under me. The directors expect dividends and so do the stockholders. They are continually crying for dividends, even those who regularly occupy pews in your churches on the Sabbath. They imperatively demand dividends. What am I to do? If you can tell me how to manage this road successfully and respect the Sabbath I will do it gladly." Thirty railroad managers a number of years ago in response to printed questions sent by Rev. W. F. Crafts have said that all railroad trains could be stopt on the Sabbath with no money loss. Gen. A. S. Diven, for thirty years managing receiver of the Erie Railroad, said in *The Christian Union* of Jan. 5, 1888.

1. The traffic will be subsequently the same per week whether moved in 168 or 148 hours.
2. It can be moved in 148 hours.
3. The extra cost will be fully compensated for by the improved service.
4. There is no public necessity for Sunday service.

In a private letter to a leading worker in Sabbath reform he said: "There is no valid excuse for railroad traffic either for mails, passengers, or freight on Sunday. If ever there was a necessity for Sunday mail it ceased with the telegram; if ever there was a necessity for moving perishable articles on Sunday, it has been removed by the refrigerator cars."

My claim is this: railroad traffic is not a necessity on the Lord's day and to continue it is high-handed robbery of thousands of laboring men of their rest day as well as a heinous sin against Almighty God. It would mean great inconvenience to many if all railroad traffic was stopt on the first day of the week, it would inconvenience many people if the trolley lines were not operated, but what a blessing it would be to thousands of men now compelled to work, and how much Sabbath desecration would necessarily cease, and how much quieter would be our holy rest day!

The Sunday newspaper is one of the robbers. Dr. Herrick Johnston has characterized it as

like the sheet of Peter's vision in that "it is a great sheet full of beasts and creeping things and fowls" (especially fowls) "but unlike Peter's in that it is not let down from heaven, and in that God never cleansed it."

It is estimated that 150,000 compositors and pressmen are kept at work seven days in a week in this country by the Sunday newspapers. Many church members buy it, read it, and advertise in it, some even own and publish it; but I contend that it is an unnecessary evil.

London has no Sunday newspaper; Toronto, Canada, has none—in fact none are allowed in the entire dominion. THE HOMILETIC REVIEW of July, 1903, gave a table showing the average daily and Sunday circulation of the dailies in the United States, and it revealed that 57 per cent. of the circulation was on the Sabbath.

Says a writer in commenting on this: "What a commentary on the Christianity of our nation that 8,645,536 papers are required every Sunday to supply 1,500,000 families." And what an influence for Sabbath desecration upon the children in the homes where it finds its way. In the name of thousands of men compelled to work on the Lord's day, in the name of thousands of boys who peddle it, and are learning to secularize the sacred day, in the name of our Christianity which it is injuring beyond measure, I denounce it.

Many men in our factories are compelled to work on the Sabbath. Some work, such as keeping up fires, etc., may be necessary, but I am convinced that but for the greed of gain much work now done in our factories on the Sabbath would not be done at all. *The Christian Instructor* of May 18, 1909, states that the United States Steel Corporation recently gave an order to close down work completely on the Sabbath in all their subsidiary companies. The corporation believes that one day of rest each week for all workmen is a real economy. If the United States Steel Corporation can do this, why not all other mills? And if steel mills, why not mills and factories of every kind?

John Andrews Fitch in the March 6, 1909, number of *Charities and the Commons*, writing upon the steel industry and the labor problem in Allegheny County, Pa., says among other things, "I walked through a steel plant employing about 10,000 men on a Sunday in Sept., 1907. The rolling-mills were idle, but hundreds of men were engaged in repairing and in construction and in piling stock." He estimates that "in the mills and furnaces in the county 14,000 is the number of men who work on Sunday." This writer in the January 2, 1909, issue of the same magazine says, "I found a considerable number of loyal church-members among the steel-workers. Those of them who have to work on Sunday chafe under the necessity that drives them to such a disregarding of the Sabbath."

The craze for amusement is destroying the sacredness of the Sabbath as well as robbing many of the laboring class of their day of rest.

The workingmen ask for, even demand, the Sabbath as a day of rest. They do not always use it for rest or for the worship of their Creator as they should, but they do desire to be free from work.

Labor organizations, almost without exception, have taken action in favor of Sabbath rest. L. S. Coffin of Iowa, at the Sunday Rest Congress held in Chicago about the time of the World's Fair, represented the Brotherhood of Railway Trainmen 31,000 strong, and they were unanimous for the Sabbath as a rest day. He was authorized to say in that Congress for the Brotherhood of Locomotive Engineers (35,000) that at their last biennial convention they passed resolutions favoring Sabbath rest. T. V. Powderly, Master Workman of the Knights of Labor, said, "I believe in Sunday rest; so do the Knights of Labor." The Executive Council of the American Federation of Labor took the following action: "Resolved, That in the opinion of the Federation of Labor there is no necessity for Sunday work. The labor people demand, not as a privilege, but as a right, that they should have the Sabbath for their own use. It was made for man.

Resolved, That we urge our members to continue their warfare against Sunday work, remembering that if six men work seven days they do the work of seven men in six days; therefore, every time six men work Sunday they are taking the bread out of the mouth of one fellow workman."

P. J. Maas, general organizer of the American Federation of Labor, says, "Seven days' toil, year in and year out, means that man is nothing but a slave to those who are able to buy him. Close every place of business, even the confectionery, ice-cream, soda water, and other shops, and bank the fires in the furnaces; let the hum of machinery cease and give every man a chance to recuperate strength and improve his mind. If man's greed for gain is

to prevail over natural and physical laws, the time will come when labor on every day of the week will be the rule for the majority and rest the privilege of the favored few."

Two employees from one of the large shops in Pittsburg addrest the United Presbyterian Ministerial Association about a year and a half ago on the question of Sabbath labor in the mills. We were not allowed to give out the names of these men as they said they would be "fired" by the company if it was known what they were doing. They told us that the laboring men were not allowed to organize or even to hold meetings to discuss the question of Sabbath rest. When The Sunday Rest Association of Allegheny County, Pa., two years ago appealed to the employers of labor to give their men one day of rest in seven almost every church in the county joined in the appeal. There were thirty-eight labor and civic organizations which united with them, and yet how little attention has been paid to that earnest appeal.

The Church and the laboring man should stand together in an appeal to the National Congress for a general Sabbath law, guaranteeing to every man his right to a rest day. Our supreme law, the United States Constitution, Article 1, section 7, says "The President shall have ten days, Sunday excepted, for the consideration of bills." This is special legislation for the benefit of one man, and it is good; but why should not the humblest citizen be protected in his right to a rest day as well as the Chief Magistrate?

A Lord's Day Alliance of United States was organized in Pittsburg, December, 1908, similar to the Alliance in Canada that has accomplished so much. This should have the support of the church and the laboring man.

We should agitate for a holiday or a half holiday on Saturday. This would give the laboring men the recreation which they need, and there would be no excuse for using the Sabbath for that purpose.

What can be done to help the workingman secure the rest day?

Ministers should stand firmly by the Bible on the Sabbath question and again and again thunder against the desecration of the day. One sermon a year is not sufficient on the subject. The church of Christ should join with the labor men in their demands for a rest day. The church and the laboring men are friends, not enemies, and together should fight the battle for a better Sabbath. Christians should keep the day holy, using it for rest and worship and unselfish service for God and man, not as a holiday.

JESUS CHRIST THE MASTER-WORKMAN

The Rev. John Reid, Tacoma, Wash.

"I have glorified thee on the earth: I have finished the work that thou gavest me to do."—John 17: 4.

The life of Jesus Christ was a planned life. He lived it on schedule time. Had He been born a few years earlier or a few years later those main events of His life that make Him conspicuous in the world's history as the fulfiler of the prophecies concerning the Messiah of Israel and the world's Redeemer, could not have taken place. This is especially true of the crucifixion. A few years earlier the death penalty was vested in the Jewish Sanhedrin, when stoning was the Mosaic penalty. A few years later, and the turbulence of the Jewish people was such that no conjunctive action like that which occurred in the trial and condemnation of Jesus would have been possible. The apostle Paul says, "When the fulness of time was come (according to the prophecies) God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4 : 4–5). In which he declares his belief in the virgin-birth of the One "sent forth" and His birth at a time appointed beforehand. Mark tells us that Jesus commenced His ministry with the significant words, "The time is fulfilled," and He "began to preach the gospel of the kingdom." John informs us that when His brethren who as yet did not believe on Him, wished that He should make a display at the feast in Jerusalem (John 8 : 6), He replied: "My time (to do this) has not yet come"; but when He was sending His disciples to make arrangements for the last supper He said, "Go into the city and say, to such a man, the Master saith my time is at hand; I will keep the passover at thy house" (Matt. 26 : 18), and on the cross His last cry was, "It is finished." Christ's life, altho short, was a com-

plete life. "I have finished the work that thou gavest me to do."

The apostle Paul, rejoiced in saying, "I have fought a good fight; I have finished my course; I have kept the faith," and blest indeed are all those who so follow the Master and imbibe His spirit that they can at least say also, "I have finished my work; the work that thou gavest me to do." Thomas Carlyle has said, "All true work is sacred; in all true work, were it but true hand labor, there is something of divineness," and again, "Genuine work alone, what thou doest faithfully, that is eternal, as the almighty Founder and World-builder Himself." Yes, all true, honest workmanship must eventually be found harmonious with the grand scheme of God's creation. Suggested by the promptings of His Spirit, and consummated by His power working through our being, all such work must key into the eternal plan. Such workers need sigh for no earthly recognition, no monumental fame. When one visits St. Paul's cathedral in London, after seeing the sights from crypt to dome, the visitor is shown a tomb of simple form, with this inscription upon it, "Here lies Sir Christopher Wren. Dost thou wish to see his monument? Then look around thee!" Truly a magnificent memorial. A finished work, an honor to God and a blessing to man.

When we gaze upon the pyramids of Egypt or the superb Taj of Agra, we behold vast structures of strength and beauty, and we say, "These are monuments to noble architects and faithful workmen." These have stood strong and enduring through long centuries. Thus our work; perhaps not, as in these cases, individual, but collective work, should be something of which we shall feel glad in the day of final judgment.

There are to day, as of yore, two classes of workmen; those who work simply for what is in it, and what they can squeeze out of it—poor make-believes, aimless and hopeless drifters upon the sands of time; skimmers, shirkers, and dawdlers. But there are the real workmen, honest sons of toil. These take life earnestly; seek to do their level best; work manfully to do their portion of the world's business.

"Hail to the Toiler! Him that tills
The field with plenty crowned;
Him with the woodman's ax that thrills
The wilderness profound;
Him that all day doth sweating bend
In the furnace heat;
And those cunning fingers that tend
The loom and the spindle fleet."

Jesus, the carpenter of Nazareth, belonged to the working class of the land of Palestine. He is the most illustrious carpenter of the world's long history; the greatest of all workmen that ever lived. Probably twenty years of His short life of thirty-three years were spent at the carpenter's bench.

Tradition says that His foster-father died when He was yet young, and that early in life the cares of the household fell upon His shoulders. He was well known in Nazareth, and when He visited that place, in His early ministry, the people said: "Is not this the carpenter's son? Is not his mother called Mary, and are not his brethren, James and Joses, Simon and Judas? And his sisters, are they not with us? Whence hath this man all these things?" And toward the end of His ministry with all His antecedents fully and widely known, He challenged them all with, "Which of you convinceth me of sin?" Truly, "never man spake like this man" and never man lived like this man, whom the Roman judge condemned to death, even the awful death of the cross, saying, "Take ye him away and crucify him, for I find no fault in him."

Jesus claimed to be the master-workman. When he had healed the impotent man by the pool of Bethesda, on the Sabbath day, he was severely and ungraciously criticized for doing this work of mercy. On that day he said, "My Father worketh hitherto and I work" (John 7 : 17), and the perfect work of Jesus is beautifully exprest by Tennyson, when he says:

"And so the Word had breath and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought.

Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings 'round the coral reef."

Such was Jesus, who was "to bind up the broken-hearted; to proclaim liberty to the captives; and to proclaim the acceptable year of the Lord"; One who had Himself worked for His living among men; had sighed with weariness; had suffered hunger and thirst. Meanwhile He was living for the grand ultimate idea of His life. "Wot ye not that I must be about my Father's business?" *i.e.*, the world's redemption. We can claim

without contradiction that Jesus was a master-workman among men.

Jesus of Nazareth was the Master-teacher. When Nicodemus, one of the Sanhedrin, that historic ruling body of the Jews, came to Jesus by night, he said: "Rabbi, we know that thou art a teacher come from God, because no man could do these things that thou doest, except God were with him." Jesus did not deny that He was just such a teacher. Honesty would have required His denial of this declaration if it were not true; He did not deny it, but claimed it again and again. This is one of the remarkable things about Jesus—that He constantly made claims that in another man would at once have seemed preposterous, ridiculous or blasphemous, but to Him quite natural. Of His teachings it was said, "He taught as one having authority (divine) and not as the scribes," who were but parrot-praters of what other men had said or written.

He is still the Master-teacher. As against human speculations and finespun theories, the voice of the "strong Son of God" sounds forth clear and with the assurance born of truth, "the words that I speak unto you, they are spirit and they are life. "He that followeth me shall not walk in darkness, but shall have the light of life." "I am the good shepherd. The good shepherd giveth his life for the sheep. I lay down my life that I may take it again." "In my Father's house are many mansions; if it were not so I would have told you to go to prepare a place for you."

The teachings of Jesus have an ethical value that surpasses all others. His parables and illustrations are models for all time to teachers and preachers. His sayings have been the delight of philosophers and the inspiration of saints. He still stands the great colossus of the world's history—if man, only the greatest of all problems; if the Son of God, the solver of all other problems!

But other teachers in these modern days seek the attention of men—especially the workingmen of this and other Christian lands. They claim that they have found the panacea for much, if not all, the ills that flesh is heir to. The godless socialist (all socialists are not godless), and the demoniac anarchist alike, each in his own way, would have us believe that by changing the cage of a leopard his spots will change also; that by new social leveling up or leveling down the hearts of men will be filled with the spirit of brotherhood, justice, and equality. "Blind leaders of the blind," believing not in angel or spirit, Christ or heaven! The great questions are not single or double tax, forms of government, equalization of property, and all that and all that—but righteousness and justice and truth—the abiding qualities temporal and eternal are comprized in faith, hope, and love, as taught by Jesus of Nazareth, and followed by His disciples and the myriad throng of all times and climes since His doctrines were promulgated by those who counted not their lives dear unto themselves for Christ's sake.

Jesus of Nazareth is the perfect Savior. No more significant testimony to the work of Jesus as Savior could have been given than the jeering taunt of the scribes and Pharisees while He yet hung upon the cross. "He saved others, himself he can not save." It is noble to suffer for others; it is the utmost heroism to die for others; but to die, not in the heat and furore of battle, but alone and on the cross, is the climax of all heroisms. "He saved others," yes, and He may be able to save me also.

A world of sinners necessitates a Savior. Sin, in its many hydra-headed forms, is the curse of our world; eliminate sin and it would be a very pleasant world to live in—ay, forever, if needs be. But sin, sorrow, suffering, and death make it a woful world. There are times of sunshine and gladness, it is true, but there are also times when the heart sickens and the blood goes cold, because of the awful deeds of shame and blood that newspapers and courts and personal knowledge bring to us; times when we would fain cry out, with Paul, "Oh, wretched man that I am, who shall deliver me from the body of this death!" Then it is that, like Job of old, we long for a "daysman," an advocate, a redeemer; the more so, when we ask and answer the greatest of all questions, "If a man die, shall he live again?" The mystery of the cross can alone solve for us that other great mystery of eternity.

The perfect, the Master-workman, and the perfect, the Master-teacher, this Man of the model life, also claims that He it is that fulfils the prophecies of God and the longings of the hearts of men. The fact that "He saved others" proves His claim. A John Bunyan, a Jerry McAuley, a John Wesley, a John B. Gough, and a D. L. Moody are proofs of the power of Jesus Christ to save men today, as He did yesterday. The great work now

in progress in heathen lands among the Hindus, the Africans, the Chinese, and other races, demonstrates the power of Jesus to save to the uttermost all those who put their trust in Him. This salvation is a real thing, affecting all the relationships of life. The idolater ceases his idolatry; the drunkard gives up his drink; the morphin-fiend is clothed and in his right mind; the moral leper is cleansed. "Old things are passed away and behold all things are become new."

If Christ has indeed saved us, we are duty-bound to help Him to save others. He who wraps his heavenly talent in a napkin of business, or pleasure, or ease, shall not only lose his precious talent, but himself also! It is only as we save others that we have continued assurance of our own salvation. Salvation necessitates loving, faithful service to our fellow men. Amid all the wars and rumors of wars, strikes, panics, murders, and suicides, wreckage of our American homes through divorce, the rottenness and corruption of corporations, companies, and authorities, let us not forget that only as the principles and powers of the gospel of Jesus Christ permeate the hearts of men and influence their lives, can any real and lasting reformation come.

It is to you, oh Christian, that the world and if not the world, the great Master-workman, looks to cleanse the world's pollutions. Do honest work in an honest way. Screw up the laxities of your lives! Pray for grace to show the world "the more excellent way" and "so outshine your light that men may see your good works, and glorify your Father, who is in heaven."

CAN THESE BONES LIVE?*

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"Can these bones live?"
Our bones are dried up, and our hope is lost; we are clean cut off. Ezek. 37 : 3, 11.

The people of Israel were alienated from God. They were beginning to feel themselves cut off from the eternal source of life, and therefore hopeless and dead. The moral estrangement was paralyzing not only their religious life, but also their physical and industrial energy.

They were scarcely conscious of their condition, except as they were recovering from it. After a three-weeks' battle with typhoid fever the anxious friends noticed one morning an unusual moisture on the hand of the patient, and a luster in the eye, and she said, "Where have I been?" "You have been far down into the valley of shadows, and near to coming out on the other side." The consciousness of having been away from life's usual routine was the first sign of returning health.

The wheat in the field is young and growing and beautiful with the life of early summer. It is beautiful to the eye and impresses one with the vigor of its succulent life. But that is comparatively of little value. If that were its only value, we should never see a field of growing wheat. In a few weeks it loses even that value and is harvested, and dry, and unlovely in its dead straw. But still later it is threshed and marketed and milled; and only then does it come to its true value and usefulness and life.

The typhoid patient, who was in the shadow of death and seemed quite cut off, has breathed anew the breath of the world's life. She is no more cut off, but has a new grip on the great whole of the world's reality. The dead straw has been screened away and has given up its living treasure to feed the world's life. By sharing the world's life it has found a better life than that which it had lost.

I see in childhood a form of life and growth and beauty not unlike that of the growing wheat. As the wheat is rooted in the ground, so childhood is rooted in the home. It has its life and beauty there and there alone. It does not serve; but it lives only by being served.

But if childhood is well nourished and served, while rooted in the home and in the life of the family, there comes a time of breaking loose. New roots strike out beyond the family circle, and finding no attachment at first, they fly loosely in the air. There is the impulse to break loose from domestic support and get a job and earn some money. There is the impulse to do as one pleases rather than as one is told. There is the impulse to be out evenings for little reason except to be away from home; the impulse to dress after the

*Appropriate to the season for the opening of the school year.

new styles of the street rather than after the conservative styles of the family. There is the impulse to tug a little at mother's apron-strings, like the colt to which the halter is not entirely agreeable. There is the tendency to sweeping and dogmatic judgments quite contrary to the judgment of the elders; and the tendency to dislike the old-fashioned diet, the old-fashioned house, and the old-fashioned reading and amusements.

Nobody knows just when to expect these strange things; and few recognize them when they see them, until the fever is past and the patient is well on toward recovery. But on the average these things are likely to occur along about the time one enters the high school; and it usually takes three or four years to recover.

At the same time there is apt to appear a marked diffidence about society and social occasions. There is impatient disregard of the courtesies of polite society, or politeness to a select few and boorishness to all the rest. There is a tendency to solitude while youth is thinking its long, long thoughts and mulling over its separateness, sometimes blaming the world for neglect. The separateness is aggravated by a sense of unreadiness in speech, and of the wrong thing said, and of nothing to say when something ought to be said.

Closely connected with these awakening sensibilities will often appear intensified jealousies, overwhelming affections and enmities, many of which are smothered into silence by better judgment or by worse fears. These things often stew and smolder unseen, while they play havoc with the happiness and even the health of youth. But it is scarcely possible to fathom them with any plummet known to interested friends.

The body even more than the mind has passed out of its childhood beauty and dependence. The breath is short, the heart is often irregular and weak, the bones grow long faster than the muscles, the tissues are flabby, the walk is ungainly and self-conscious, the feet and hands seem to be out of place.

The lament of the ancient people out of joint with God and the world would fairly well express the feelings of many a child at some time. "Our bones are dried up, our hope is lost; we are clean cut off." And the question which the Spirit of the Lord prest upon the ancient prophet, is prest by the same spirit upon the high-school teacher: "Can these bones live?" Can the child-life from which they have broken loose be replaced by the larger life of the different kind?

This is the task of the high school. No one can duly appreciate the work which is done in a high school, or sympathize with its difficulties, who does not know this aspect of it.

How easy it would be to apply the present theme and text in another way! You would all appreciate it, and many would sympathize with the sentiment, if I should bid you look upon a lot of hard, dry text-books in language and literature, history, science, and mathematics, and say, "Can these dry bones live?"—Is there any power in school or pupil or teacher, by which we can pour blood and breath into them? If that were the chief problem of the high school, it would be comparatively simple. It is a part of our question; but it is not the main part, nor the most difficult part.

It is not books nor subjects, but people, who have to be called into a new life which they have never known before—which they have never even been conscious of lacking. Childhood has passed away. Youth has ceased to be conscious of its childish attachments, as an apple forgets its attachment to the twig and falls to the ground in autumn. Can those youths live again in the same home, the same school, the same town—live as men and women, instead of as the children which they have ceased to be?

In the prophet's vision, after the sinews and the flesh and the skin were laid upon the bones, the crowning act is to put spirit into them, to breathe into them the breath of Jehovah; and this the prophet must do.

The teacher has to be a prophet—a living, breathing person of flesh and blood; one who has enough of the human in him to impart some to those who have need. Here are young souls who have broken loose from their moorings, just beginning to feel, and not knowing what it is that they feel. They need wise teachers to interpret the pulse-beat, the heart-burn, the soul-pang; to show them the world living together as members of one body, and that their own souls are throbbing to share that life and to become part of that life according to the higher law of their own God-given nature.

The mathematics is not a dry mummery; it is the way the world thinks when it calculates its values, its distances, its angles and

its periods. If one would not be cut off from the world where he lives, he must get his mind accustomed to calculate and to think in the same way.

No language can be dead that is a key to a great literature; for in the literature there is preserved the thoughts and emotions of a race; and it has taken the life of that race with others to make the world what it is to-day. What do you think of the sheik who pitches his tent to-night on a mound on the banks of the Euphrates all unconscious of what is beneath him? Is he a remnant of a mighty race because perchance the blood of Shem or Haran courses in his veins? Men are not made free or great by being children of Abraham, but by knowing and living the truth. Far rather let us say that our sheik is clean cut off, because he does not know that beneath his tent-pole lie buried the records and foundations of cities and kingdoms for hundreds of generations. If he knew that story, and felt the thrill of loyalty to those traditions, and saw the lessons of those fallen races, and could respond to the call of those visions, he would live as now he can not live. That is a kind of life which a teacher can impart to a pupil by means of a language and a literature. But the best and freshest literature in the world is dead and remains dead to one who can not through it share the life of the races which created it.

History is no mere ancient chronicle. But if it be a mere broken potsherd and yet bears the marks of life or antiquity, it is history. By means of it a twentieth-century youth can recreate in his imagination the life and labor and social interests of bygone days, and can connect them with his own; and the difference is like the difference between the tree with shortened roots on the dry hillside and the tree with roots rods long reaching far back in the hill to the vein that feeds the spring in the valley below. It matters not so much what history it is into which youth shall strike its roots; but by some interest one must feel himself attached to it and enriched by it. So shall he live.

Through science likewise does the teacher breathe into youth the breath of a new and larger life. Through it one feels himself a part of God's world, a stockholder in its wealth and beauty; and this makes his life richly worth the living.

But even more important than any subject of school study, or of all subjects together, is the little world of the school where people live together, and grow into a society. Individuality merges into the common life of the school. There is the school spirit, and loyalty to that school spirit is a form of patriotism. It easily and quickly develops into citizenship with its stern and sober duties. The child that was separate has achieved a new life as a member of the state, the city, and the community. As a member of the class, the school organization, and the athletic team, there have awakened in him a new set of social relations with a new morality and code of ethics.

By the time one has reached the end of a high-school course his life consists quite largely in these things; and these are things which scarcely exist in him when he begins the course. There has actually been the inbreathing of a new life. No single hour can make the boy a man; but four years can make boys into men and girls into women. It has often been done without the help of schools; and if it is a poor school of the old Gradgrind type, it is better done without it. Shakespeare became the many-sided man that he was in spite of King's school rather than by its help. But a real school, which aims at life and character, at emotion and conduct, and not at mere knowledge, can breathe that life into the bones of childhood.

Without the school there is likely to be an arrested development. While the body grows to manhood, the mind and soul remain in childhood. This is the origin of most of the undisciplined individualism and childishness which is seen in adults. Either they did not go to school, or they went to school in vain, because there was no prophet-teacher there to breathe into the bones of childhood the life of the larger world.

When the traditions of Rugby made it an honor to cheat and deceive the head-master, and the school was breeding a race of knaves with a poor sense of a higher life, Thomas Arnold, the greatest of English head-masters, breathed into the boys the breath of a new life, by trusting them, by letting them see that he trusted them, by letting them see the disaster of their disloyalty, by meeting them frankly on the level of their own boy nature. They responded to the treatment, and there was a new era in the English public schools, which was in no small part the making of modern England. It is often said that the battles on the Nile and in the Transvaal

were won on the cricket fields of the English public schools. Henry Newbolt has finely pictured the two fields of conquest:

There's a breathless hush in the close to-night
  Ten to make and the match to win—
A bumping pitch and a blinding light,
  An hour to play and the last man in.
And it's not for the sake of a ribboned coat,
  Or the selfish hope of a season's fame,
But his captain's hand on his shoulder smote:
  "Play up! play up! and play the game!"

The sand of the desert is sodden red,—
  Red with the wreck of a square that broke,—
The Gatling's jammed, and the colonel dead,
  And the regiment blind with dust and smoke.
The river of death has brimmed his banks,
  And England's far, and honor a name,
But the voice of the schoolboy rallies the ranks:
  "Play up! play up! and play the game."

This is the word that year by year,
  While in her place the school is set,
Every one of her sons must hear;
  And none that hears it dare forget.
This they all with joyful mind
  Bear through life like a torch of flame,
And falling fling to the host behind:
  "Play up! play up! and play the game."

The life which the school imparts is the power to play the game,—to play the game on the business street, in the legislative forum, in the home or in the counting-room, on the field of battle or in any profession.

There are two facts worthy of note in this connection. One is that the first factor in this transformation from the child to the adult is nature, and not the school or the teacher. It is the proper time for that change, and nature has wonderfully provided for it. All that is needed besides is to give nature a fair chance, just as we do when we plant a tree.

The school affords a select environment, a sympathetic and nourishing set of conditions, all chosen for this very thing;—not chosen merely for the sake of knowledge, but for life and inspiration, for pure ideals and worthy ambitions. The school so ordered can breathe life into the bones of childhood. Without such a school there is danger that they will remain a hopeless valley of dry bones, in spite of nature's rich endowments.

The other fact to be noted here is that this function of the teacher and the school is a part of the same process which the prophet saw in his vision and which he carried out in his work. The scene which the prophet saw in the desolate house of Israel is matched by what the teacher sees in the years of school-life. "The bones come together bone to its bone; and behold there are sinews upon them, and the flesh grows up, and the skin covers it."

Nature does so much, but that is not enough. Then came the time for the prophet of Jehovah to do his part: "Then he said unto me, Prophesy unto the spirit, prophesy, son of man, and say to the spirit, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these dead, that they may live." "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."

Each class, passing through and coming out of school, is another detachment of the same great army. The bones and the sinews and the flesh which nature provides are not all, nor are they the main thing. The prophet-teacher has spoken to the spirit, and said, "Come from the four winds, O breath, and breathe upon these dead, that they may live,"—that they may enter into the life of the world that blows upon them from the north and the south and the east and the west, and respond to it.

Now that world-life is nothing other than the kingdom of God on earth. It is the vision of prophets, the hope of apostles and martyrs, and it is the ideal of righteousness and truth toward which the world is striving. But prophets, apostles, martyrs, and idealists all live, not in a future unattained world, but in the struggles and triumphs of their own day. They glory in the life then present, both for what it is and for what it helps to bring.

Its glory all harks back to the same eternal source. Whether it be general culture, social righteousness, physical well-being, intellectual keenness and honesty, or robustness of spiritual life, all alike belong to that new and higher life, which the prophet and teacher of old, and the prophet-teacher of to-day breathe into the people of their charge.

May we not so coordinate the ideals of our time and the agencies for realizing them as to make them all help one another? Truth and life are revealing themselves in Church, school, home, laboratory, shop and marketplace. When these have been brought together in one order, and have corrected and strengthened one another, it will be found that the kingdom of God has come upon the earth, for it is the life and the law of God that makes all these things one.

OUTLINES

Polishing Shafts

And he hath . . . made me a polished shaft.—Isa. 49 : 2.

CHILDREN are archers' shafts with which to win a "Holy War"—Education is a polishing-process to fit them for war-weaponry. Ps. 127 : 4.

I. See in the child-nature the precious material is to be fashioned into a shaft.

II. See in the polish it can take the importance of the educational task—culture of the mind—refinement of manners—virtue of character.

III. See in the place held by the finished product the religious element in the case—in God's quiver as well as God-made.

Our schools are polishing-institutions.

Training the Child

Train up a child in the way he should go, and when he is old, he will not depart from it. —Prov. 22 : 6.

THE challenge of the age is the child. One answer to the challenge is the school-house. Through the reopened door of the school-house passes a procession of young people to receive the stamp of the teacher's hand.

I. The life-course laid out. "The way he should go." 1. Predetermined. 2. Definite. 3. Fixt by habit—"His way."

II. The process counseled. "Train up a child." 1. By initiation. 2. By instruction. 3. By discipline.

III. The guaranty attached. "When he is old, he will not depart from it." 1. Witnessed to by experience. 2. Supported by probability. 3. Specifically promised.

The public school is the gymnasium of American manhood.

School Curriculum

The cloke that I left at Troas with Carpus when thou comest bring with thee, and the books, but especially the parchments.—2 Tim. 4 : 13.

PAUL in a Roman prison had a care for his tripartite nature—body, mind, and soul—Unintentionally he prepares in the rough a school curriculum.

I. It includes a cloke for the body. The child has a right to physical development, health, and comfort.

II. It covers books for the mind. Learning. Taste for reading. Enrichment by literature.

III. It is completed in parchments for the soul. The sacred documents containing the Word of God.

The ideal is a Christian education by Christian educators, turning out Christian citizens.

Building a School at Bethel

And the sons of the prophets said unto Elisha, Behold, now, the place where we dwell with thee is too strait for us, &c.—2 Kings 6 : 1, 2.

AMERICA is another Elisha busy building and broadening its public school to accommodate its pupils.

I. Its education is industrial. It has an "ax" and a "beam" in it. It were not wise to educate its prospective citizens out of the love of work. The trained hand and the diligent life are excellent products of the American school.

II. Its education is intellectual. The learning that leaves the mental faculties of reason and judgment and imagination undeveloped or faulty is defective.

III. Its education is moral. The ripe fruit is a quickened moral sense, an enlightened conscience, a virtuous character, a religious spirit, a righteous will.

Evergreen Lessons of a Faded Leaf

We all do fade as a leaf.—Isa. 64 : 6.

AUTUMN leaves are the Creator's laurel put on nature's brow. The autumn note is in the minor key of pathos. Homer, too, says: "Generations of men fall like leaves."

I. "As a leaf," in point of fact. We do fade as truly as a leaf fades.

II. In point of form. We fade in the fashion of the leaf—naturally—honorably—serviceably.

III. In point of analogy. The leaf has its lessons to us, and our fading lives have their lessons to us. They teach us to anticipate the end; to live while we live; to surrender our place to others coming after us; and to meet decline and death with a quiet submission.

Summer Growth

First the blade, then the ear, after that the full corn in the ear."—Mark 4: 29.

THERE must be time to grow. Nature's process quite aptly illustrates the growth of a holy character.

I. Underground growth, germination, getting rooted, fixt.

II. The blade: the outward, upward, and public proclamation of life.

III. The ear; necessary to cultivation of its kind; a receiver of the seed indicative of the preparation needed in order to receive and distribute the truth.

IV. Full corn: realization of the promise of summer's possibilities. Fruit-bearing the motive of the Master's salvation, the cultivation and culture of His grace.

A Traveler's Thoughts from a Traveler's Trunk Based on the Traveler's Psalm

The Lord shall preserve thy going out and thy coming in.—Ps. 121 : 8.

THOUSANDS of miles of recent travel led the writer to appreciate afresh this psalm. Traveling means trunks; trunks must be packed, strapped, checked, etc. Travelers' trunks emphasize lessons in "The Traveler's Psalm."

I. God has packed us up for life's journey. You can enumerate a hundred fold more provisions for your comfort than you packed in your trunk. The world is packed more thoughtfully and patiently than a trunk. If you saw a girl's room so packed with comforts, you would say, "Love did it." Instance laws of tides, winds, stars, compass, specific gravity, etc., that make sailing possible. Such infinite patience should teach us patience with our children.

II. The law of the aggregation of littles is taught by the trunk, no article in which weighs much, but which requires two men to lift it. So in character: small virtues aggregate more blessing to mankind than brilliant talents, tact and gentleness more than oratory or art. Mothers or sisters more than Shakespeares; small people more than great geniuses.

III. The law of mutual concessions. As in the trunk, so in society and the church, individuality must sometimes yield for general effect. Great movements in society the result of compromises, like American constitution. A church of leaders and star workers would be wrecked on the rock of individuality.

IV. The trunk teaches trust. It is built, reenforced, strapped, locked for security. No more than the world is for ours. Illustrate by continuity of nature; why not continuity of grace? We trust the trunk because it is checked through; think of our high destiny to be sons of God. Trust not childish. We trust in trains and steamships, why not in the great transition to our glorious destiny?

Our Lord's Last Will and Testament

For where a testament is there must also of necessity be the death of the testator, &c.——Heb. 9 : 16, 17.

THE term "testament" means (1) a covenant between two parties; and (2) an instrument devising property.

I. The Testator. 1. His general disposition of mind. 1 Tim. 2 : 3. 4. 2. His particular desire. 1 Thess. 4 : 3. 3. His final purpose. John 17 : 24.

II. Some bequests. 1. Peace. John 14: 27. 2. A Kingdom. Luke 22 : 29. "Appoint" = devise. 3. An inheritance. 1 Peter 1 : 13.

III. The death that gives the will effect. Christ's death the merit of each—and the power of the Church.

The Shrine of the Saints

I was glad when they said unto me, &c.—Ps. 122 : 1.

LOVE for the sanctuary is a noble passion. The church-going habit is worth cultivating. A weekly pilgrimage to the shrine of the saints has some things to commend it:

I. The aloofness afforded is desirable. The soul needs to get away from things to clean up,—to be lifted up into diviner region of life.

II. The quiet found is helpful. One gets acquainted 1. With himself. 2. With God. 3. With kindred spirits.

III. The exercises shared are enriching. 1. Praise awakens gratitude. 2. Prayer inspires confidence. 3. Instruction edifies and fits for life.

As Emerson says of home, so of the sanctuary: "It is always morning within these doors."

"The Library of the Holy Ghost"

Thy word have I hid in my heart, &c.—Ps. 119 : 11.

THE Word is a library of the Holy Ghost.

I. The psalmist sees God in it. Here God unveils Himself. Communicates with man. Teaches man how to live.

II. The psalmist puts it where it belongs. In his affections, his "heart," source and center of his life. Builds it into his character.

III. The psalmist makes wise and practical use of it. To get rid of sin. To get along without sin. To keep in fellowship with God.

Christ's Life a Manifestation of Divine Love

BETHLEHEM is Love in the cradle.
Nazareth is Love in the workshop.
Capernaum is Love in the hospital.
Lake of Galilee is Love in the school.
Jerusalem is Love in the Temple.
Gethsemane is Love in agony.
Calvary is Love on the cross.
Joseph's Garden is Love bursting the tomb.

The Altar-Flag

And Moses built an altar, and called the name of it Jehovah-nisi = "the Lord my banner." —Exodus 17 : 15.

THIS altar-flag was reared in honor of the first battle of authentic history, and to celebrate a God-given victory.

I. It is a rallying flag. Song of Solomon 5 : 10.

II. It is a sheltering flag. Song of Solomon 2 : 4.

III. It is an inspiring flag. Ps. 60 : 4.

This altar-flag calls to the feet of our nation's God. It should fly in every home, school, office, and church above a Christian altar.

OUTLINES FOR LABOR DAY

Paying Wages Promptly

The wages of him that is hired shall not abide with thee all night until the morning. —Lev. 19 : 13.

THE God of the Word is thoughtful of the workingman. The hired man has material claims upon his employer.

I. He has earned his wages. By the muscle and the mind that have gone into his work.

II. He needs his pay. To feed the fires of life. To provide for his family. To meet the claims of his creditors.

III. Prompt payment of his wages has its merits. 1. In forestalling anxiety. 2. In maintaining amicable relations between master and man. 3. In inducing readier service to follow.

The Human Hand

And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.—Luke 6 : 6.

A MARTYR among toiling men, who was wise enough to seek the assuagements of religion, met the sympathy of Jesus.

I. The anatomy of the human hand—a mark of creative skill. Adaptability to man's needs. A trained hand is a valuable asset.

II. The significance of the human hand—sign of sovereignty—call to toil—medium of communion with the world outside of self.

III. The theology of the human hand—Stained by wrong-doing. Symbol of the soul-grip on Christ. The weapon of Christian service for our fellow.

IV. The regeneration of the human hand. Jesus restored it, "whole as the other." His power alone can recover the human hand from perverted uses to activities of righteousness.

The Divine Hand

And Jesus put forth his hand and touched him.—Matt. 8 : 3.

JESUS is the hand of God. The "finger" and the "arm" of the Jehovah of the Old Covenant become a whole "hand" in the New.

I. It is a working hand—the carpenter's son was always busy. Labor is divine.

II. It is a healing hand. Arabs call medicine "God's hands." That is what the Good Physician is—Jesus seeks to right the wrong of the race.

III. It is a gentle hand. Has a mother-

touch. Heartens the soul. Proffered to the horny hand.

IV. It is a pierced hand—pierced by us—pierced for us—pierced in us, suffering with us in sympathy and identification.

Boaz and His Reapers

And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. —Ruth 2 : 4.

I. Boaz and his reapers are common clay, like the harvest field they meet on.

II. They have common interests, the same harvest growing for both.

III. They are bound by a common obligation to fraternal reciprocities of good-will and fellowship.

IV. They recognize a common Lord, whose presence and blessing are sought.

The Bethlehem wheat-field is the only ground on which capital and labor can hope to come together, and nothing but the bread made from its sheaves can sustain that spirit of brotherhood.

Labor Day in Eden

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.—Gen. 2 : 15.

The supreme interest in this world is man—to put him in Eden. The supreme interest of man is to conserve his Eden. The supreme interest of Labor Day is to emphasize and parade this man and this Eden.

I. To recognize labor as a divine ordinance. Originates in God. Belongs to life.

II. To recognize the end of labor as the means of developing and enjoying the resources of life. The fruits of labor.

III. To recognize the underlying duty of doing all under a sense of God. God owns the garden—planted its trees—claims a share of its fruits.

Labor-Union on Shipboard

And when he had gone a little farther thence, he saw James the son of Zebedee and John his brother, who were also in the ship mending their nets.—Mark 1 : 19.

An ideal labor-union, father, sons, and hired servants—Ideal union aims:

I. Repair—of "nets."

II. Preparation—for efficient effort.

III. Cooperation—in a common task—fishing the treasured seas.

IV. Penetration—to the better toil of "catching men" for Jesus Christ, in becoming His followers. There is a "man" inside of men to be won. There are "fish" lower than sea-bottom to be thought of. There are "net mendings" to engage invisible hands on board life's ship.

THEMES AND TEXTS

Spiritual Chloroform. "Translated that he should not see death."—Heb. 11 : 5.

The Sphere not Prohibited. "When he had called all the people, unto him, he said unto them, There is nothing from without a man that can defile him."—Mark 7. 14 : 15.

The Advantage of an Indirect Aim. "A certain man drew a bow at a venture, and smote the king of Israel."—2 Chron. 18 : 33.

The Mystery of Christ's Fame. "He could not be hid."—Mark. 7 : 24.

The Calamity that Hurts Not. "Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God."—Dan. 6 : 23.

The Veiling from Man of Divine Energy. "He commanded the people to sit down, and he took the seven loaves, and gave to his disciples to set before them."—Mark. 8 : 6.

The Lesson which makes Obedience Light. "Tho he were a son, yet learned he obedience by the things which he suffered."—Heb. 5 : 8.

The Guests of Christ's Own Table. "As Jesus sat at meat in his house, many publicans and sinners sat together with Jesus and his disciples."—Mark. 2 : 15.

The Preparation for a Religious Life. "Quicken us, and we will call upon thy name."—Ps. 80 : 18.

The Origin of Wonder. "Open thou mine eyes, that I may behold wondrous things out of thy law."—Ps. 119 : 18.

Christianity in Common Life. "His name shall be in their foreheads."—Rev. 22 : 4.

The Unconscious Service of Christ. "They gave him vinegar to drink mingled with gall."—Matt. 27 : 34.

The Comfort to Physical Inferiority. "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength."—Ps. 33 : 16.

The Humility that is not Beautiful. "Let no man beguile you by a voluntary humility."—Col. 2 : 18.

From "Messages of Hope," by George Matheson. A. C. Armstrong & Son, New York.

ILLUSTRATIONS

Vanity Victimized

The cat had watched the little hole in the barn for hours at a time every day, but the wise mouse had watched the cat, and so he had never been caught.

But one night, when the moon was hidden, the mouse sauntered out in search of food. It was so dark that he did not see the cat, who sat behind a bush, watching for him. In less time than it takes me to write it, the cat had seized the poor little trembling mouse.

"Now I shall eat you," threatened the cat, as he put the mouse down on the ground with one paw on his back, that he might not escape.

"Very well," sighed the wise mouse, "but will you first grant me one request?"

"Yes," replied the cat, "I will do that, as it is customary to grant last requests to people who are about to die. What is it?"

"I have often listened to your singing and greatly admired it. Will you please sing one song to me before you eat me?"

"With pleasure," replied the cat, for he was very vain about his voice. So he straightened himself up and sang with all his might. He forgot all about the wise mouse until he finished his song, and when he looked around for the applause he expected the mouse had vanished.

A Gift That Counted

A little boy proposed to put a penny in the box for missions. His sister told him it would be useless to make so small a gift, saying it would never be noticed among the large contributions of others. He gave the penny, however, and when the collectors reported a collection of £6 5s. 1d., he whispered to his sister: "There! that's my penny; you said it was so little it would never be noticed, and the gentleman has told the whole congregation about it!"

The penny given for God always counts, even when it may not be counted.

Forgotten Debts

The Rev. Frank E. Boren writes: I once heard an English lecturer, a resident of this country, tell the following personal incident: His little son, who was born in this country, was studying United States history in school. One day, after a lesson about the revolutionary war, he came home exultingly exclaiming, "Say, Pa, we licked you Britishers, didn't we?"

It is a noble principle which identifies one's self with the country or church of which one forms a part, and which claims a share in its glories; but there is also a touch of human nature here which takes undue credit to oneself. In the enjoyment of life's blessings we forget the price which has been paid for them by the toils and sacrifices of the past. Ours is the heritage of the past.

The Human Part

"Chant sung in darkness," by Herbert Trench, utters conflicting voices of faith and doubt in face of the problems of sin and suffering, and ends with a trumpet-call to duty:

> And God said, "If ye hear it,
> This weeping of the Spirit
> For the world which ye inherit,
> Do I not hear it too?
> Arise and to your stations,
> Ye lighted living nations!
> These be my dark foundations—
> To raise them is for you."

Why I Should Obey God

The other day our little four-year-old daughter was naughty, and had to be punished. Her mother sought to impress on her mind that she should do always what her papa said. "No," she answered, "I will not do everything papa will tell me; if he tells me to go out and cut off my finger with the lawnmower, I will not do that." That was good philosophy. And what a fine opportunity to teach the reasons for true obedience. I love my child, and would demand no such thing as that. So it is. God loves us, and we need not fear to obey him, for what he bids us do is only right and good for us. No harm ever comes to a human being who does according to the commandments of God.

Death a Transformation

For the Christian death has been "abolished" (2 Tim. 1 : 10 R.V.). How this can be is suggested in parable by little Annunziata, in the late Mr. Henry Harland's "My Friend Prospero":

"You ask me, what is death? It is exactly like a transformation scene. At the pantomime the scene was just like the world. There were trees, and houses, and people, common people, like any one. Then suddenly click! Oh, it was wonderful! Everything was changed. The trees had leaves of gold and silver, and the houses were like fairy palaces, and there were strange lights,

red and blue, and there were great garlands of the most beautiful flowers, and the people were like angels, with gems and shining clothes. Well, you understand, at first we had only seen one side of the scene; then click! everything was turned round, and we saw the other side. That is like life and death. Always, while we are alive, we can see only one side of things. But there is the other side, the under side. Never, so long as we are alive, we can never, never see it. But when we die—click! It is a transformation scene. Everything is turned round, and we see the other side. Oh, it will be very different—it will be wonderful! That is what they call death."

Making New Conquests

Little Holland with its 5,000,000 people living safely behind their wave-washed dykes, is about to make a new conquest from its old enemy, the ocean. Already Dutch engineers have begun the tremendous task which will result in turning the Zuyder Zee into 1,400 square miles of dry land. Where the old great Dutch war fleets gathered, where now 4,000 fishermen sink their nets, there will rise happy villages, broad pastures, poplar-bordered roads, and sleepy canals—new farms and homes for 50,000 citizens of Holland.

New conquests ever await the enterprising and valorous spirit. There are stretches of territory in life, in the matter of learning, of moral enrichment, and of usefulness, now overlaid and preempted, that may yet be redeemed and peopled, if only the attempt be made. The process of pumping-out, however, must precede the later task of filling-in.

Adaptation

Mr. J. T. Trowbridge had written a story of New England life to *The Atlantic Monthly* which was accepted and the proof-sheets sent him, when he received a note from Mr. Underwood, the manager, saying that Lowell had decided, upon reflection, that "it couldn't go in." "In twenty minutes (says Trowbridge) I was confronting Underwood in the Winter street office. 'Can't go in what?' I said, 'the next number?'

"'It can't go into the magazine at all!'

"'But it has gone in! Here are the numbered pages! You don't put rejected articles in type do you?'"

He went on to say that Lowell's objection was made from a moral and not a literary point of view. The story was transcribed and sent to *Harper's Magazine*, promptly accepted and published. Soon after its publication, Underwood met Charles F. Briggs, Lowell's confidential friend, in New York, and he said:

"What you want in *The Atlantic* is more good story-writers."

"We can't get them," said Underwood. Briggs then asked:

"Who is the writer of 'Nancy Blynn's Lovers,' can't you get him?"

Underwood thereupon told him how that story had been accepted for *The Atlantic*, put into type, and finally cast out by Lowell.

"You incomparable idiots!" Briggs ejaculated. "Do you go in when it rains?"

One may fail here and succeed there. A mortifying declinature may be followed by a proud acceptance. "Try again" is good counsel.

One may err, too, in judgment, not recognizing a good thing when he gets a chance to choose it.

The Grace of God

The Baptist Examiner calls attention to a very vital truth, and one we all need constantly to remember: "Orchard, whose tale of horror in the court at Boisé City is hardly equaled in the annals of crime, is not a fiend, but a man. A man—but alas! how fallen! Made in the image of God, but transformed by sin into the image of Satan. Said John Newton, on seeing a drunken man reeling along the street, 'But for the grace of God, there goes John Newton.'" Oh, how we ought to thank God that His grace has kept us, and that we are not as the fiendish wretch in Boisé City. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God" (Eph. 2 : 8).

Sin's Tenacity

One of the most vexatious of weeds is purslane (*Portulaca oleracea*), of which it is said, "It comes in May and lasts through the summer. One plant bears enough seed for an acre. The least bit of root sprouts again, and when rooted up, if a single fiber touches the soil, it starts off to full vigor. You may cut it as you please, rake it into the alley, let a July sun scorch it, and if there be so much as a handful of dirt thrown at it, no fear but it will grow again."

Says Paul, "When I would do good, evil is present with me." Sin still adheres, however severely you deal with it. Like the ivy

which, when cut out, root and branch, is still found with tendrils interpenetrating every crevice of the old wall, it seems that sin will not be finally and wholly conquered until the body itself is taken down, and the wall destroyed. But, thanks to Christ, it will then.

Keep Busy!

Says a writer: "Year by year the number of insects increases, and new plants are included for depredation. Aphides, grubs, worms, moles, flies (at the root or on the top of the plant) resist you everywhere. They are never tired or full. They are both early and late, or they eat all night."

It is indeed a world with no place for the lazy man. What one gets, he must work for. "In the sweat of thy face, thou shalt eat thy bread." "If a man will not work, neither shall he eat." There is no harvest for the farmer who will not sow and tend. What is true in natural, is equally so of spiritual husbandry. "Millions of insects seem to say, 'We are sent to make you work.' Every one of these is a malignant enchanter, and every fair-faced flower, like a child lost in the wilderness, stretches out its arms for deliverance from its enemies."

Gunpowder Christians

There are automobiles on the market propelled by gunpowder. A series of explosions similar to those of a 22-caliber cartridge is the motive power. That auto propelled by gunpowder is like some gunpowder Christians —they go by jerks. When you hear a little explosion you know they are doing something. Very often what you hear is merely sound and nothing more. They have a spark of oversensitiveness. When you touch that flinty spot, you are sure to get a spark, and that spark will make a report every time.

Gunpowder Christians are apt to do a deal of damage, for they "go off" frequently at the inopportune time. They are always charged and need but a spark or a sudden concussion to set them off. These gunpowder Christians are quite strong and develop considerable activity at the moment of explosion, but after the energy is destroyed there is nothing but a black smoking shell. These gunpowder Christians are like storms and tempests which wreck things that happen in their path.

The Saloon Artist

A Western city some time ago passed a unique temperance ordinance requiring the portraits of habitual drunkards to be posted in all the saloons of the city, together with notices to saloon-keepers to sell them no more liquor under penalty of losing their license. An unusual request was made by one young man that his own photograph be included in the list, on the ground that this was the only way to get sobered up and return to a decent life.

The saloon paints its own portraits in visages that advertise the work being done in it—the blood-shot eye and the crimson, bloated face, and the degenerate look generally.

The saloon patron needs only to see himself, as the drink has made him, to realize the wisdom of "saving his face" by sobering up.

The Incitement of Environment

"I well remember two lathesmen in the old machine-shop in which I worked for eight years. Miller had charge of the speed-lathe gang. He was almost as big as an elephant, and to look at him one would suppose that his movements must be slow and ponderous, but the swift little machine that he had been operating for years had so influenced him that it set the pace for his every movement. Thompson ran a six-foot lathe down in the basement, where the heavy machinery was installed. He was a typical American—tall, muscular, alert. But young Thompson had also come under the control of his machine. His lathe made only one revolution to that of hundreds of the 'Dutchman's,' and he moved about with all the deliberateness of his slow-moving iron monitor. Both men were unconscious victims of their own environments. Every mechanic can recall how the rhythmic sounding of a hammer's blows seems to set the pace for the movements of the entire shop. Whether that young fellow whistles a merry tune or one that is heard most frequently at funerals means either profit or loss to the employer."

PREACHERS EXCHANGING VIEWS

The Masonic Order and Corner-Stones

Editor of The Homiletic Review:

The very commendable and helpful article in The Review of June, by Thomas H. Hanna of Steubenville, Ohio, on "The Ideal Funeral," we are sure has been appreciated by thousands of your readers. He might have gone one step farther and asked why it is that people who are in no way connected with the church, who never attend it, never support it, ever find fault with it, and do all in their power to hinder its work, yet when they are called upon to lay away their dead, will demand the services of the pastor, the choir, the church, the janitor. They will want everything and all things, with no thought of the trouble and expense they may cause and with no sense of propriety, often selecting the text from which the "funeral is to be preached!" the hymns to be sung and the Scripture to be read. One such man for whom the writer was to conduct a funeral at his home, he having lost a daughter, insisted that the entire choir should be present and sing "Hold the Fort"! And yet these people never think of compensating the pastor for his time, trouble, and nervous strain. Sometimes an overworked pastor is called from fifty to one hundred miles, pays his own railroad expenses, loses two or three days, and not so much as a kindly "Thank you," even where the family is abundantly able to pay for the service rendered; and if the doctor had spent as much time and money and energy for them, they would think nothing of paying him from $50 to $100 for his services.

What earthly reason can be given for inviting the members of the Masonic fraternity to lay the corner-stone of a house dedicated to the worship of Almighty God, and to all that such worship can possibly mean in theory and practise? Why not as appropriately invite the Maccabees, or the Foresters, or the Elks, or the Knights of Pythias, or the Red Men of America, or the Black Men of Africa for the same work?

Why must the Masonic order be invited to lay the corner-stone of any public building except the one they are to use for their own special purposes? Why must they lay the corner-stone of state and national buildings, such as post-offices and benevolent institutions? There may possibly be some reason for their thus being prominently identified with secular buildings, but why, in the name of all that is sacred, are they ever asked to lay the corner-stone of a church? It is painful and inappropriate, especially on the part of those who are not members of the Masonic fraternity. The parade, the ceremony, the long-drawn ritual, the grunted "Smote it be" are all sadly out of harmony with the simplicity that is in Christ.

Many honest-minded church-members have been grieved and humiliated as they have seen the crowds gather with ribbons, trappings, feather, aprons, and heard the high-sounding names, "Grand Chaplain, Grand Treasurer, Grand Master." Then the chairman of the building-committee calls out in loud tones, "Most worshipful sir: the committee having in charge the preparing of the corner-stone, and making arrangements for its being laid, have completed their labors." Then often some profane and godless man reads the prayer beginning: "Almighty and Eternal God by whom all things are made, etc. The corn and wine are scattered upon the stone, emblems of plenty and of gladness." The Grand Master prays(?) and the corner-stone is laid with the words: In the name of the Most Worshipful Lodge of the free and accepted Masons of the state of S. I proclaim that this corner-stone has been found square, level, and plumb, and has been laid in ancient and ample form by the Grand Master of Masons, according to the customs of the ancient craft."

Of course the glitter, the tinsel, the parade, the empty honors, the high-sounding names of the lodge appeal to the pride and worldly ambitions of men, as the unostentatious Church of Jesus Christ does not, and can not.

The lodge does, in a way, meet the social needs of men as the church does not, and as it was never intended to meet them; but let it not be forgotten that when the lodge has done its best for the children of men, it has not met the soul's needs, as He alone can meet those needs, who is the life, the truth, and the way.

C. W. Stephenson.

Saginaw, Mich.

"Church of the Disciples" Defended

Editor of THE HOMILETIC REVIEW:

I regret very much to see you admit to your columns such articles as that of R. Welton Oakes of Ravia, Okla., which appears in the July number, as I regretted your original comment which led up to this statement. It is dangerously near to a violation of the ninth commandment, if not the real thing. For thirty-four years I have been pastor of the Vermont Avenue Christian Church in this city, and have shared in every union meeting held here during that time, and in many away from Washington, was chairman of the committee of pastors in charge of the recent Gipsy Smith meetings, and am at present President of the Pastors' Federation of the City. Moreover, I am widely acquainted throughout the United States with the preachers among the people known as "Disciples of Christ" and personally I know none who do not follow the same practise.

Of course there are exceptions, I am sorry to say, as there are exceptions in every other religious body, but what I state is the rule. There are those in every union meeting, even in the revivals held by such men as Moody and Gipsy Smith, who refuse to lend a hand. They are noteworthy exceptions, I am glad to say, as I trust our brother from Ravia is an exception.

As to his charge that reports are made by "Evangelists of the Christian Church" of those gathered in from other denominations, I am willing to grant some are guilty; and this, I am also willing to concede, is not in accord with the true spirit of Union, but there we are not "sinners above others." It is by no means confined to religious journals published among the Disciples; and not one of our Evangelists in five hundred ever makes such a report to the press.

Our brother from Ravia needs to clarify his vision and to write at a temperature below ninety. Messrs. Jones and Gresham were exactly right, and he, entirely wrong.

FREDERICK D. POWER.

WASHINGTON, D. C.

Editor of THE HOMILETIC REVIEW:

Apropos of recent discussions in THE REVIEW, growing out of an editorial query, "When will the Disciples join in union meetings?" a query which I feel sure, in view of the usual broad and catholic spirit of THE HOMILETIC REVIEW, was not intended in any offensive way, I thought that an account of a unique union service in which I as a minister of the Disciples took the initiative, might be of interest to the readers of THE REVIEW. Two years ago the three churches of the town where I was a pastor, on my suggestion, celebrated the anniversary of the Hague Peace Conference in a union meeting, one of the most prominent features of which was a communion service. I spoke on the work of the Hague Peace Conference; the Methodist pastor preached an appropriate sermon; and the Congregational minister presided at the communion table, the congregation being served by deacons of all three churches. It was a sweet and refreshing service to me, and I believe to many others.

In this same town, where our evening audiences were small in all the churches, the Congregational minister suggested union meetings every Sunday evening, going the rounds of the churches. This plan was carried out during the last year of my pastorate in the place, by the two churches, the other deciding that it was best to have their separate service. This alternate exchange of pulpits throughout the year was also a delightful fellowship. I am in a position to know that such things are not rare, and write of them because I believe that there are many in all denominations so full of that love that "taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth," that they are happier to know that such things are being done.

I happen to know of a certain town where union meetings were being held, and one of the pastors announced at his morning service, that the meeting that evening would be held in the "Campbellite" Church. Now we are a little bit sensitive on that point. We repudiate the name, and do not like to be called Campbellites. Such breaches of Christian courtesy, which I am thankful to say are growing rarer every day, sometimes make it hard to cooperate in union meetings.

The Disciples of Christ have had a great deal to say, about union perhaps in some cases, in a sectarian and "lion-swallow-the lamb" spirit. This latter does not characterize our movement, however. It is certainly a thing for which we should all be profoundly thankful that a great religious movement has arisen in this last century, which had its

birth in the passionate desire of a Godly man to see the Church of God united. It is worth something that multitudes have wept and prayed over a divided Christendom, even if they have not wholly solved the problem of its reunion. Multitudes among us, and we thankfully believe among all denominations, are earnestly praying that if Christian union is not come in "our way," that God will give us grace to follow the leadings of His Spirit in this splendid age, that we may help to promote it in "His way," that the Master's desire might be fulfilled, "that they all may be one; even as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me."

FRANK E. BOREN.

VACAVILLE, CAL.

Reading the Bible

Editor of THE HOMILETIC REVIEW:

I read your editorial "How are you reading the Bible?" in the March REVIEW, and the comment on the same in the current issue. May I have a word on it?

No student of the Scriptures has failed to observe therein the progressive, enlarging, and perfecting conceptions of God and truth both in the authors and the heroes. Moses and Jeremiah and Ezekiel do well for their time, but they are not even miniatures of Saint Paul. Samson and Jael are not apostolic. The theory of the "pensive quill" is hardly consistent with the advancement just referred to, nor with many other things. On the other hand we are not to speak of "the views of Moses," but of his conceptions and convictions and spiritual illuminations. But in his writings moral law and ceremonial law predominate, while with Paul the spiritual is dominant. There is a vastly different viewpoint.

The Scriptures are the writings of spiritually illumined men. Doubtless many times they "builded better than they knew," and their words may, in the light of the present dispensation, mean much more to us than they did to themselves. Every worthy author or speaker suggests more than he says. This is obviously most true of the spiritually illumined dealing with spiritual truth. Indeed he may very imperfectly apprehend the full significance of his message. But this is not saying that the writers were inspired to write one thing and mean another; or that "The Scriptures are not the ideas the writers intended to convey." How is faith in the authority of the Scriptures made easy by the conjecture that the writer meant one thing and God another?

I see no "evidence of a dangerous tendency in a theological teacher asking, 'If the Bible does not mean what it says, who is to interpret it for us?'" The question remains unanswered. The teacher is contending that the Bible does mean what it says. He is not thereby denying that it means more, nor that the same Spirit which illumined the writer must illumine the reader if he is to get the full message. Even the words of Christ and His acts as well must be thus illumined to convey their full meaning. "He shall teach you all things . . . He shall take of mine, and shall show it unto you."

The Scriptures are an arrangement of words. However much inspiration there is in a word, we can hope to understand it only as we understand that word. If they were given us only in the Greek, the first step toward learning their message would be the learning of the Greek, and everything possible about the words used, the author, his time in history, his meaning. After that would come devout study, and a seeking for inspiration and that "full and clear knowledge of the revealed will of God." Having them in our language, the order is the same. "The first step toward this goal is to find out what the human authors of the Bible had in mind."

NORWOOD, COL. C. MAYNE KNIGHT.

Theology and Religion

Editor of THE HOMILETIC REVIEW:

In a recent issue of THE REVIEW there is an article by Rev. Dr. Dennis Wortman upon which I wish to comment in disapproval. It is his use of theology and religion. To theology he ascribes the place of a means leading to its greater and better object which is religion. In our blest Christian religion it always appears to me that theology occupies the chief place. Theology is an understandable and teachable knowledge of God in the form of intelligent discourse. When its content is thus imparted and mastered and dwelt upon in earnest meditation it forms one's knowledge of God and gives direction to the

religious life. This harmonizes also with Jesus' definition: "For this is life eternal, to know thee, the only true God and Jesus Christ, whom thou hast sent."

An untrue theology is not only less in value than religion but detrimental to it. But a true theology that sets forth the actual dealings of God with man and its method is of an equal if not indeed greater value than religion. The two in Christianity are so happily blended that they should not be sundered and one placed above the other.

It is this pliant view of theology that enables the church leaders to fall in so easily with the fashion of things in this world.

Dr. Wortman frowns on "striking against." He commends the gentler and more suave "falling in with." There never would have been a crucified One, martyred prophets, and reformers if they had only slid smoothly along this genial incline of "falling in with."

The place of Jesus Christ in the religious life is a theological one. And it is this theological excellence that renders the Christian religion preeminent.

Religion in man as a consciousness gives him an idea of a higher power or powers and causes him to revere or fear or honor or lean upon this higher idea of religion.

But savage minds, heathen and pagan minds, the unitarian mind of the Jewish nation, indeed all men share in common this common content of religion, with the advantage resting easily with the Jew.

J. Dyke.

A Sermonic Reminiscence

Editor of The Homiletic Review:

While still an undergraduate theological student in a summer appointment in Southern Michigan, I had a homiletic experience that has colored all of my subsequent pulpit work. Probably every experienced minister could relate similar experiences, but I pass this one on for the benefit of my younger brethren. In those days of my ignorance of homiletic methods, I was finding great difficulty in holding myself to the completion of the subject in hand for the next Sunday's "sermonette." Not having cultivated "the homiletical bias," I found my enthusiasm cooling in proportion to my inability to unravel the tangled skein of the subject. Hence, in discouragement, I would possibly work on three subjects per week. Then, far past the eleventh hour, there would come the desperate attack on the new and real Sunday-morning sermon subject. And as a result, my long-suffering listeners were accustomed to comment on my "youthful enthusiasm"; but away in my secret council-chamber, I very well knew that it was merely an attempt to occupy thirty minutes behind the sacred desk; that the effort was composed of noise, thirty-five per cent.; thought, five; and desperation, sixty per cent.

But on a certain Tuesday morning, after several weeks of this awful travail of soul, I determined that this business must cease then and there, or else I should demit the ministry; that the very first subject that appealed to me as at all fit for a sermon should be worked through to the end whether or not I expected to use it on the following Sabbath. Furthermore, I decided that every point, paragraph, and sentence would be coined in the mint of prayerful, trustful toil. Now the subject for experiment happened to be most unique and seemingly impractical—at first. However, I carried out my determination to the full, even writing large portions of this sermon on my knees. And, by Friday noon, that message had become a slumbering fire in my bones; and I fairly rushed into the pulpit on Sunday morning to pour it out, or rather to let it pour itself out. And the result? Well, instead of the usual talk about the possibility of my becoming a preacher if I just kept on, they were saying, "Why, it just seems as tho a revival is on!" Brethren, I have been preaching ever since in the shadow of that great experience. Not that I have always carried out this determined, definite purpose to so saturate every detail of the message in the Shekinah presence of the Most High that it shall become "instinct with the very life of God" Himself. The shame of it all is that I am still so far from constantly realizing this ideal! But I do know that it is possible for each one of us so to prepare the God-given message in the prayer-room of His presence that all will wonder at the gracious words that proceed out of our mouths.

Saginaw, Mich. C. W. H.

Recent Books

The Function of Religion in Man's Struggle for Existence. By George Burman Foster. 300 pp. University of Chicago Press. $1 net.

This volume is the expanded form of an address delivered before the Philosophic Union of the University of California in August, 1908. It is a sort of sequel to the author's "Finality of the Christian Religion," published in 1906, and exhibits with some exaggeration both the merits and the faults of that remarkably uneven book. Professor Foster is the bitter enemy of the principle of authority in religion. So keen is this enmity indeed that it seems to involve all the past with its experience as well as all historical research and criticism. The book can not be understood except in the light of its author's statements that "the correlate of faith is value and not fact"; and, "no fact of history which is known to us only through tradition is the basis of saving faith." His purpose is positive rather than negative and is to show, as his title indicates, that the function of religion is as real and its office as lasting as the soul of man. This purpose is largely defeated, however, by the fact that Dr. Foster seems to have so much keener an appetite for negative than for positive teaching, by the really extraordinary bitterness of his tone, and by a disregard for his reader's convenience that amounts almost to insult. The first fault will too often lead the general reader, who finds his pages bestrewn with unrelated negative statements sometimes put in a semi-sensational way, to the conclusion that his author is a mere preacher of heresy for its own sake. Dr. Foster's bitterness of tone, again, robs his criticism of much of its cogency because it so often approaches scolding and descends to the imputation of unworthy motive, as in his rehearsal of the shortcomings of the Church on pp. 240–264. His contempt for his readers is a grave fault. With large gifts for succinct and cogent statement, he sees fit to dictate a serious book like this to a stenographer and to leave upon every section of it the marks of hasty and cumbrous rhetoric. Yet his sin of omission here is worse than his sin of commission. "The Finality of the Christian Religion," a large book filled with references and quotations, and dealing with a difficult and abstruse theme, lacked every semblance of apparatus for the student except a list of section and chapter titles occupying less than twenty lines of large print —titles which sometimes ran unchanged at the head of more than seventy pages. In the present volume Dr. Foster has gone even farther. There is not even a list of chapters; nor indeed are there any chapters to list. Seven Roman numerals at decent intervals break the continuity of his 293 pages; but they are dignified by no titles, and the only way to find them is to turn the pages over one by one.

Systematic Theology. By Augustus Hopkins Strong, D.D., LL.D., Vol. III. Soteriology: or, The Doctrine of Salvation. The Griffith and Rowland Press, Philadelphia. $2.50.

This volume deals, among other things, with the doctrine of the church, its offices and ordinances, and with eschatology, or the doctrine of the last things. Like its two predecessors, it shows an enormous range of reading, far beyond the field of theology, but the validity of its conclusions depends upon a view of the Bible which is not now held with the same confidence by scholars that it once received. In spite of its view-point, however, there is in it a great deal of able and informing discussion. In particular, the case against infant baptism is very ably presented. The rise of infant baptism in the history of the church Dr. Strong regards as due to sacramental conceptions of Christianity (p. 953). Typical of the general point of view is the statement that "All preaching which ignores the doctrine of eternal punishment just so far lowers the holiness of God, of which eternal punishment is an expression" (p. 1055). One does not expect humor in a volume on systematic theology. This is refreshing: "The elephant going through the jungle saw a brood of young partridges that had just lost their mother. Touched with sympathy he said: 'I will be a mother to you,' and so he sat down upon them, as he had seen their mother do. Hence we speak of the 'incumbent' of such and such a parish" (p. 912). There are over 100 pages of indices—of subjects, authors, scripture texts, Greek and Hebrew words.

Noonday Addresses on Themes Affecting Life. By the Rev. W. L. Watkinson. Cloth, 12mo, 183 pp. Fleming H. Revell Co. 50 cents net.

These addresses will help to confirm the public estimate of Dr. Watkinson as one of the great preachers of the age. The first six addresses are a development in order of 1 Corinthians 1: 21–23. They deal with Christ in Thought, in Nature, in Life, in Death, in the Present, and in the Future. The remainder are addresses having no common subject, but each a memorable sermon in itself. The last address, "The First City and the Last," contrasts the city that Cain built with the New Jerusalem. Any library of sermons will be enriched by this volume.

The Being and Attributes of God. By The Rev. Francis J. Hall, D.D. 12mo, 310 pp. Longmans, Green & Co. $1.50 net.

This volume is the third in a series of ten, the whole to constitute a complete system of dogmatic theology. Theism of the established type is here explicated at length, largely from metaphysical grounds. The author has answered the agnosticism of Hamilton, Mansel, and Herbert Spencer much in the same way as Calderwood and Harris answered it. He points out the difference between the relativity and limitations of our knowledge and the relativity and limitations of the objects of knowledge; and uses with great force the argument of Calderwood and of Martineau, that only complete skepticism could result from the position that we can not know God because we have to know Him in His relations to His universe.

The changed aspect of the teleological argument is noted. The modern phase of this argument dwells upon the apparently progressive movement of the whole universe toward higher ends, rather than upon evidences of particular adaptations.

There is the same *impasse* that has halted thinkers since theology began, encountered here by Dr. Hall when he attempts to construct a theodicy that makes God a universal Cause, in general and in particular, and yet must relieve God from all responsibility for evil. A similar dilemma occurs when freedom and foreknowledge are discust. The author supposes that things are foreknown because they will happen, they do not happen because they are foreknown. Some child might "happen" to inquire what would become of the foreknowledge if the thing did not happen, *i.e.*, if it were actually "contingent" as Dr. Hall affirms? The query only throws light upon the habit of theologians of attempting to formulate theories of divine foreknowledge and of similar mysteries. A dogmatic theology constructed on the lines pursued by Dr. Hall will be useful in seminaries where ready-made theologies are still handed out to students. Our question is whether theology thus constructed really meets the needs of the men of this generation.

The Gospel in Latin Lands. Outline Studies of Protestant Work in the Latin Countries of Europe and America. By Francis E. Clark, D.D., LL.D., and Harriet E. Clark. 16mo, 312 pp. The Macmillan Co., 1909. 50 cents.

The latest volume of the series of text-books prepared for the Central Committee of the United Study of Missions treats of missionary work in Roman-Catholic countries both in Europe and America. The joint authors, Dr. and Mrs. Clark, are eminently qualified to treat such a broad and difficult theme with sympathy and thorough understanding, because of their journeys in papal lands. In six short chapters the story of the gospel in these Latin countries is sketched. Italy, France, Spain, Austria, Portugal, with Mexico and South America, pass in review before us. The book makes out a clear case for the necessity, the difficulties, and the success of missions in Latin lands. A good index, bibliography, and illustrative selections add to the interest of this latest mission text-book.

The Rational Test. Bible Doctrine in the Light of Reason. By Leander I. Keyler, D.D. 16mo, 190 pp. Lutheran Publication Society, Philadelphia.

The chief purpose of this volume is to show that certain fundamental Biblical doctrines, commonly called orthodox and therefore avoided as narrow, are after all reasonable and as broad as truth itself. The author holds that unbelief and rationalism must not be overcome by ridicule and denunciation, but by argument. The themes treated cover all the ground of the modern apologetic, dealing with Atheism, Inspiration, The Trinity, The Creation of Man as history and not as a Myth, The Virgin Birth, The Atonement, The Resurrection, and The Last Judgment. The author gives no list of authorities, but refers frequently to well-known writers, and goes into the subject with Teutonic thoroughness. The book has no index.

The National Teacher-Training Institute Text-Books. Book IV. The Sunday-school Teacher's School. Part I. By H. T. Musselman. Part II. By H. E. Tralle. 16mo, 223 pp. American Baptist Publication Society, Philadelphia. 40 cents net.

This is one of a series of handbooks for Sunday-school workers brought out by the National Teacher-Training Institute of the American Baptist Publication Society. It covers the work, organization, conduct, and equipment of the Sunday-school. The aim of the series is to furnish teachers and officers of Sunday-schools with a working knowledge of the Bible; of the personality of the pupils; of the principles and methods of pedagogy, etc. A careful reading of this book will do much to broaden and deepen the life and attitude of the Sunday-school teacher.

The Fighting Saint. By James M. Stifler. 12mo, 160 pp. Fleming H. Revell Co. 75 cents net.

A collection of pleasant religious essays calculated to help ordinary Christians to better living.

Practical and Perplexing Questions Answered. By R. A. Torrey. 16mo, 129 pp. Fleming H. Revell Co. 50 cents net.

The confidence with which Dr. Torrey furnishes dogmatic answers to questions that have puzzled Christians of all centuries is rather amazing. We should be quite surprized if some time we should find him saying, "I do not know." That is what most of us would reply to many of the questions that he answers unhesitatingly.

Popular Lectures of Sam P. Jones. Edited by Walt Holcomb. 16mo, 127 pp. Fleming H. Revell Co. 75 cents net.

One of the wittiest and most sensational speakers of his day; now and then a trifle coarse, full of good impulse and afraid of no one—this and much more—was Sam P. Jones. The lectures are not literary gems, but they will stir up feeling of a good kind, and they carry home truth in a unique and effective fashion.

Practical Church Music. By Edmund S. Lorenz. 12mo, 423 pp. Fleming H. Revell Co. $1.50 net.

Most ministers have to deal with the question of church music; to consider the choir, the organ, the hymns, etc. Here is a valuable text-book, to assist the pastor in his management of this feature of his work. The first part treats of "The Minister's Musical Preparation"; the second part with "The Minister's Hymnological Preparation"; the third part with "Congregational Singing," the fourth part with "The Management of Church Choirs," and the fifth part with "Practical Applications of Church Music."

The Epistle to the Hebrews. By Edgar J. Goodspeed, Chicago (New York. The Macmillan Co. 50 cents. pp. 132).

This volume consists of a brief but clear and competent introduction, text of the revised version and notes which really explain the text in a direct and positive way. Professor Goodspeed regards the epistle as probably addrest—possibly by Barnabas—to the Roman Church in the time of Domitian.

The book is one of the first of a series of commentaries entitled "The Bible for Home and Scholar" which, even beside series like the Cambridge Bible and The Century Bible, will have a place altogether its own. It will embody only the assured results of investigation, but it will not discuss processes. Its aim is to present to the busy man, in the simplest and compactest form only such facts as throw light upon the setting and the meaning of the Biblical books, and it will be peculiarly welcome to Sunday-school teachers, clergymen, and lay readers who desire a brief, reliable, and up-to-date interpretation of the Bible, free alike from elaborate discussions and arid controversy.

The Atonement. By The Rev. James Stalker, D.D., Professor of Church History and Christian Ethics in the United Free Church College, Aberdeen. 138 pp. A. C. Armstrong & Son. $1.

The three lectures of which this book is composed constitute an able, tho not exhaustive, discussion of the Atonement. The author begins by showing how vital this doctrine is to the New Testament: he then discusses the several ways in which it was prepared for by the Old Testament; and finally he seeks to relate this truth to the modern mind. The method is marked by the admirable directness that characterizes all Dr. Stalker's work, and the argument is conducted with a fine modesty and absence of dogmatism. Dr. Stalker knows that he has not said the last word; but he has no doubt in his own mind that the sacrificial system is of divine origin and served a wise end in the providential education of the race.

A Comfortable Faith. By Malcolm James McLeod. Cloth, 12mo, 191 pp. Fleming H. Revell Co. $1 net.

The author is preacher to a church of almost a thousand members in Los Angeles, to whom, presumably, these delightful and profitable sermons were preached. Other preachers reading these discourses may glean fine homiletic lessons on the art of illustrating, in the practise of variety in style, and on how to be deep without being heavy.

The sermons are arranged around the idea of "comfort," but they do not suffer from being thus tied to a leading clue. They are evangelical, lively, and plethoric of ideas.

John Jasper. By William E. Hatcher, LL.D. Cloth. Illustrated. 12mo, 183 pp. Fleming H. Revell Co. $1 net.

"The most original, masterful, and powerful negro preacher of the old sort that this country has ever produced," this book declares Jasper to be. His famous sermon on "The Sun Do Move" is given in full, and another scarcely less famous on "The Stone Cut Out of the Mountain." The former sermon he is said to have preached two hundred and fifty times. So wide-spread was public interest in Jasper that at one time a syndicate undertook to finance a lecture-tour for him, which, however, did not succeed. He preached to increasing crowds, black and white, in a church built by his own enthusiastic endeavors, with a membership of some two thousand people. His popularity began beyond the "dead line" of fifty years, and he did not reach the climax of his popularity until he was over sixty. The book was worth producing, but one regrets that the details of so remarkable a life are so inadequate.

Life in the Word. By Philip Mauro. Cloth. 12mo, 110 pp. Fleming H. Revell Co. 50 cents net.

Written by an accomplished lawyer, already popularly known by several animated little books on religious topics, this work vigorously argues that the claims of the Bible are, as related to the actions of men, in direct conflict with the democratic spirit of the times. Mr. Mauro's position in the legal world accounts for the acumen which characterizes his pages. He writes as a consecrated controversialist, and instead of posing simply as an apologist for the Bible he aggressively carries war into the camp of the opponents. His statements are sharply pointed. Thus, he asserts that "the Bible is the only book in the world that is truly hated," and he proceeds to show why. A great merit of the treatise is that it does not dogmatize at random. Every asseveration is followed up by reasoning and this is always calm and clear.

The Spiritual Year. By The Rev. James Silvester, M.A. Cloth. 12mo, 167 pp. Thyme, London. 2 shillings.

Belonging to a category which is ever increasing, this is an "Emotional Book for Sundays and Holidays," from the pen of the Vicar of Claxton, Essex, Eng. Mr. Silvester's "Wayside Poems" have made many readers familiar with his name, and this work will enhance his reputation. A poem is given on every alternate page, and facing this on the opposite page is a series of comments on texts, followed by a prayer. The treatise is admirably calculated to assist quiet devotional exercise.

Religion and Life. By Len G. Broughton, M.D., D.D. 16mo, 62 pp. Fleming H. Revell Co. 25 cents.

In six brief chapters Dr. Broughton of Atlanta, tells us what he thinks of the place of healing in the work of the church. Faith cure and Christian Science do not meet with his approval, but applied religion should not exclude ministry to the suffering and the sorrowing.

The Foundation and the Superstructure, or The Faith of Christ and the Works of Man. By Richard Mead De Mill. Cloth, 8vo, xvi+392 pp. G. P. Putnam's Sons. $3 net.

A very labored effort to expound from the text of Scripture, certain individual views of faith and life. The author seems to have worked mostly from his own thought, without much reference to the results that other expositors may have reached. The work is heavy in style, and hard to read.

For the Life That Now Is. By Milford H. Lyon. 12mo, 151 pp. Fleming H. Revell Co. 75 cents net.

Sermons that apply Christian and Biblical lessons to the affairs of the life that now is. The author is a successful evangelist and has doubtless found out by actual trial of these lessons in preaching what practical value they contain. They carry a useful message for the average man.

Behind the Veil in Persia and Turkish Arabia. By M. E. Hume-Griffith. J. B. Lippincott Co. $3.50 net.

An enchanting tale of a physician's intimate personal experience in Persia and Arabia. From first to last the interest never flags as the reader is made to see through the writer's eyes and to share in the thrilling adventures of the narrative. Eastern manners and customs are vividly depicted with a natural simplicity and graceful ease; shaded and shadowed all too frequently by the recital of scenes and incidents of child labor, degraded womanhood, and moral evils that call forth the pious wish for larger effort to give Christianity to these lands.

Among the Wild Tribes of the Afghan Frontier. By T. L. Pennell, M. D., B. Sc., F.R.C.S. With an introduction by Field Marshall Earl Roberts, V.C., K.G., I.B. Lippincott Co. $3.50.

The above is a valuable record of sixteen years' good work by a medical missionary at Bannu, on the Northwest Frontier of India. It contains graphic descriptions of the wild tribes in this region; is full of romantic and tragic incidents; and in its main unfolding is a fine testimony to the possibilities, the humanizing factors, and the moral aids of medical missions. The doctor-missionary would seem to be the ideal pioneer of Christian enterprise blazing the way for God's "speaking man" and for the educator in lands and among peoples such as these Afghans and Pathans of the Far East are.

The Deity of Christ. By Robert E. Speer. 16mo, 64 pp. Fleming H. Revell Co. 25 cents.

The logic of this book has the defect that is common to many similar apologetics. It attempts to establish the deity of Christ without any attempt at all to discriminate the quality of His being and operations from those of human beings. The result is a general affirmation of the transcendent degree of Christ's life and teachings. The author shares a common failure to see that we do not arrive at deity by building up, however high, the virtues and wisdoms of men. It is of little force to show that Jesus was not a "mere man" by a process of exalting to the *n*th power purely human qualities. The question between the Unitarian and the Trinitarian, which Mr. Speer has not touched at all, is the question whether Christ is in a category with the timeless, infinite and absolute God. This, in spite of Mr. Speer's disclaimer, is a metaphysical question. A Unitarian could grant every claim as to the greatness and influence of Christ that Mr. Speer makes, and be a Unitarian still. There is nothing in this true and noble exaltation of Jesus that forbids the supposition that every human being ever born might come to the same exalted place. But the believer in the deity of Christ does not believe that any man can ever become the unbegotten eternal Son of the Father.

The value of the book therefore lies not in any evidence it presents for the deity of Christ; but in the reverent exaltation of His human character and teachings.

Royal Messages of Cheer and Comfort. Beautifully told by Robert Stuart MacArthur and two hundred and thirty well-chosen authors. Edited by Sarah Conger Robinson. With an Introduction by Rev. D. C. Hughes, D.D. Illustrated. 12mo, 384 pp. E. B. Treat & Co. $2.

The hopeful selections in this book are prepared by a member of Calvary Baptist Church as a tribute to Dr. MacArthur, the pastor. There are also a number of selections from well-known authors. Holidays, anniversaries, and special days is a feature which adds to the value of this illustrated book.

Your Boy—His Nature and Nurture. By George A. Dickinson, M.D. Illustrated. 12mo, 176 pp. Hodder & Stoughton, London. $1.

The boy problem like many other problems, is always with us. Every sane contribution like this one makes the problem less difficult. The author's study of boy life leads to the conclusion that "a boy up to the age of ten or twelve years needs little else than a good home, good health, and a chance to be helpful," and with this opinion few, if any, will disagree. Those who have to do with boys in churches, Y. M. C. A.'s, and other organizations should dip into this book.

Men in Making. By Ambrose Shepperd, D.D. 12mo, 278 pp. Hodder & Stoughton, $1.25 net.

Vigor, freshness, and common sense characterize these sermons which were addrest to young men. The style is popular and clear.

Christ Legends. By Selma Lagerlöf. Translated from the Swedish by Velma Swanston Howard. Cloth, 12mo, 272 pp. Henry Holt & Co.

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EDITORIAL COMMENT

The Present Task of the Ministry

SOME of the most serious blunders of good men come from mistaking a part for the whole. Were the Church of Christ to make this mistake it would not only leave its work partially undone in the present; but—what is even more serious—belittle its own ideal and thus endanger its power to render adequate service in the future. President Woodrow Wilson, discussing the "Present Task of the Ministry" at the recent anniversary of Hartford Theological Seminary, expresses his fear lest the Church of to-day fall into precisely this error. In an address as sympathetic as it is trenchant, he reminds us that, big as its social tasks and chances are, the Church is meant to be more than a philanthropic institution supplying "the spiritual impulse which is necessary for carrying on those great enterprises which relieve the distress . . . which so disturbs the world and excites our pity, among those men particularly who have not had the advantages of fortune or of economic opportunity."

It seems to us that President Wilson's point is well made. What the world asks is not "What shall relieve my immediate discomfort," but "What shall make me whole?" It wants genuine integrity of life; not merely the healing of its sickness, tho these are real enough; but acquaintance with God's plan for it. The man who rails at the times for being out of joint may not help the world any more than the shallow optimist who thinks it to be good enough as it is; and the minister who gives himself primarily to organizing clubs and classes, good as these are, may yet miss his real chance. A needy man is always in the way of physical and spiritual salvation when he discovers that his life is an integral part of some large plan; and great preachers from Isaiah to Bushnell have always urged this truth. Men need to realize to-day that the vast increase of the last century in knowledge and material resource has its spiritual side and may be translated into goodness. As President Wilson puts it, "The business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the great world processes." The preacher who reveals this truth will be a real strengthener of hearts and can never lack a hearing.

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Polar Enterprise

THE Cook-Peary achievement is the climax and coronation of polar enterprise. What of it? Its chief value will be found to lie, not in adding new names to the beaded thread of arctic research which began with Sir Hugh Willoughby in 1553; nor in any large contribution to the cause of science; but rather in the deed itself, in the quality of the accomplishment, in the spirit of enterprise, of daring, of endurance, that attests man's sovereignty over nature, his quenchless "thirst for the horizon," and his supreme satisfaction in the triumph of his powers. Polar enterprise is more a moral dynamic than a material utility, and the luster of its own out-shining, in realms, too, other than geographical, dims the weird but wintry splendors of the aurora borealis, is warmer than they, and fixes into permanence the results achieved. To have "writ large" so

valuable a lesson is worth all the cost in men and money which bulks so big and totals so numerously in the record of arctic exploration.

Nowhere has this spirit of enterprise a mightier lure or a nobler sphere than in the domain of the Christian life and work. The call is for deed, for achievement, for accomplishing things, for "reaching the pole" of the end sought. The "great nail," as the Eskimos call the pole, is the "nail driven in a sure place." The age is weary of speculation, of controversy, of panaceas, of cults and creedal artistry; it wants theories that will work, men who do things, such quintessence of experience and qualities of the masterful explorer as finds Christ, the axis of the universe, that plants His flag at the meeting-place of meridians, and that carries this old world into the reign of righteousness. To do this will mean hardiness, persistency, the Peary-spirit that may fail seven times, to succeed the eighth, and that is the passion of life.

The Two Paths of Research

The enthusiasm with which the civilized world has greeted the report that men have at last succeeded in touching the north end of the earth's axis is suggestive of thoughts more or less obvious. The less obvious now demand preference. The earth and man constitute the field of research. Comparing their attractiveness St. Augustine said: "Men travel far to ascend high mountains, to seek the sources of rivers, but neglect themselves." Thirteen centuries later the poet Pope declared: "The proper study of mankind is man." But tho man is mainly what his mind is, he is much less interested in his mind than in his body. That mankind is not yet out of its childhood appears in the general preference for the spectacular rather than the spiritual. Even in our highest seats of learning intercollegiate football excites vastly more enthusiasm than intercollegiate debate. Contrast now the physical and the psychical explorer, not merely in the attention, but even in the respect accorded to each. Worthy, indeed, of the highest honor are they who have braved the uttermost privation and peril to wrest its secret from the frozen pole. Is it any less worthy effort for the advancement of science to spend oneself in researches into the unknown possibilities of the mind, "deep seated in our mystic frame"? Yet when such an explorer, the peer of any in the scientific world, makes public his belief that he has succeeded in communicating with minds discarnate, newspaper editors declare it more probable that he has a soft spot in his head. Even the Church shows frigid indifference to any such reported scientific verification of its faith in immortality. Without pronouncing on the reality of such results, one must demand equal respect for the explorers of the earth and of man, equal hospitality to their reports, and equally unbiased judgment thereupon.

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A Railroad Emperor

The late Mr. Harriman may aptly remind one of Napoleon Bonaparte, mentally as well as physically. His aims ran in an imperial mold. In the railroad world he was an empire-builder and brooked no rival. At his death he was master of one-third of the railroad mileage of the country, potent in the policy of roads, responsible for five and one-fifth billions of stocks and bonds, and nearly, if not yet quite, in control of transcontinental transportation and its western outlet. As a railroad builder, organizer, administrator of service, he was superb. His redemption of the Union Pacific, when reduced to "two streaks of rust and the right of way," raising it to a dividend-earning property giving highly efficient service, is a monument to his merit in that line of things. Yet Mr.

Roosevelt, accepted by the civilized world as a competent judge in another line of things, regarded Mr. Harriman as "an undesirable citizen." A desirable citizen must be desirable morally rather than in material achievement. Mr. Harriman belonged to the class who "think in millions" without due care for the rights of the million. When asked by the Interstate Commerce Commission in 1907, if he thought it right to put on the public $19,000,000 of common stock that would never pay a dividend, he replied: "Did we ever say to the public that a dividend would be paid?" The difference herein between Mr. Harriman and the jockey who palms off upon a confiding buyer a worthless horse is in degree, not in kind. Mention of grosser cases of financiering on which light was turned in the public hearing may be spared. The New York *Tribune* remarks that a generation ago Mr. Harriman's methods would have been applauded, but that the public conscience will no longer tolerate them. The flood of unqualified eulogy from railroad financiers and managers is still so great as to indicate that legislation has much to do yet in subjecting their methods to due moral control.

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Church Membership

In 1906 the Census Bureau took a census of the churches in the United States. Their total membership was 32,936,445, or 39.1 per cent.—as against 20,597,954 or 32.7 per cent. in 1890—of the total estimated population. In other words, the non-church-members outnumber the church-members approximately in the proportion of three to two. These members were divided between 186 denominations, as against 145 in 1890. Of these 145 denominations, 12 ceased to exist, 4 disappeared through changes in classification, 4 were consolidated with others, leaving 125 enumerated both in 1890 and 1906. That means an addition of 61 denominations in 16 years, 13 of which were the result of division, 11 of immigration, 37 of new formation; all of them are, however, of small size. The rank of the principal religious bodies with respect to local organizations or churches in 1906 was: Methodist, 64,701; Baptist, 54,880; Presbyterian, 15,506; Lutheran, 12,703; Roman Catholic, 12,482; Disciples or Christians, 10,942; Protestant Episcopal, 6,845; Congregational, 5,713; United Brethren, 4,304; Evangelical Association, 2,738; Reformed, 2,585; Adventist, 2,551; Jewish, 1,769; Christian (Christian Connection), 1,379; German Evangelical Synod, 1,205, Latter-day Saints, 1,184; Friends, 1,147; Dunkers, 1,097. The increase in the local organizations of all bodies was 47,079, or 28.5 per cent.; that of Protestants 27.8 per cent., of Roman Catholics 21.9 per cent., of Hebrews, 231.9 per cent. A corresponding increase took place in the number of church edifices, 50,308 or 35.3 per cent. over 1890, making a total of 192,795 in 1906. That increase represents approximately 60 new churches each week, or 8 each day, for the 16 years. The money invested in church buildings amounted to $1,257,575,867. Of the 32,936,445 church-members, 20,287,742 or 61.6 per cent. are classed as Protestants, 12,079,142 or 36.7 per cent. as Roman Catholics. The increase of the Roman Church is due largely to the practise of counting all baptized children over 9 years and to immigration from Southern Europe. An interesting fact is church membership by sex, 56.9 per cent. women, 43.1 men. The sexes range differently in various bodies. Roman Catholic church, women, 50.7 per cent., men 49.3; Protestant denominations averaged only 39.3 per cent. men, and one of them—Christian Science—only 27.6.

The relative strength of the principal bodies in 1906, with increase since 1890 in numbers and percentage, shows the Roman Catholic Church (12,079,142)

to be the largest single organization. This church also shows the greatest gain (93.5 per cent.). The Methodist bodies come next (5,749,838) with a gain of 25.3 per cent. Then follow the Baptist bodies (5,662,234) with a gain of 52.5 per cent. The Lutheran bodies (2,112,494) gained 71.6 per cent.; the Presbyterian bodies (1,830,555), 43.3 per cent.; the Disciples or Christians (1,142,359), 78.2 per cent. The Protestant Episcopal (886,942), Congregationalists (700,480), Reformed (449,514), and United Brethren (296,050) denominations show gains at various ratios.

These statistics indicate that the Christian churches in the United States more than keep pace numerically with the increase of population, and they answer in a way a great many unintelligent notes of pessimism and of criticism that have been sounded in recent years.

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Preaching to the Front

In a recent address to Chicago Congregational ministers, Dr. D. K. Pearson, whose millions are going into education, asserted that the churches are looking first and most for preachers. In the same vein the Chicago *Advance* calls in question the utterances of Dr. Ozora Davis at his inauguration as president of the Chicago Theological Seminary. Dr. Davis announced that the ideal of the seminary was to produce well-equipped Christian scholars, but *The Advance* reminds its readers that a great many fine Christian scholars are pulpit failures. They can not preach. We could quickly name a list of great preachers of whom it could be very well affirmed that none of them are possest of scholarship superior to that of hundreds of men who nevertheless have never been able to make any mark as preachers. It does not appear from all that we can learn, that theological seminaries are attending very urgently to the task of training men to preach. Nor is the gift of speech greatly valued in our seminaries as an asset in admitting men to their courses. Yet in our judgment failure at this point is nearly fatal to sustained success in the ministry. We should naturally take it for granted that a minister should possess scholarship and consecration, good sense, good health, and many other things. But the emphasis for to-day is properly upon none of these qualifications. The demand of every church where a pastorate is vacant, is for a man who can preach, and by this they never mean a man who can read a fine sermon. Sermons may be too fine for preaching; and on the other hand they may be of a quite ordinary kind and yet the preaching may be powerful. It is quite time our seminaries came to distinguish the vast difference between making fine sermons and preaching to a congregation. Yet is it any exaggeration to say that most of the new seminary graduates make excellent sermons, but that the average seminary graduate is not an acceptable preacher? In the pulpit how to tell it is as indispensable to success as to have something to tell. Every minister has something to tell, but the few men who command the situation in all the churches are the men who know the art of telling it. The art of telling it is preaching.

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Sociology and Religion

The sociological interest exhibited the past summer by college men at the Northfield Conference is significant. Under the head of home-mission study their course in City Problems is said to have been the largest of all the sectional meetings at Northfield. Another course on industrial organization included such subjects as the Employer, the Bread-winner, the History of Labor, Industrial Accidents, the Organization of the Industrial World. This also was one of the largest sections. The course in the

"Social Significance of the Teachings of Jesus," prepared several years ago by Prof. Jenks, of Cornell, showed a growing popularity, drawing the largest attendance upon any of the Bible-study courses.

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A Pulpit Scourge

The Milwaukee Sentinel prints an account of a pastor in Illinois who tried to recruit for his evening service by advertising that he would perform "the famous handcuff act," that is, would show how he could release himself, his hands being securely tied, "in real, expert burglar style." Such men produce false and degrading views of the American ministry. They are as one in ten thousand, but as their bizarre exploits are always spread abroad in sensational and often hostile journals, they serve to create the impression that ministers are cranks, and that the churches are engaged in all sorts of harebrained devices to get congregations. The great body of ministers of this country are modest, hard-working gospel preachers, pursuing legitimate methods of church work. It is they who suffer most from the stupid sensationalism of the exceptional man, who degrades his office by such follies.

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Then and Now

"VERILY we build monuments to the prophets whom our fathers stoned." It is noteworthy now, as it was not wholly unnatural a short century ago, when the great idea of steam navigation was struggling for expression in the brain of Robert Fulton, that the incredulous should stand on the banks of the Hudson, and, pointing to the *Clermont*, exclaim with a sneer: "Fulton's folly!" But from that great idea has grown the mighty and fleet-footed *Mauretania* of our own time. "Despise not the day of small things."

"*Diotrephes*" 3 *John* 9.

DEAR Brother in the Lord: We are beginning a fresh year of work, and in running over the list of our chief helpers we ran across your name, and thought of that turbulent ancestor of yours, whom you resemble somewhat.

You remember that the beloved John gave letters of introduction to some traveling evangelists, that, on their way to preach the gospel to the Gentiles (without remuneration, and "for the sake of the Name"), they might receive a welcome "Godspeed" from the Church. But Diotrephes, too fond of preeminence, not only turned them away with angry pratings, but also turned out of the church the brethren who were willing to receive the visitors. That is the only thing we know about him and he might better have resigned first, and never have been known at all. He was probably piqued, as ambitious workers sometimes are, because John had apparently trespassed on his little domain of authority. Or perhaps "his love of preeminence" had made him too officious, as it does many men of that kind, and John's letter contained quiet hints as to illegitimate assumptions of authority. Was he a deacon, or a presbyter, or a partizan of Judaism? It really doesn't matter. The point is, that he was an uncivil inhospitable church officer, owing to unrestrained ambition and narrow prejudiced vision.

We are wondering whether you will be piqued this year at some of the letters we are going to write, or some of the plans concerning which we have not consulted you, or whether you will angrily object because we have discovered in Demetrius a splendid worker who must be brought more to the front. It is true, he believes in the Gentiles and you don't. But we feel we must not have class divisions in our church, and these poor outsiders need salvation. A great many things have got to be done in a way that is not yours, nor ours. We should very much like to have Demetrius and his friends welcomed by you and the others in authority, but if not, we shall turn him over to the care and fellowship of the good Gaius who happens to be wealthy, and is a convert to Jesus Christ.

We beg of you, Diotrephes, let preeminence go overboard. A swelled heart is far more useful than a swelled head, and we want you to be remembered at your best.

A Disciple of John.

BENJAMIN JOWETT AND BIBLICAL STUDIES IN ENGLAND

Samuel McComb, D.D., Boston

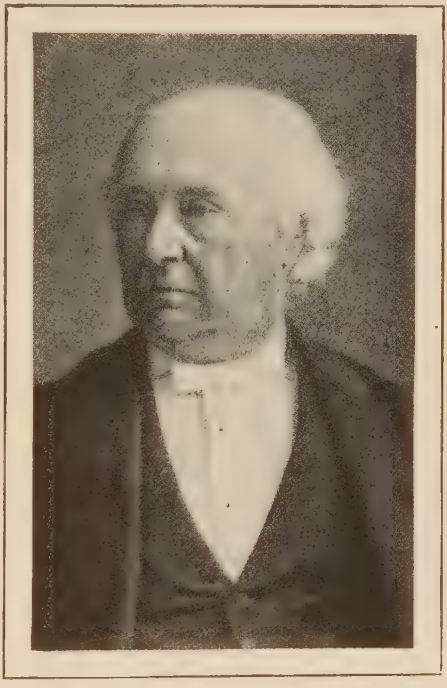
The subject of our present paper was one of the most picturesque and fascinating personalities of the nineteenth century, as he was certainly the most distinguished figure in the Oxford of his day. The interest he excited was partly owing to the fact that he was the last of the Broad Churchmen of his school. He taught a Christianity that is more akin to humanistic culture than to the formulas of the creed; and sought to make the Church coextensive with the State, while he rejected with scorn all sacerdotal pretensions. Then again his silence in later years in public, and his enigmatic utterances in private, threw the charm of mystery about his person. He was like another Socrates, cross-examining and challenging old traditions, and by no means anxious to establish any private dogma of his own. He has been compared to his favorite man of letters, Dr. Samuel Johnson, whose life he had read fifty times. Jowett and Johnson were alike in their genius for morality, yet lack of any thought-out or formulated ethical doctrine, in their emphasis on the spirit of the Bible above its letter, in their attachment to common sense as influenced by metaphysics, and in their eagerness to clear the mind of cant. Both were anxious to see things as they really are.

Benjamin Jowett came of a family penetrated with Methodist and evangelical traditions. The names of Wesley and Whitefield were household words in his grandfather's house, and he inherited a strain of evangelical feeling and sentiment which, however modified by other influences, were never outgrown. It is said that when most suspected of heresy he joined heartily with private friends in singing simple hymns, and toward the close of his career "he delighted to commemorate Richard Baxter and John Wesley from the pulpit of Westminster Abbey." He was born in London in 1817 and when nineteen years of age entered Oxford University with which he was to be identified for almost sixty years. The Oxford of his youth was torn by ecclesiastical strife and corrupted by the practise of compelling subscription by all students of the articles of religion which, it was understood, they were not to take seriously. A few of the men who occupied the stage may be named. There was Stanley, Jowett's close companion, lover of the picturesque and the dramatic in life and history, tolerant of differences, anxious to make the Church of England the Church of the nation; there, too, was Tait, afterward Archbishop, with all the caution of his Scotch Presbyterian training, conservative yet progressive in spirit; and there was Matthew Arnold piercing the hide of every Philistine he met with the keen shafts of his irony; and there was Clough, the poet of wistful doubt, of an unbelief that yet must believe. Over against these stood men of a far different temper. It was the hour and power of Tractarianism. Newman was throwing his wondrous spell over the minds of his pupils; Pusey was rallying all the obscurantist forces to his side to do battle against the rising might of liberalism; Samuel Wilberforce was saying the thing that was expedient and said it with such a sanctimonious expression as to persuade you that he was a better man than you, "and the Church better than the world"; Manning was watching the course of events, astute, ambitious, afterward to have his ambition satisfied as a prince of the Roman Catholic Church. Such were the personal influences that crossed one another in the narrow world into which Jowett came. The young

scholar, however, kept his head. He was too critical and restless of spirit to swear by any master. Moreover, German philosophy had begun to penetrate the Oxford Colleges and for minds of a certain order that meant the end of all dogmatisms. For a time indeed Jowett was attracted to the doctrines of Newman. "I sometimes think," he said (1856), "that but for some divine providence I might have become a Roman Catholic. I had resolved to read through the Fathers, and if I found Puseyism there I was to become a Puseyite. It is not unlikely that I might have found it, but before I had gone through my task the vacation ended. . . . After that the Tractarian impulse subsided, and while some of us took to German philosophy, others turned to lobster suppers and champagne. They called that 'being unworldly.'"

He was an individualist in religion, that is, he looked at the facts and doctrines of Christianity with his own eyes and refused to use any patristic or medieval spectacles. Tho a clergyman, he disliked the clerical order, believing it to be inimical to truth and progress. "I really believe," he says, "that treachery to the clergy is loyalty to the Church, and that if religion is to be saved at all, it must be through the laity, the statesmen, etc., not through the clergy."

Jowett could say sharp and stinging things. Here is his picture of the Bishop of Oxford of that day:—"Think of a man who always looks good, out of whose mouth Christian charity flows like rivers of oil, equally respected by old women and prime ministers, who never for a moment loses sight of spiritual in his search after temporal things." The one thing Jowett could not tolerate in religion was unreality. Dogma had for him no meaning or worth until he translated it into an ideal to regulate life. "The true basis of religion," he says, "is the life and death of Christ: that means the life and death of Christ in the soul, the imitation of Christ—the inspiration of Christ—the sacrifice of self—the being in the world but not of it, the union with God and the will of God such as Christ had. And this is all to be worked out without mysticism in society and in the daily routine



BENJAMIN JOWETT.

of life. And to some it will be more personal and historical, and to others more impersonal and ideal; and to some it will be associated with miracles and to others it will be impossible to associate it with miracles." In 1855 he published a work which was to arouse a bitter controversy and at the same time mark an epoch in New-Testament criticism and theology in Great Britain—his Commentary on Paul's Epistles to the Thessalonians, Galatians, and Romans. The day of its appearance marked also the publication of another work similar in spirit, Stanley's "Commentary on the Corinthians." It was a puzzle why

the outcry of religious critics was so much louder against Jowett than against Stanley. One shrewd explanation was hit upon. The master, like Socrates, asked provoking and unexpected questions which are easier to resent than to answer. The leading organs of public opinion, the *North British Review*, *Edinburgh Review*, and the London *Times*, were muzzled by the popular clamor. On the other hand, independent scholars felt that a new force had appeared in the theological world. Bunsen on reading the work was heard to say emphatically: "Das Buch muss seinen Weg machen" and Martineau wrote words of high praise:—"the author appears to us, not only to have seized the great apostle's attitude of mind more happily than any preceding English critic, but also to have separated the essence from the accidents of the Pauline Christianity, and disengaged its divine elements for transfusion into the organism of our immediate life."

I have said that this work marked an epoch in Biblical studies in Great Britain. Up to the time of its appearance, Paul had been read in terms of Calvinistic thought by one school of divines, and by another had been viewed through the medium of a sacramental system. Just ten years before Newman had seceded to Rome and gave to the world his "Development of Doctrine." The distance between Jowett's book and Newman's, tho small when measured by time, is incalculable when estimated by spiritual and mental outlook. Newman was governed by dogmatic motives, sought to find the whole ecclesiastical tradition germinally present in an original deposit in the New Testament: for Jowett the old scholasticism did not exist. He did not attack it, he simply ignored it and sought to secure the real thought of the apostolic age. The great apostle no longer moves as a medieval or Protestant scholastic; no longer was his religious system presented as an "unearthly ballet of bloodless categories." Paul became a real man and lived again in a real world. His epistles were read as pieces of literature so that the heart and mind of the writer might be revealed. Now for the first time English-speaking men could really see Paul, understand the forces that made him, the men whom he antagonized and who antagonized him, the Jewish, Greek, and Roman worlds of his day. He goes to the heart of Paul in these words: "That sense of the invisible world which to most men it is so difficult to impart, was like a second nature to Paul. He walked by faith and not by sight: what was strange to him was the life he now led: which in his own oft-repeated language was death rather than life, the place of shadows and not of realities. . . . Could any one say now—the life, not that I live but that 'Christ liveth in me?' Such language with Paul is no mere phraseology, such as is repeated from habit in prayers, but the original consciousness of the apostle respecting his own state. Self is banished from him, and has no more place in him, as he goes on his way to fulfil the work of Christ."

Jowett owed much, it is true, to the Germans. Some seven years before the publication of his book, he wrote to Stanley: "Baur appears to me the ablest book I have ever read on Paul's Epistles: a remarkable combination of philological and metaphysical power without the intrusion of modern philosophy." But unlike Baur, Jowett swore by the words of no master. He was not committed to any philosophical system. Hence while Baur gives the sense of greater massiveness, logical and metaphysical subtlety, Jowett reveals the apostle's personality and thought as they really were, with all their strange contradictions, unreconciled antitheses, yet also with all their compelling and attractive grace. Unhappily for the cause of Biblical science, Jowett was appointed Regius Professor of Greek.

But the ecclesiastical watch-dogs were at their post, and Jowett was called upon to appear before the Vice-Chancellor and subscribe the Thirty-nine Articles anew. Jowett appeared in answer to the summons. Tradition has it that the Vice-Chancellor, "a dry little wizened man," began to lecture him on the awfulness of the situation. Jowett cut him short with the words, "Mr. Vice-Chancellor, I have come to sign the Articles." The Vice-Chancellor recommenced his harangue, but was again interrupted. "I think I could sign the Articles—if I had a new pen." Tho outwardly cool Jowett felt keenly the humiliation put upon him. But all he said was: "They have done me harm: but I shall live it down."

Four years later, Darwin's "Origin of Species" appeared. All the world knows the resultant panic in religious circles. But a year later "Essays and Reviews" burst on the already irritated clerical mind with the consequence that confusion grew more confounded. Dean Church, writing in 1861 to Dr. Asa Gray, the well-known American scientist, remarks with reference to Darwin's volume: "The book I have no doubt would be the subject still of a great row, if there were not a much greater row going on about 'Essays and Reviews.'" This volume consisted of seven essays, one of which was contributed by Jowett, dealing freely yet reverently with such questions as inspiration, revelation, faith and dogma, religion and science. Nearly all its positions are commonplaces to-day. But in those days men felt that the foundations of the faith were threatened, that Jowett and his friends denied the Lord that bought them. The bishops, led by the Bishop of Oxford, formally denounced the book, and every diocese, archdeaconry, and rural-diaconate throughout the land became a busy hive for the manufacture of memorials against the notorious "seven." In the *Quarterly Review* Bishop Wilberforce made a fierce onslaught on the Essayists. He declared them to be more or less infidels, skeptics, atheists, and were guilty of moral dishonesty in retaining the status and emoluments of clergymen of the Church of England. Clever men vied with each other in finding nicknames for the bold innovators. They were "the seven stars in the new constellation," "the seven extinguishers of the seven lamps of the Apocalypse," "the seven champions *not* of Christendom." It is told in the life of John Toland, the Deist, that an Irish gentleman had ceased attending church, and on being asked the reason, replied that there was a time when he could hear something in the Church about Jesus Christ, but now there was no name heard there but that of one John Toland. So in the period with which we are concerned, bishops, priests, and deacons made the "Essays and Reviews" the gospel for the day. Two large volumes, entitled "Aids to Faith" and "Replies to Essays and Reviews," appeared in refutation of the heretical "seven," the one from the evangelical, the other from the High-Church side. While the clericals were thus bombarding the hated volume, the anti-clericals opened fire from a different quarter. They said that a clergyman had no right to think freely and if he did and exprest his thought he ought to be unfrocked. An enlightened person ought to know better than to become a clergyman. Carlyle, whose life-work was to free men from tradition and prejudice, smote the Essayists with his epigram: "The sentinel who deserts should be shot." Cardinal Wiseman, on the lookout for the interests of his own church, claimed that it had authoritatively decided on the question of inspiration, and the never-ending duration of hell-fire. But Stanley replied and showed that on these subjects the declarations of the Roman Catholic Church were as doubtful as those of the Church of England. Let us now ask: what was

Jowett's contribution to this famous volume? His subject was "the Interpretation of Scripture," a paper which he had originally intended to insert in a new edition of his "Epistles of St. Paul." The strange thing is that everything for which he contends has passed into the common consciousness of all Christian scholars. He begins by pointing to the familiar fact that the Bible has been more variously interpreted than any other book. It has been made to mean anything which the interpreter wished it to mean. Its true sense has become confused, by the help of tradition in the course of ages, under a load of commentators. Then again, inspiration is a peace-making word but is also the source of distrust and misunderstanding. It is true that the theologian has been warned that "he should take care of words and leave things to themselves," but the authority that gives the advice is not good—it is placed by Goethe in the mouth of Mephistopheles. The various attempts to define inspiration fall short of the mark: the reality is undefinable. And certainly inspiration does not mean infallibility. We should learn what inspiration is from the Scripture itself.

To the question, What is Inspiration? the first answer is: "That idea of Scripture which we gather from the knowledge of it," and the second answer is, "That idea of Scripture which conforms to all well-ascertained facts of history or of science." When men understand this, there will be no need for elaborate and ingenious reconciliations of science and religion. As the idea of nature enlarges, the idea of revelation also enlarges. Then as to the interpretation of Scripture, it should be interpreted like any other book. It has one true meaning, not many—"the meaning it had for the prophet or the evangelist who first uttered or wrote, to the hearers or readers who first received it. It is to be interpreted with attention to the character of the authors, and the prevailing state of civilization and knowledge, with allowance for peculiarities of style and language, and modes of thought and figures of speech; yet not without a sense that as we read there grows upon us the witness of God in the world, anticipating in a rude and primitive age the truth that was to be shining more and more unto the perfect day in the life of Christ, which again is reflected from different points of view in the teaching of His apostles."

All this sounds very innocent to-day. But when published over forty years ago, the entire ecclesiastical world was shaken to its center, and people thought that all was over with religion. The lesson we should learn is one of patience, of self-restraint, of assurance that the truth is grander than any conception of ours, and that sooner or later it will win its way and enthrone itself in the hearts and minds of men.

Jowett's later life was devoted to the works of college administration and Greek scholarship. Yet he never lost his love for theology and thought much and deeply about the life of Christ and immortality. One can not but regret that he did not give himself to these things. If he had he would have benefited his generation in a way which no translation of Plato could compass. But, after all, the man himself was greater than anything he achieved. The remark which Regent Murray made at the grave of John Knox might be applied to Jowett: "Here is a man that never feared the face of man." Courage, honesty, intelligence—this trinity of virtues is essential for the divine, and I know not where they are more splendidly illustrated than in the life and work of the great man whose spirit's voice we may hear in the poet's words:—

"For nothing worthy proving can be proven
Nor yet disproven. Wherefore be thou wise;
Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith."

WILLIAM COWPER AND HIS HYMNS

WILLIAM H. BATES, D.D., GREELEY, COLORADO

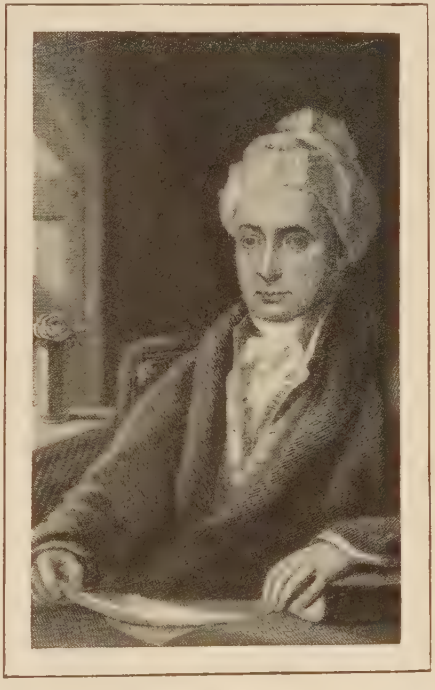
WILLIAM COWPER was born Nov. 15, 1731, at Great Berkhampstead, Hertfordshire, England. His father was Rev. John Cowper, D.D., who had been chaplain to George II., and his grandfather was a judge, brother of the first Earl Cowper, Lord High Chancellor of Great Britain. His mother, by four separate lines, was a descendant of Henry III. So he was of gentle blood.

He was of delicate frame, of exceedingly sensitive feeling, and seemed to have a strain in him that bordered on the uncanny, spiritish, eerie. Apparently a greater misfortune could not have befallen him than the death of his almost idolized mother when he was six years old, and she thirty-four.

He was early sent away to school, where he was goaded well-nigh to madness by the usage he received from the rougher and less sensitive boys. Later, writing of this period, he says: "Day and night I was upon the rack, lying down in horror and rising in despair." Such treatment seems enough to have unbalanced such a sensitive child for all after-life.

He was destined for the law, in which it was thought that, through family connections and influence, he would have good prospects of brilliant success. So, after twelve years at school and at the age of eighteen, he was articled to a solicitor, and three years later he was admitted to the bar. Two years after this his father died, and he found his means of support but scanty. His want of energy in pursuing his profession, or his want of concern for his welfare, did not improve his financial condition. For nine years—from 1754, when he was admitted to the bar, until 1763—he led at the law Temple, if not a worthless, at least an unworthy, life.

At this juncture some powerful friends obtained for him a nomination to the offices of reading-clerk and clerk of private committees to the House of Lords. He accepted them at once, but, on reflection, was so overpowered by extreme and morbid diffidence that he exchanged the two offices for the less lucrative clerkship of the Journals. A public exhibition of himself, under any



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circumstances, was, to use his own words, like "mortal poison" to him. Some obstacle in the way of his appointment arising, it became necessary that he should appear before the Lords to prove his competency. His fancy conjured up visions of opposition in the House, of hostility in the office where he would have to study the Journals, and of the terror of an examination to be undergone before the frowning peers. He could not take up a newspaper without reading in it a fancied libel on himself. In a word, he had become insane.

In his youth he read a treatise in favor of suicide, and in his present condition he confirmed himself in the belief that self-destruction was lawful, and that thus he could end his troubles. He bought laudanum and went out into the fields with the intention of swallowing it, when the love of life suggested another way of escaping the dreadful ordeal. He might sell all he had, fly to France, change his religion, and bury himself in a monastery. His mood changing as he was packing his portmanteau, he took a coach and ordered the coachman to drive to a spot where he could throw himself into the river; but a low tide and a porter prevented. Again, in the coach and afterward in his chambers, he attempted to swallow the poison, but failed. On the night preceding the day appointed for the examination before the Lords, he lay some time with the point of his penknife prest against his heart, but without courage to drive it home. Lastly, he tried to hang himself. He swung himself off from a chair, and after he had become insensible the garter by which he was suspended broke, and his fall brought in the laundress, who supposed him to be in a fit. Recovering consciousness, he sent her for a friend, to whom he related all, and dispatched him for his kinsman. His kinsman arrived, listened with horror to the story which was made more vivid by the sight of the broken garter, saw at once that all thought of the appointment must end, and carried away the instrument of nomination. His friends removed him to the asylum of the accomplished Dr. Nathaniel Cotton.

Here he was in awful agony for a time, supposing that he had committed the unpardonable sin and that he was lost forever. In July, 1764, after eight months of judicious treatment, he was one day reading the Bible out in the garden, seeking almost hopelessly for texts which might bring relief to his pain. Among the very earliest he found, was Romans 3 : 24, 25—"Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." The effect of this passage was instantaneous and revolutionary. He tells us the happy result: "Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement Christ had made, my pardon in His blood, and the fulness and completeness of His justification." Thus he emerged from the deep gloom of despair and horror into the light and liberty of the gospel. His reason was restored, and, still remaining in seclusion, he began a devoted religious life.

After a year and a half at the asylum, and a little before he was thirty-four years old, he removed to the quiet retreat of Huntingdon that he might be near his brother John, who was then a student at Cambridge. Rev. Morley Unwin was rector of the church there. A son of this clergyman, also a student at Cambridge, was so much interested in the refined and gentlemanly appearance of Cowper the first morning he was at church, that at the close of the service he accosted the newcomer, and finding that his conversation answered the expectations he had formed of him, gladly introduced him to his parents. From a frequent visitor to the rectory, it was not long before he became a constant inmate, and he found that house not only a home, but a haven, and almost a heaven.

In a letter to his friend, Joseph Hill, under date of Nov. 5, 1765, he writes: "I have entered in an agreement with the Rev. Mr. Unwin to lodge and board with him. The family are the most agreeable in the world. They live in a special good house and in a very genteel way. They are all exactly what I

would wish them to be, and I know I shall be as happy with them as I can be on this side of the sun." And four months later he writes: "The lady in whose house I live is so excellent a person, and regards me with a friendship so truly Christian, that I could almost fancy my mother restored to life again, to compensate to me for all the friends I have lost and all my connections broken."

The most interesting details of his life with the Unwins, which must be omitted here, are told at length in his "Letters"—compositions that for epistolary grace and charm are not surpassed by any letters the present writer has ever read. A critic pronounces them "the purest and most perfect specimen of familiar correspondence in the language." *

In July, 1767, after Cowper had been in this family about twenty months, Rev. Mr. Unwin was flung from his horse as he was going to church on Sunday morning, and was killed. The rector dead, the rectory must soon be vacated to make room for a successor. The Rev. John Newton, the highly esteemed incumbent of Olney, made a visit of condolence to the bereaved family, and at his suggestion, or invitation, and, the more readily as they greatly desired to be under his ministrations, they removed to his parish. They took a house the garden of which was separated from Mr. Newton's only by a wall, through which a gateway gave them easy communication, and here for the next nineteen years Cowper found a home.

During thirteen of the nineteen years, *i.e.*, until the removal of Mr. Newton to a London parish, the two were most intimate. It is said, "They used to pass four days every week in each other's society, and were rarely for seven successive working-hours apart." Cowper now found himself in happy association with several persons of deep piety. In a little while he so far overcame his diffidence as occasionally to offer prayer at the mid-week meetings, and indeed sometimes to preside at them. One who was often present said: "Of all the persons I ever heard pray, none equaled Mr. Cowper."

Newton had sagaciously discerned that the best medicine for Cowper's mental idiopathy was occupation, and so he induced him to engage with himself in producing evangelical hymns for the prayer-meetings held, not in the church, but in "The Great House" of the Earl of Dartmouth. It is said that it was for the inauguration of these meetings in this mansion that he wrote his first hymn, the initial stanza of which is:

"Jesus, where'er thy people meet,
There they behold the mercy-seat;
Where'er they seek thee thou art found
And every place is hallow'd ground;"

altho it is quite possible there was one still earlier, written in the seclusion to which his sensitive withdrawing from the companionship of others often led him:

"Far from the world, O Lord, I flee,
From strife and tumult far,
From scenes where Satan wages still
His most successful war."

Both of these hymns are much used at the opening of public services in the sanctuary on the Lord's day.

The two men wrought together, and the result was the famous "Olney Hymns," of which Cowper wrote sixty-eight, and Newton two hundred and eighty. Cowper's hymns were written almost entirely within two years—from 1770 to 1772. The number would doubtless have been greater except for a return of his malady. Says Newton: "We had not proceeded far upon our proposed plan, before my dear friend was prevented, by a long and affecting indisposition, from affording me any further assistance" (Preface, p. ii.).

It was doubtless his experience of relief at the time of his despairful read-

* Welsh's "Development of the English Literature and Language," II., 252.

ing of the Bible in the asylum garden that inspired his hymn on "The Light and Glory of the Word" (Book Two,* lxii.):

"The Spirit breathes upon the word,
And brings the truth to sight,
Precepts and promises afford
A sanctifying light."

Because of his constitutional malady, Cowper was a man of moods. Tho much under the cloud, the affectionateness and longing of his heart toward God found expression in a hymn which, because of its truthfulness to Christian desire, the Church will never let die. Few hymns have oftener been voiced in special music by composers. It is on Genesis 5 : 24 (Book One, iii.), and stands number forty-four in the list of "One Hundred Best English Hymns":

"Oh! for a closer walk with God,
A calm and heav'nly frame;
A light to shine upon the road
That leads me to the Lamb!"

Happy would it have been if he could have appropriated to himself the truths he commended to others, as in his Jehovah-Jireh hymn on Genesis 22 : 14 (Book One, vi.):

"The saints should never be dismayed,
Nor sink in hopeless fear,
For when they least expect His aid,
The Savior will appear."

But when he came out from under the cloud, how his muse could soar aloft in jubilation! as in his hymn on "Joy and Peace In Believing" (Book Three, xlviii.):

"Sometimes a light surprises
The Christian while he sings;
It is the Lord who rises
With healing in His wings;
When comforts are declining,
He grants the soul again
A season of clear shining,
To cheer it after rain."

If the question were raised as to which is the most popular of Cowper's hymns, no doubt the verdict would be his hymn on Zechariah 13 : 1 (Book One, lxxix.):

"There is a fountain fill'd with blood,
Drawn from Emmanuel's veins;
And sinners, plung'd beneath that flood,
Lose all their guilty stains."

Many are the touching incidents which testify of the power of this hymn in the conversion of sinners and the comfort of saints. As has been truly said, it is one of those elect songs which have gone forth into all the earth, speaking in all earth's tongues, uttering the language of Christian hearts, and linked forever with Christ's universal church. With its memories of the cross and its anticipations of the crown, it has been as often the first song of the regenerate sinner as it has been the last prayer of the pilgrim on whose ears the murmur of the river comes up through the falling shadows, mingled with the sound of the "harpers harping with their harps."

Nevertheless, it has been the subject of criticism. An emasculated and purblind theology has presumed to pronounce it repulsive to refined taste, objectionable and gross in concept and expression, failing to see that it is not the language of a literal prosaic statement but is the utterance of impassioned feeling which naturally voices itself, poetically, in bold metaphor. The stigma that has been sought to be attached to it—"the theology of the shambles"—would be laughably absurd if it were not so shockingly blasphemous.

The second stanza, as given by most hymn-book compilers nowadays, is:

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away."

Of a number of collections at hand, only two give the second couplet as Cowper wrote it. At times he happily got out of the conditional subjunctive mood into the indicative and declarative mood, and spoke with assurance:

"And there *have* I, *as* vile as he,
Washed all my sins away."

No doubt some hymns have been

*The volume is divided into Books One, Two, and Three, having 141, 101, and 107 hymns respectively.

improved by judicious amendment. Indeed, Joseph Johnson, the publisher of the Olney Hymns, suggested to Cowper some corrections which the poet gladly and gracefully accepted. But indiscriminate "hymn-tinkering," which has been too much indulged in, is not to be commended. The writer has, however, in public services, frequently made bold to ask a change in the last stanza, which has usually—perhaps always—met with instant approval. As written, it is an anti-climax, and, as sung, it generally ends in a not altogether evanishing diminuendo. Changing the order of the couplets, the stanza becomes a climax, and the progress is from gentle, subdued hope up, through crescendo, to triumphant jubilation!

"When this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song
I'll sing thy power to save."

The Olney Collection has two additional stanzas which are—no doubt wisely—omitted from present-day collections.

Cowper's very latest contribution, however, to the Olney Collection was in the year 1773,—a hymn which has been called the greatest hymn ever written on the subject of divine providence. Of it the late Theodore L. Cuyler says: "It justly ranks among the sublimest compositions in the whole range of sacred song."

When the writer, in one of his parishes, was preparing a list of hymns to be committed to memory by the children of the Sunday-school, he asked one of his ladies, whose literary and musical taste he thought to be surpassed by none, to select what she considered to be the ten best hymns for the purpose. She instantly named, as first of all, this hymn, which, she said, was the first one committed to memory in her girlhood. It was composed, as Montgomery expresses it, in "the twilight of departing reason."

Cowper just then thought he was doomed to end his life in the river Ouse which flowed through Olney. He ordered a post-chaise and bade the driver to proceed to a certain spot. For some reason this spot could not readily be found, and as he considered this the only spot for such a suicide, he reluctantly gave orders to turn the chaise homeward. Arriving, he wrote this hymn, "Light Shining out of Darkness" (Book Three, xv.), "as if to express the faith and love which he retained so long as he possest himself":

"God moves in a mysterious way
His wonders to perform," &c.

During the "cotton famine" in Lancashire, England, in 1865, just after our civil war, one of the mill-owners called his operatives together and told them he must close the mills. It meant poverty to him and ruin to them. Flickering hope sank in black despair. Presently a delicate, sweet girl, thin and pale with suffering—she was a Sunday-school teacher—started and sang two stanzas of this hymn:

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

A sunburst of hope came over the despairing company when the touching and comforting strain was ended. It proved a prophecy. The proprietor determined to struggle on a while longer, and soon the mill was running again at full work.

James T. Field says that to have written such a hymn was an achievement that "angels might themselves envy."

Dr. Cheever has well said: "If Cowper had never given to the Church on earth but a single score of those exquisite breathings of a pious heart and creations of his own genius, it had been

a bequest worth a life of suffering to accomplish." What a bequest, then, must be the more than threescore hymns!

If we may adopt and adapt the estimates of others, it may be said justly: Newton's verses are hopeful, robust, energetic; Cowper's are sad, agonized, despondent, tho in almost every one faith struggles up, and is sometimes exultingly victorious. Newton's are the healthier; Cowper's the more sympathetic and poetic. Newton was the active and Cowper the passive voice of the Christian verb. If Newton's place in the hymnology of the Church is secure, no less so is Cowper's. His hymns are imperishable, for no amount of use can ever render them commonplace. They are ever fresh, because they speak the common language of universal Christian experience, and in them, to the end of the age, the Church will find fitting expression for her most soulful longings.

After the writing of the Olney hymns, Cowper's mind went into dark eclipse. He recovered his sanity a second time under the treatment of Dr. Cotton. One evening, to amuse him, the brilliant Lady Austen told him the story of John Gilpin. He lay all night laughing at it, and the next day he turned it into verse. It was published anonymously. Henderson, a well-known actor, recited it. It brought down the house, and soon all England was laughing at it. At the instance of Mrs. Unwin and Mrs. Austen he undertook right serious work; and, as a result, into a state of English society that was virulently infidel and shamelessly profligate he projected those poems, emphatically Christian too, which made him the most distinguished poet in the last half of the eighteenth century. Our topic—Cowper and his Hymns—precludes a portrayal of this part of his life and achievements, interesting and profitable as this might be.

The years went on, with alternating sunshine and shadow, until his best friend, Mrs. Unwin, was stricken with paralysis and died, when his soul sank into deepening and unrelieved gloom. For three years he survived, tenderly cared for by John Johnson, a grandnephew, and other friends. A distinguished American clergyman, of wide experience and large observation, has said that he has known many of God's children to be at times in darkness, but he has never known God to put one of them to bed in the dark. Cowper was apparently going out of life in the blackness of darkness and horror of despair which only such a malady as his could produce; but we are told that at the last moment a wonderful change came, and upon his dead face there remained a look of bright and beautiful and sudden surprize!

Dropsy having supervened, he died April 25, 1800, and was buried in St. Edmund's Chapel, in East Dereham, Norfolk. On his tomb is a touching inscription written by William Hayley (1745–1820), his poet-friend and biographer:

"Ye who with warmth the public triumph feel,
Of talents dignified by sacred zeal,
Here, to Devotion's bard, devoutly just,
Pay your fond tribute, due to Cowper's dust!
England, exulting in his spotless fame,
Ranks with her dearest sons his favorite name.
Sense, fancy, wit, suffice not all to raise
So clear a title to affection's praise:
His highest honors to the heart belong;
His virtues formed the magic of his song."

The house in which the poet lived, at the corner of the market-place, was opened to the public in 1900—the centenary of his death—as a Cowper Museum, and it contained relics of both Cowper and Newton. On the façade of the Cowper Memorial Church is a statue of him.

Gentle, timid, sainted Cowper! At evening time it was light! His lisping, stammering tongue lies silent in the grave; but in a nobler, sweeter song, he sings Christ's power to save!

THE PLAY INSTINCT AND RELIGION

Prof. Edwin Diller Starbuck, Ph.D., University of Iowa

The religious impulse at its best is the free, spontaneous expression of a healthy personality. It does not count the cost nor compute the benefits. The only reward it craves is the satisfaction that accompanies personal fulfilment. It accepts with equal readiness poverty or riches, disgrace or honor, martyrdom or length of days, if only it can feel that it is achieving its proper destiny. Almost indifferently it rejoices or is serenely sad, toils and labors or gives itself up to the ecstasy of contemplation, guided chiefly by a feeling of the worth-whileness of its behavior in and for itself, and a sense of adjustment to a spiritual universe. Religion and morality are at one in seeking, at their highest, nothing else than self-expression and self-fulfilment. The "wages" they demand are well described by Tennyson:

"Glory of Virtue, to fight, to struggle, to right the wrong—
Nay, but she aimed not at glory, no lover of glory she;
Give her the glory of going on, and still to be.

"She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky;
Give her the glory of going on and not to die."

A fair test of the health of religion is whether or not it is, like play, the spontaneous overflow of a healthy personality. When people sit around in rows for an hour or two a week feeling of their spiritual pulse and diagnosing the religious condition of each other; when they confess together the aches and pains of the soul; when they are busy praying for blessings now and for happiness eternal, these are unmistakable signs of the decadence of religion. Religion must develop not on account of, but in spite of such things. People who beg for blessings are like spoiled children who ask for pieces of money without caring to earn them; they live in a state of spiritual pauperdom, willing to reap the benefits without doing the work. Nor can religion thrive under a system of spiritual diagnostics. When all is at its best, the soldier glories in his strength, the athlete in his prowess, the architect or builder swells with enthusiasm in the presence of the ends he is about to accomplish, the artist glows with a sense of the worth-whileness of the ever widening perception of the beautiful he can body forth. Of like kind is the impulse that composes and sings hymns of gladness, that is obsessed of the spirit of worship, that contemplates the beauty of holiness and can say, "How beautiful upon the mountains are the feet of him that publisheth salvation" and "my meat is to do the will of him that sent me."

It is a law of the mental life that efficiency is greater when the attention and interest are in the direction of expression than when in the direction of impression. The runner recognizes this fact and knows the advantage in starting his course of keeping before his mind a picture of the running instead of an image of the signal by the starter. In experiments which measure in hundredths of a second the time of "simple reactions," as they are called, between receiving a signal to sight or touch or hearing and a response, such as the pressing of a key, the time is shortened if the attention is on the hand or key or act of pressing and not on the reception of the stimulus. A marvelous set of reflexes come forward to fortify the will, and consciousness is the gainer, if it trusts them to do their work rather than to tamper with them in trying to direct them. The proverbial toad had the principle well in mind in being able

to undo the centipede by asking him to explain the manipulation of his many feet. This law holds throughout up to those complicated activities that depend upon rational control and self-direction. In intricate group games which involve quickness and accuracy of judgment, the athlete's interest must not be upon himself as a fine figure, nor upon the grand stand, nor upon the rules of the game, nor upon the ulterior consequences of the contest; if these gain more than a flitting place in consciousness, the game is lost. On the contrary, he must have a sense of his superabundant energy, feel the pulse of the contest which is playing itself through him rather than being played by him, and give himself up cheerfully and hopefully with his heart-consciousness to the diverse demands that the situation is making upon him. Not until religion has reached the stage of spontaneity is it really effective. At its best it is the expression of the abundant life. It finds constantly the things of seeming worth-whileness, even tho they be difficult to attain, and sets itself whole-heartedly in their direction. It trusts its natural endowments to come to the rescue of the will. It has behind it as allies not just a set of reflexes, as in the case of simple reaction, but in addition a multitude of instinctive endowments that have been acquired in the long hard school of human and animal experience. Religion is itself an instinct and draws from a multitude of other instincts, such as love, sympathy, cooperation, hopefulness, self-fulfilment, self-sacrifice, fear, rivalry, courage, and many others. These, like the reflexes, behave more normally when called out by the situations that have to be faced than when consciously directed. The emancipated will that is bent on approximating ideal ends can safely count on these instinctive traits each to do its part in projecting it on its way.

Life is not all play. Much of it is and will continue to be the serious business which is more like work. With all the differences, however, between play and work, it remains true that work to be effective must at bottom resemble play. The good workman delights in his occupation and in his skill in doing it. He does not pity himself as one of the unfortunate and down-trodden. He is not the slave of a driver or a boss. He does not stop to count out whether or not the remuneration justifies the toil, nor try for a "pull" with his employers, nor seek a "boost" from the unions. Only in so far as his impulse comes from within and not from externally imposed conditions and restrictions does he win out and gain advancement. Wise directors of labor, like the Cadburys of England, find that the employed do more work and better when kept fewer hours and under those conditions which foster the right mental attitude. Religion has always and everywhere had an essentially serious-minded attitude toward life. It is successful, however, just as is work, in so far as it is built around the constructive virtues of faith, hope, and love, and expresses itself with the spontaneity of play. When devotees pity themselves as poor worms of the dust, and long to make their escape from this world which is a vale of tears, instead of trying to make of it a garden of rejoicing, when they groan under the weight of religious duties, when they constantly hold up the Almighty to make sure of His favor, and beg for eternal blessedness, when they seek the company of good people in order that benefits may accrue, when they conform to the requirements of religious organization under the weights of public sentiment or sacred authority and not from pure love of it, there is evidence not so much of the religious impulse as of religion in the making.

For it is true of religion and of life also in all its phases that growth is accompanied generally by struggle,

conflict, and pain. The way of development is a hard upward way. Evolution has been described in terms of a "struggle" for existence. That which life is always seeking is adjustment to its environment; but environment is constantly changing, as is also the set of inner processes. In so far as there is temporary adjustment individual activities become fixt in a set of instincts and habits, social activities in a body of customs and conventions. The condition of any further advancement is a break with these. Adjustment to-day means maladjustment to-morrow. The "self of habit," as Baldwin calls it, is at variance with the "self of accommodation." The interplay of these two tendencies toward crystallization and toward readjustment to new situations is seen in group life, in the growth of personalities from childhood to maturity, and in specific lines of activity in individuals. This is a familiar fact. It is, however, not always so evident that in the incongruity between fixity and progress, the conflict at any one time is for the sake of the normal functioning later on a higher level of attainment. Its source is in the persistency of the will to achieve fuller self-expression. The evidence that the higher level is attained is that the conflict for the time is transcended and gives place to instinctive gladness and joyousness.

The story of the conflict in society between those forces which try to conserve acquisitions in fixt modes of reaction and those which would transcend them is well told by Dewey and Tufts in their "Ethics." There are, on the one hand, the prejudice, superstition, respect for law and authority, the dominance of priests and creeds, the power of public sentiment, ritual, the authority of custom, and the like, and on the other, the spirit of individualism. "Indeed, this conflict—on the one hand, the rigid system of tradition and corporate union, hallowed by all the sanctions of religion and public opinion; upon the other, the individual making appeal to reason, or to his conscience, or to a higher law—is the tragedy of history" ("Ethics," p. 88). In spite of his bonds and afflictions and persecutions, Paul was able to finish his course with joy. Socrates faced his condemnation with the same serenity and even spiritual exaltation with which he lived, "Wherefore, O Judges, be of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or in death." Clement wrote of the Christians of his day, "We plow our fields praising God; we sail the seas singing hymns." There is always, centrally within life, a dynamic quality, that will find for itself a fitting expression in the face of all opposition. It is just this dynamic something—call it personality, or world-will, or the God-life—which bursts forth in play, in the sciences, in art, in morality, and in religion.

The condition underlying the "crises" in the development of individuals is most easily interpretable from a similar point of view. Any "stage" in a child's growth consists in settling down more or less comfortably into habitual kinds of behavior which must in turn be broken up for the sake of a "higher" readjustment. The difficulties of adolescence mean that when one has "become habitually and easily a boy or girl," it is hard to become so completely transformed as to be just as habitually and easily a man or woman. It is nature's decree that one shall constantly be forced up into a higher and complete grade of consciousness. The conflict between a new and an old selfhood is usually as dramatic as that between the self and society. But it is just in these struggles and antagonisms that a completer self-consciousness is being teased out, and at the same time such strength of character developed that progressively

new situations and difficulties can be faced and mastered.

"When the fight begins within himself,
Man's worth something."

The person who has had experience with struggles and antagonisms in shaping his life into tune with ideal ends does not longer seek a soft religion of pure blessedness. He accepts the conflict as the necessary concomitant of a greater victory. He counts it all joy when he falls into divers temptations.

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand
but go!"

To prize the conflict for its own sake would be pathological. It is used, rather, as a symbol of getting on; as a sign that an emancipated will is gaining possession of itself; that one's own personal will is a part of a larger will. One is conscious of being the glad organism through which a power not oneself that makes for righteousness finds its fulfilment.

"Rejoice we are allied
To That which doth provide
And not partake, effect and not receive!
A spark disturbs our clod;
Nearer we hold of God
Who gives, than of His tribes that take,
I must believe."

It is the sense of a larger life playing through the individual that constitutes the unity between play and religion. The Schiller-Spencer interpretation of the play impulse as the overflow of "surplus energy," and the Gross dictum that play has its source in the "pleasure in being a cause" betray the common ground of these two supposedly different activities. The essential difference between them is that religion is a more refined, rationalized, idealized, spiritualized form of self-expression:—More refined, because it takes into account, to express it crudely, not only the muscles and the "lower" levels of the nervous system, but the higher as well with its thousand million elements; more rationalized, in that it is more clearly conscious of the qualities of that larger life that is coming into self-realization through it and of its relation to that life; more idealized, by having the impulses transformed from a blind force guided by a pure sense of immediacy into unrealized ends that beckon it on; more spiritualized, since sensuous tastes and desires have been supplemented by the sense of a world of "absolute" values.

There is more likeness than difference between play and religion. Both are difficult if well done, both easy at the point of stagnation; both lead downward when they become purely subjective; both rejuvenate and regenerate when accompanied by a sense of worth-whileness; both are a means of attachment with and receptivity to a larger world-life that uses the individual as a channel of expression.

Only in some such view is it easy to understand the meaning of much that passes under the name of religion. From this standpoint one can take a comfortable attitude toward dancing, shouting, boisterous music, ecstasy, and the like, which accompany lower forms of religion; and in higher forms, the prominent place of music and other arts, of revery and contemplation, of ritual, of missionary activity, and of worship—the pure uprush of the spirit in the contemplation of high things, which is perhaps the center and heart of religion. In this point of view one would regard religion as consisting essentially in the spontaneous act of the soul in response to its most intimate sense of absolute worth.

LITERARY STUDIES FOR THE PREACHER

The Rev. George C. Henry, Shippensburg, Pa.

MacGregors' boy had been lost and of the two boys presented to the clan for recognition, the question arose, Which of the two is the prince? The boys were brought to the palace and left to care for themselves at their own sweet will. The one, likely a heldsman's son, threw himself down on a wretched pallet of straw and soon slept heavily. The other searched the palace for the very best couch and there laid him down and slept. Whereupon the clan said of the latter: 'This one is the MacGregor; he shows the taste of a prince." This, by way of a parable, speaks for itself. That boy instinctively, nay, intuitively, betrayed his taste, his training, his company.

THE REV. GEORGE C. HENRY.

From a literary point of view we would all be sons of the MacGregor. We are preachers; and the New-Testament idea of that word, "preacher," I often hold up before me: a herald, a proclaimer, one who must needs get the ear, must needs hold the attention of those to whom he speaks ere he passes on.

We can all say, with the old archbishop to Gil Blas: "My chief pleasure consists in preaching, and the Lord gives a blessing to my homilies, but I confess my weakness." I, of course, would not undertake to affirm how many of us could add with the frank prelate: "The honor of being thought a perfect orator has charmed my imagination; my performances are thought equally nervous and delicate; but I would of all things avoid the fault of good authors who write too long. Wherefore, my dear Gil Blas, one thing that I exact of thy zeal is, whenever thou shalt perceive my pen smack of old age, and my genius flag, don't fail to advertise me of it, for I don't trust to my own judgment which may be seduced by self-love."

The first advantage of literary studies to the preacher, is that here he is in company with the scholars of the race.

Each one can tell how companionship in certain departments has affected us for life. Tennyson crystallizes it into a line or two:

"I am a part of all that I have seen."

And the well-known reference in Locksley Hall is familiar:

"As the husband is the wife is, thou art mated to a clown;
And the grossness of his nature will have weight to drag thee down."

To draw it mildly, it is well to remember that here, too, "evil communications corrupt good manners." If our companions be lewd fellows of the baser sort, our speech will savor of the street and shambles, and betray us. That is a significant saying of the Wise Man concerning the preacher: "The preacher sought to find out acceptable words, and that which was written uprightly, even words of truth."*

The mind feeds on ideas; and who does not lack them at times? "Give

* Eccl. 12 : 10.

me a great idea," cries the exquisite genius, Herder, "that I may feed upon it!" These rich, succulent thoughts that come to us when we sit down to the feast of letters, ah, who does not prize them for their very preciousness? I often sing to myself that snatch of an old English song:

"Oh, for a booke and a shadie nooke,
Eyther in-a-doore or out;
With the green leaves whispering overhede,
Or the streetes cryes all about,
Where I maie reade all at my ease
Both of the newe and olde;
For a jollie goode booke whereon to looke
Is better to me than golde."

We certainly have a great deal of other company both oral and ocular. What butchering of the President's English! What distortions of Lindley Murray! What an absurd use of adjectives—absurd, indeed, because the ideas they are intended to help clothe are completely out of relation to the subject under discussion! What "awfully nice" young men we do see! What a "cute baby" we have at our house! What "terrible" events are occurring all the time—in a teapot! What a "lot" of "dead wood" we get on each other! How we do "miss it"! And how it does "make us tired," it does. "You bet it does"; and "don't you forget it." How we cry "chestnuts" only so that you may "give us a rest." How we turn words clear from the uses of the things themselves until we find ourselves eating a "magnificent" piece of pie while looking at a magnificent sunset! So on and on goes this slang, this vocabulary of

"genuine words or unmeaning jargon, used always with an arbitrary and conventional signification, and generally with humorous intent. It is mostly coarse, low, and foolish; it is very evanescent, and generally passes out of use and out of mind in the course of a few years and often in a few months."*

Aside from a religious reason, it is well that we read our Bibles as much as we do. Such diction! Such terseness! Such marvelousness in making little say much! Where is its equal? Who of us has not read and reread the eloquent and touching tribute which the distinguished pervert to Romanism, F. W. Faber, pays to the "English of the Protestant Bible" which

"lives on the ear like music that can never be forgotten; like the sound of church bells which the convert hardly knows how he can forego; whose felicities seem often to be things rather than words."

It is this Book which we are driven to read, and which gives us, literarily speaking, honey and the honeycomb, the grapes of Eshcol and the vintage of Abiezer.

How refreshing after much of the so-called literature of the day to pick up, say, Irving's "Sketch-Book." Some one gave Lord Byron a copy of the Sketch-Book shortly before his death and, after reading "The Broken Heart," he said, "There is the most beautiful thing that ever was written." Or take Hawthorne which, with Irving, ought in part or whole to be in every preacher's library. These may be mentioned

"as the best specimens of chaste composition, very necessary to counteract the tendency to extravagance and coarseness developed by the hurried, contentious life of the American people, and the intercourse with all classes of society which is incident to the life of a minister. For these authors are chaste without being tame, concise without losing the charm of description or the glow of feeling."

Or take De Quincey, and go with him through his fascinating pages and you are ready to deny that he was an opium-eater until he tells you in his own inimitable "Confessions." An eminent and scholarly clergyman lately wrote that he has known men to be made eloquent and powerful by mastering the whole of "Paradise Lost." And as for the "myriad-minded bard" what remains to be said? I once took eight of his plays, namely, "Midsummer Night's Dream," "Romeo and Juliet," "King

* R. G. White: "Hoppin's Homiletics," p. 743.

John," "Merchant of Venice," "Julius Cæsar," "Hamlet," "Macbeth," and "The Tempest." Each of them is printed in a small scrap-book, and on the blank pages I have pasted articles on these plays, and on Shakespeariana in general, from such scholars as Hiram Corson, Edward Douden, William Rolfe, John F. Genung, T. W. Hunt, Edward Mims, and others. It has been a feast of reason and flow of soul.

The second advantage of literary studies to the preacher is that these studies refine his literary taste.

Fineness of touch—what an admirable thing in anybody! What a desirable thing in ourselves! Taste is touch! When we study the models of chaste English literature we at once perceive a subtle quality affecting us. Read a bit of Addison's "Spectator." You are charmed but perhaps can not tell why. The reason is that Addison's taste is so acute that he selects the right word. *Mirabile dictu!*

"He draws up his light infantry in orderly array and marches through sentence after sentence without having his ranks disordered or his lines broken."*

As for the presentation of our message, we preachers have two needs, one is to hug closely the everlasting gospel; the other is to hug closely the English language. Multitudes of Americans have fallen among the Philistines of hurly-burly speech; a hip-and-thigh method of address that is really uncouth. "Sam Jones" is the best-known expositor of the pulpit mountebank whose chief stock in trade was slang and harlequinade. (We refer only to his usually reported sermons.) I once heard some one at a synod refer to the members "gassing all over the church"—an inelegant, unhappy expression of no strength at all, as well as a sign of wretched taste in the choice of words. One is forced to the conclusion that there is a "growing tendency to loose words, and even vulgarity, in the pulpit." There is such a thing as fineness of touch; there is a fine perception of propriety, that assiduously cultivated will result in immense benefit to the preacher. What taste Paul had in his use of words at Athens; Hebrew theology and Scripture at Jerusalem; and Roman Law and opinions at Cæsarea.

The use of the words "kalos" and "to kalon" by our Lord is suggestive. For example: "Let your light so shine before men that they may see your *beautiful* works, &c." Mary of Bethany breaking the alabaster box of precious ointment over His head hath wrought a *beautiful* work upon Him. He calls Himself "the *beautiful* Shepherd," "beautiful" indeed, because there is in Him fitness, propriety, and worthiness. I do not think that the common people would have heard Him gladly, or that men would have said, "Never man spake like this man," had He not used good taste.

Take an inventory of your tastes now and then; you will find it wholesome exercise.

A third advantage of literary studies to the preacher is that they will improve his style.

We are all familiar with the saying of the brilliant Buffon: "The style is the man." It is, however, declared a superficial judgment, and that he would have done much better had he said: "The taste is man." But what is style? I have chosen this given definition: "Style is expression in language of the thought, qualities, and spirit of the man who is discoursing." So a good deal of truth after all lies in the Frenchman's definition. We say of certain people, and even of horses, that they are "stylish." I recall the wise admonition to the student who wished to possess literary style to give his days and nights to the study of Irving, but if any of us would seriously attempt to become a pronounced Irvingite he would egregiously fail. Every

* E. P. Whipple: "Essays."

one has a style of his own as he has a gait of his own, but the former as well as the latter are, in every instance, capable of improvement. It may be quite natural to put one's knife in his mouth or his feet on the table, but decent society says that this is boorish, and rules out the man who indulges in these innocent by-plays. The redundancies and extravagances and turgid expressions of the sophomoric age will be gradually expunged as we acquire a more intimate acquaintance with the best authors. Writes a preacher: "I made my way through Professor Hunt's two volumes, and Dr. McElroy's one on Rhetoric, Structure of the English language, Art of Discourses, etc. If I could have had those books thirty years ago I would have made better use of English."

Who does not long to command virile English? Whenever I read Macaulay, I feel my little stock in trade straighten up and shake itself into something like energy. That immortal, inimitable essay on Milton—what sweep in those passages! His "Warren Hastings," his "Frederick the Great," aye, and all the rest! "Nothing helps to make us facile and ready writers more than a rich course of reading in English literature. In this way we gain a copious style and a quick perception of the marvelous power of words. Preachers are often deficient in this kind of literary culture, and that is one of the reasons of their stiff and barren style. Their English reading has been confined exclusively to professional authors, to theological works whose style, perhaps, is in the highest degree rigid and devoid of vital beauty. They do not enter the broad field of English poetry, drama, history, humor, and fiction."*

Let us read the great lyrics, the world-famous epics, the immortal dramas. How they stir us! How like particles of iron they enter our make-up! Truly, we preachers, of all men, do need to cultivate the higher emotional nature, and in our English what spiritual depth and penetration abound!

Another advantage—and the last we mention—is that it affords him a perfect storehouse of homiletic material.

Bishop Vincent tells of once chaffing Mr. Moody for the hundredth use of the same story; but almost as in pain he quickly answered "Don't say that! I have to use that." Those who knew the evangelist best tell us of his diligent study of the best examples and models that we have. The effect of such study is always visible—What sermonic material in the line of illustration to be found in Hawthorne, in Macaulay, in Gibbon, and in Shakespeare! If the preacher could study "The Merchant of Venice," "Macbeth," and "Hamlet" for a year or two, in precious quarter-hours, it would richly repay.

The New Testament mentions three quotations of Paul from the Greek poets—pagans, of course. One is from the Greek poet Aratus, "For we are his offspring."* Another is from the Thais of Menander: "Evil companionships corrupt good morals."† And still another he quotes from Callimachus, an Alexandrian poet in the time of Ptolemy, and also from Epimenides of Crete who lived in the sixth century B.C. "Cretans are always liars, evil beasts, idle gluttons."‡

I have always been thankful for our own James Russell Lowell's words, that originality consists quite as much in the power of using what it finds ready to hand, as in that of producing what is absolutely new. By thorough assimilation and digestion this material becomes part of ourselves.

In the words of Maccabeus: "If I have done well and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto."§

* Hoppin's "Homiletics," p. 595.

* Acts 17: 28. † 1 Cor. 15 : 33. ‡ Titus 1 : 12. § 2d Book, 15 : 38.

RELATIONS OF BABYLONIAN AND OLD-TESTAMENT CULTURE

V. *Comparison Between Babylonian and Old-Testament Prophecy*

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IN the second of these articles it was stated that divination, which is forbidden in the Old Testament, was not only allowed in Babylon and Nineveh, but was an institution organized by the state. The character of Babylonian religion is there shown to be below the standard of the Jewish religion. In Babylonian literature the diviner's profession is relegated to persons hoary with age, a qualification which is not mentioned in ancient Hebrew literature. But probably among the diviners of Babylon and Assyria there existed personalities similar to the leading spirits of Israel.

The seeking out of such persons has lately been attributed originally to King Hammurabi, who, 2000 B.C., founded the primitive Babylonian empire. His great table of the law was discovered in 1902 in the ruins of the ancient capital. This Hammurabi, in the introduction to his series of statutes, describes himself as an authority appointed by the gods, but this declaration is likely to be misunderstood. The position of royalty would naturally be understood as a providential gift. It was thus easily to be imagined that the most important measures of a ruler, such as the promulgation of fundamental laws, were carried out under the direction of a divinity. Hence it happened that Hammurabi, when he represents himself in the figure which is set above his written laws as standing before the sungod (Shamash), merely meant that he was an image of the sun, and not that he was a prophet of the sungod. The portrait of himself has the following written under it: "Me, Hammurabi, the high ruler, who fear god, have Anu and Bel called by name, in order that I may give light to the land as Shamash does." And so the enactments which follow are by no means so frequently mentioned as given by Hammurabi as by the sungod Shamash. For at the end of these statutes we find the following utterance of Hammurabi: "My words are well considered, my wisdom is incomparable." How could such an observation come into the mind of a Moses! The various books of the Pentateuch characterize him as a humble-minded man (Ex. 3 : 11). The speeches of the later prophets are often remarkable for a tone quite the opposite to that of the Babylonian law-givers. Isaiah utters a "wo" against those who are wise in their own eyes (Isa. 5 : 21). And Jeremiah protests against the idea that he composes his message out of his own heart, *i.e.*, out of his own intellect (Jer. 23 : 16). Therefore it is absurd to find in Hammurabi such a prophet as Moses or Isaiah.

But let us leave Hammurabi's legislation and extend our comparison so as to include other texts of Assyrio-Babylonian literature. Can we discover in this literature any such personalities as the prophets of the Old Testament?

In the cuneiform literature of the seventh century B.C., we are met by an orator that speaks as follows: "I, the servant, the prophet* of the king my master (*bilischa*), utter my prophecies for the king my master. The gods whose names I have enumerated shall accept and listen to these prophecies for the sake of my master the king, and shall be favorable to the king my master. But I, the prophet of the king, would fain stand before the king and with all my heart would worship him, calling him to my side. If I, on

* Thus Peier translated the word in the "Papers of the Asia Minor Society" (1898), p. 257. But the original word does not mean exactly "prophet" but rather "attendant" or "servant."

my side, be weak I would fain with the strength of my word increase my own strength as much as possible. Who would not love a good master? Therefore the hymn of the Babylonians says: In the name of thy gracious lips, my shepherd, do all men look up to thee!"

Such are the utterances which the Assyriologist H. Winckler has recently cited* as Assyrio-Babylonian parallels to the utterances of the prophets of Israel. Among such prophets he names Jeremiah. But if we turn once more to the expressions used by this Assyrian writer, what do we actually find? We hear an Assyrian prophet who stands before the king, that is, serves the king, and again and again calls him his lord, just as the seer Calchas stood in the service of Agamemnon! Such a speaker as this resembles those prophets of Jahveh who were assembled in that scene with King Ahab (1 Kings 22 : 6). These also "stood in the service" of the king and prophesied in accordance with his humor. These are such prophets as the court circle in Isaiah's time called their wise or "learned" men (Isa. 29: 10, 14). These are the popular prophets, such, for instance, as Hananiah, who was sternly rebuked by Jeremiah at the temple gate (Jer. 28 : 1 *sq.*).

But the men who were heralds of the Old-Testament religion were very different from these prophets. With the four hundred royal prophets of Ahab we must not associate their contemporary Micaiah the son of Imlah. He alone dared to contradict their unanimous utterance and preferred to undergo the direst indignity rather than promise a flattering future for Ahab (1 Kings 22 : 9, 19). The speaker who utters the Assyrio-Babylonian sentences quoted above was like those of whom Jeremiah's contemporary Micah would declare "they err in vision, they stumble in judgment," and they "divine for money." From such prophets Isaiah (Isa. 3 : 2, 9 : 15) and Jeremiah (Jer. 13: 1 *sq.*) are separated by the most complete antagonism. Nevertheless the Assyriologist Hugo Winckler has represented prophets like Amos and Jeremiah as mere agents* of Babylonian culture in other ways also. He calls them political agents who represented the interests of the great king of Assyria or Babylon. They are "detective agents" † for the ruler of Nineveh and Babylon, professional agitators for the promotion of the Assyrian or Babylonian policy. But surely Amos was anything but "an active promoter of the policy of King Ahaz," as Winckler later on expressly states.‡

This statement is unjust to the prophets. Amos answered boldly and openly the command given in the name of Jeroboam II. that he abandon his profession: "Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel" (Amos 7 : 15). And we see from all his utterances (Amos 1 : 3, 3 : 7) that Amos stood solely for the service of the eternal God. Moreover, in refutation of Winckler's latest statement, as above quoted, we have to say: (*a*) "Speaker" or "herald" (*nabi*) is not so strong a word as "deputy" or "attorney." The latter term is not once used in the Hammurabi codex, and much more true is this of Old-Testament legal proceedings, from which such an office is excluded in 2 Sam. 15 : 3. (*b*) The statement "Politics and Religion are identical in the East" is utterly false, as far as the theocracy in whose service Amos and men like him spent their life is concerned. This is preeminently apparent from Isa. 30 : 15, "In quietness and in confidence shall be your strength."

And what did Jeremiah say concerning his alleged position of political agency? In what group of men did he include himself? Was it the group of

* "*Keilinschriften und A. T.*," p. 170.

* "*Religionsgeschichtlicher und Geschichtlicher Orient*," 1906, p. 38.
† *Keilinschriften und A. T.*, pp. 170 *sq.*
‡ *Ibid.*, p. 38.

those who agitated for the "Great King"? Yes, indeed—for Him who is really the great King, even the heavenly King of all the earth. For it is thus that Jeremiah speaks in the name of Him by whom he was commissioned, "Since the day that your fathers came forth from the land of Egypt into this land I have sent unto you all my servants the prophets" (Jer. 7 : 25). Behold, here described, the army of spiritual heroes who for centuries guarded Israel's best possession and among whom Jeremiah of Anathoth desired to be numbered. That is, Jeremiah and the prophetic choir with which he was connected fully realized that so long as their hearers permitted them, they represented the interests of a Lord not of this world. It was not patriotism for which Jeremiah stood. For his heart beat and his eyes were wet with tears of sorrow for his people (4 : 19). But if the true patriot must keep in mind the higher destiny of his people, how much more must spiritual guides of the people do so, and thus carry out their commission! If, however, Jeremiah is to be represented as the friend of the Chaldeans we must not omit to notice the consequences of this. Merely because he had a knowledge derived from God, that, in accordance with God's holy will, the godless majority of the kingdom of Judah were to be bowed down under the yoke of their enemies, did Jeremiah promote as far as possible submission to this heavenly dispensation.

In fact he chose to be ignominiously misunderstood and tyrannically cast into prison rather than to fail in communicating the knowledge thus imparted to him.

Another attempt to put down the Old-Testament prophets as instruments of Babylonian culture, is seen in the following words: "Mercury is the morning star. His name means 'Herald.' It moreover implies the signification of the word *nabi*, prophet. He is the herald or bringer in of a new era."* This is a perfectly unwarrantable attempt to import an astral significance into systems of Babylonian prophecy, and to extend this significance to the whole spiritual movement of eastern antiquity. But the Babylonian-Assyrian diviners recognized their patron in the sungod, and not in Mercury, and all original authorities relating to ancient Hebrew culture know nothing of any connection of the Israelitish prophets with Mercury. On the contrary, they protest against any such attempt to conform matters to the Procrustean bed of the astral idea. But have we any indirect traces of any such right of these Babylonio-Assyrian personalities to be numbered in the ranks of the Old-Testament prophets? Such traces may certainly be found in the Babylonio-Assyrian writings as may be taken as a worthy appendix to the books of the Old-Testament prophets. But in the library of Assurbanipal on the Tigris (668–626 B.C.) there has only been found a series of somewhat childish omen tablets. In one of these books of divination we read, for example: "In the month Sivan (our June), if a darkness sets in from the first to the thirtieth day, the crops will be backward." But where can we find in Babylonio-Assyrian literature any parallel to the writings of the Old-Testament prophets with their pregnant sentences, their earnest moral counsels, their lofty reflections on the future history of the human race?

Recently an attempt has been made to discover some hint of a prophecy in the following narrative. The God Marduk† at the sight of a sick man is said to have observed to his father Ea: "My father, sickness has come to this man, and I know not in what way he may be relieved." Then Ea answered his son: "Oh, my son, how can I teach you what you do not already know? What I

* A. Jeremias, "The Old Testament in the Light of the Ancient East," 1906, p. 35.

† P. Hommel in the periodical *Glauben und Wissen* (1903), p. 9.

know, you know also and what you know I also know. Go, my son, release the sick man from his infirmity." Then follows the exorcism of the sickness as of an evil spirit. But all this merely implies that in Babylon and Assyria the readiness of the divinities to heal diseases was understood. But in the cuneiform writings the reference is merely to the healing of the body. Again, in the passage quoted there is a declaration with regard to the future but no divination. Such a declaration has indeed been discovered in one Assyrio-Babylonian text, which runs as follows: "Sea-coast against sea-coast, Elamite against Elamite, Cassite against Cassite, Kuthacan against Kuthacan, country against country, house against house, man against man. Brother is to show no mercy to brother; they shall kill one another."* In all probability Hammurabi's triumph over the neighboring princes is foretold. In any case this utterance has reference to something in the domain of politics. How conspicuously superior Old Hebrew literature is to that of Babylon appears from the fact that it recounts the origin of sin, and the first transgression against God (Gen. 3). Israel indeed alone possesses a revelation in which the blotting out of man's guiltiness is made the very foundation of harmony between God and mankind (Gen. 3 : 15; Jer. 31 : 34). In the Old-Testament prophecy alone is described the founding of a divine kingdom whose loftiest aim is that of guarding the interests of religion and morality (Isa. 30 . 15 *sq.*)

The guarding of a people's religion and moral interests is the greatest factor in the promotion of their civilization. It is on this account that Old-Testament culture, wherein longing for harmony with God is the vital principle, rises to an altitude far above the culture of Babylon. A comparison of the Old Testament with Babylonio-Assyrian literature results in only one conclusion, namely, that the Babylonion and the Old-Testament culture rest each on its own foundation. Yet the Babylonian culture resembles the Tower of Babel whose summit could not reach to heaven. But in the Old-Testament culture, in spite of all later accretions, we recognize a stream whose spring lies in the most obscure background of the world's history.

* T. R. Cheyne in "Encyclopedia Biblica," col. 3063.

THE PLACE OF RELIGION IN A LIBERAL EDUCATION

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Our mistakes on this subject have come from treating liberal education as a simple circle; and are of two kinds, according as either science or religion is made the center of that circle. If you make science the center, and introduce religion into the curriculum as one of many subjects, religion as a subject of study turns out to be not religion itself, but merely historical facts and philosophical doctrines about religion: —criticism and theology in other words: things no more like religion than astronomy is like sunshine, or botany like the beauty and fragrance of a flower. The dismal failure of the teaching of "religion" in German schools is the most conspicuous example of this mistake.

On the other hand, if you make religion the center of your educational circle, edification becomes more important than verification: you introduce a double standard of truth, which is equivalent to no standard whatever: facts are selected, twisted, distorted to support the traditions on which religion is believed to rest; and education becomes an inefficient sham. The parochial schools of the Roman Catholic

Church, and to a less degree the schools controlled by the Church of England illustrate this mistake.

Liberal education is not a simple circle, as these erroneous views assume; but an ellipse of which science and religion are the two foci. Science is the developing within the mind of those fixt, immutable relations that obtain between facts and events in the external world, and thought and deeds in minds and wills other than our own. It reduces the individual to an impartial spectator or at best a faithful copyist of one aspect of reality. Personal preference has nothing to do with it. Its motto is substantially that of Bishop Butler, "Things and actions are what they are, and the consequences of them will be what they will be; why then should we desire to be deceived?"

Not only geography and arithmetic, chemistry and economics, but history both secular and social, literature both in and out of the Bible, the facts about moral customs and religious institutions, if studied at all must be studied in candor, impartiality, and disinterested indifference to consequences, which is the only attitude science can take. As a subject in the curriculum then, religion should have no place whatever until the students have sufficient maturity to study it scientifically.

As such an object of scientific study, religion has no place in primary, grammar, or high school; only a very limited place late in the college course, where it is best presented under the heading of philosophy, literature, or history; and only a coordinate place with law, medicine, engineering, forestry, and commerce in a university.

Religion in itself, however, is an attitude of heart and will toward God: and therefore toward all that He has thought and willed: toward all men made in His image. It includes reverence, gratitude, justice, kindness, sympathy, pity, courage, self-control, loyalty, and self-sacrifice. Everything in nature, art, history, biography, literature, and life that inspires these qualities is an aid to religion. Every situation and relation that calls for these qualities is an opportunity for its expression. Every person who cultivates and commands these qualities is a prophet and priest of the religious life.

The place of religion in liberal education, then, is, first: the reading of literature, singing of hymns, offering of simple and earnest prayer in and through which these qualities of mind and heart shall be cultivated and communicated; second: the inculcation of these qualities by precept and example in every situation and relation of school and college life in which they apply; and third and finally: the appointment, so far as is consistent with strictly educational requirements, of persons who, by personal example, by voluntary Bible study conducted for edification rather than mere information, by participation in voluntary religious services and by molding the moral standards and social ideals of the institution, shall present the Christian graces in convincing and contagious form. For, as Dean Briggs has said of literature, religion "is catching; but you can't vaccinate with it." If a person whom students admire has it, and meets students both in the routine of college work and in ways specially designed for its communication, they will take it from him.

The personality of the teachers, and of at least one college preacher, or association secretary, selected and set apart for this specific purpose, is the most effective "place" for religion in an institution devoted to liberal education. Christianity came in a person; and on persons rather than on courses in the curriculum must it rely for propagation, in school, college, and university; as well as among fishermen, farmers, and factory hands.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

The French National Synod

The beautiful city of Grenoble has this season been the scene of the assembly of the National Synod of the Reformed Evangelical Churches of France. One of the most encouraging reports rendered was that of the revival and evangelizing campaign during the past season of six months. More than a hundred pastors had collaborated in this united effort. It was the second campaign of the time under the auspices of these churches. Two societies had rendered valuable help, these being the *Société Centrale* and the *Mission Intérieure Evangélique*. It is to be noted that the Evangelical Churches thus cooperating belong to different bodies. Among them are Baptist and Methodist Churches. The special meetings throughout the country, purely for evangelization and revival, have been very numerous, and many of the audiences have been large.

A Waldensian Recruit

Readers of these columns will remember references to that heroic and interesting ex-Jesuit, the Rev. Giorgio Bartoli, whose secession has now reached an unexpected climax. He has recently been received into that most ancient of all the Protestant Churches, the Waldensian Communion. Father Bartoli is being talked of from one end of Italy to the other, perhaps more than any other man. He has this summer been drawing great audiences to listen to a course of lectures in the Waldensian Temple in Rome. One cause of his great personal influence is his high academic standing. He is one of the most versatile, learned, and eloquent of living Italians, and his career has been really a romantic one. Dr. Bartoli speaks seven languages, was for some time a missionary in India, next became a professor of biology in the Catholic University at Dublin, and left Ireland to go back to Italy in order to become editor in Rome of *La Civilta Catholica*, the principal paper in Italy.

Lusitanian Missions

Can that lovely land which fascinated the ancient Romans and was known to them as Lusitania, be delivered from spiritual gloom? Those who best know the conditions that prevail in Portugal emphatically declare that the arts of civilized life are in a lower state of development there than anywhere else in the Continent. A few evangelical missionaries under united British and American auspices are seeking to spread the evangelical light, but their work is difficult and it needs to be greatly extended by multiplied agencies. At Oporto the people are beginning in greater numbers to attend the evangelical services. This city is likely to become an important center of Portuguese Protestantism.

A Belgian Jubilee

One of the most perplexing countries of the European Continent to outsiders is Belgium. For just a quarter of a century the clericals have been in the ascendant. This predominance is to be accounted for by the constant tendency to discord and division among their opponents. The liberals and socialists never remain long at peace among themselves, and these two parties are continually fighting each other and also developing factions within themselves. As in some other countries, the Belgian clericals have energetically used their opportunities to snatch at the control of popular education. They have suppressed immense numbers of the public schools and have year after year been establishing schools entirely under the teaching of the various religious orders. At the present moment rising indignation is being manifested throughout Belgium. The most competent observers express the conviction that the election due next year will see the clericals driven from office. What is most of all to their discredit is the persistency with which they have indorsed the cruel policy of King Leopold in relation to the Kongo atrocities.

The Crescent in Crete

The one sufferer by the fall of Abdul Hamid from the Sultanate of Turkey is, unfortunately, the lovely island of Crete, which is overwhelmingly Greek in race, language, and sympathy, and therefore is mainly Christian. Accordingly the consent of the Christian Powers might be expected to be extended to the intense ambition of the majority of the islanders to be released from the nominal connection with Turkey. But all who understand the essential elements of the position are able to appreciate the difficulty which the Young Turks have to face. Sup-

posing that they were otherwise willing to emancipate Crete, in spite of their exprest determination to resist any further dismemberment of the Ottoman Empire, they are faced with what to them appears a perilous contingency. In Crete, altho the Moslems constitute only a minority of the inhabitants, yet they number fully ninety thousand. Now, it is easy on the slightest reflection to realize that the Turkish Government may conceive itself bound to retain Crete and the suzerainty, simply for the sake of protecting the interests of this large section. It must be remembered that Greece did nothing in Macedonia to win the good feeling of the Turkish reformers during their terrible struggle against Hamidianism. The religious difficulty forms a serious factor in the problem which is generally but mistakenly regarded as being purely political.

Between Europe and Asia

Peace and tranquillity, not to say prosperity, can never be enjoyed in the beautiful borderland between Europe and Asia, south and east of the Caucasus, until Christianity shall have made considerable progress in those regions. A few devoted missionaries, British and American, have planted stations during the last fifty years around lakes Van and Uruniah, and also round about Mount Ararat. Furthermore, several fine Persian converts are now Christian ministers in these scattered churches. The great hope of the future lies in the conversion of the wild and ferocious Kurds, who have been the most cruel agents in the massacres of the Armenians.

At Tiflis

But in the adjoining region lamentable evidence has been furnished that Muscovite intolerance is still rampant, notwithstanding the vaunted Ukase issued by the Czar three years ago, promulgating religious liberty. Dr. Gabriel Alexander on his return journey visited Tiflis, the beautiful Caucasian capital, where his Russian friend, Mr. Pavloff, is minister of the young and promising Baptist Church. But that esteemed pastor was not there, for he had gone to a conference in Odessa, and had been thrown into prison. Only a short time before, Mr. Phililof, a wealthy and also very generous deacon of the church, had been murdered at his own door by anarchists whose demand for blackmail to the extent of 30,000 rubles he had resisted. His son had been kidnapped and his wife had fled, terrified by the threats of the blackmailers, against whom no steps whatever are being taken by the authorities.

A New Indian Atmosphere

Among the most striking signs of the times on the oriental horizon is the declaration by one Indian organ after another that a new atmosphere prevails in the country. One of the most influential of Madras papers asks the people who read its columns what is the use of their cry for self-government so long as they persist in sustaining the evils of Hindu society, notwithstanding the emphatic denunciations of such reformers as some of the speakers at the recent great social conference in the province. At that conference Mr. Sarma, municipal chairman of Vizagapatam, demanded a drastic reform in the marriage customs. He asked, "Who is there, gentlemen, so stony-hearted as not to be moved to tears when he is told that the beautiful young girl who smiled up to you only yesterday, a girl who could be hardly expected to understand what is meant by marriage, is a widow to-day, condemned to all the sneers, gibes, taunts, and privation incidental to widowhood?" *The Christian Patriot*, of Madras, affirms that there is a rumbling noise under the national volcano, which is a sign of life and proves that the age of death is gone. Ideas of the need of reform in many directions are steadily spreading.

By the Cordilleras

The dawn of a new day is breaking through the long night of superstition in the great Latin republics of South America. Chili has been a stronghold of that kind of debased Catholicism which is fortunately proving intolerably offensive in these days to large numbers of more enlightened and progressive Roman Catholics in various lands. But, whereas in the Roman Catholic Christendom of Europe the progressives are seeking to remain within their Roman Catholic communion, if permitted to do so, as modernists, nothing of this kind is manifested in the South American lands where Roman Catholicism holds sway. There the movements away from Rome are all in the direction of evangelicalism. M. Nicolas Zugniga, a prominent priest in Chili, has openly declared himself an evangelical Christian.

THE PREACHER

CONTINUITY OF PULPIT POWER

An Interview with David James Burrell, D.D., Pastor of the Marble Collegiate Church, New York City

THE REV. WILLIAM DURBAN, LONDON

IN these days of increasing social unrest, a condition which obtains to a lamentable extent, it is refreshing and encouraging to meet with men who represent the lasting element both in pulpit power and in pastoral efficiency. One of these is the subject of this interview, who came to New York nineteen years ago to enter upon service in charge of the oldest evangelical church in all America, removing to the eastern field from the largest congregation in the northwest. It was not till D. L. Moody brought great pressure upon Dr. Burrell that he could be induced to leave his attached and promising sphere, Westminster Church, Minneapolis, with its 1,600 members.

Seated in his church study, Dr. Burrell in the course of conversation emphasized the fact that he came to the great city specially hoping and determining to evangelize strangers and also visitors, both these classes affording such immense opportunities for extra usefulness. "I came to New York City," said he, "on condition that I should be allowed absolute freedom to carry out my own plans of action and my own ministerial methods both as preacher and also as pastor. Families had largely deserted the church, for this is now not much of a residential district. In my capacity as a preacher to the masses I had to solve the crucial downtown problem, of which so much is now heard. I said that there was a way, and I was going so to preach and work as by the help of God to win the people. In the first place I wanted three assistants, two ministers and one layman, to organize the machine here: one to be the parish minister, who should visit only as pastor and shepherd of the flock. In this capacity I have happily enjoyed the able cooperation for fifteen years of the Rev. Alfred E. Myers. But I wanted a second minister, for there are plenty of people around to be sought, but who are not spontaneously coming our way. There are three great classes of people to be captured: the people at hotels from all parts, the apartment-house people, and the boarding-house folk. The boarding-house folk are the most difficult of all to reach. They are ever flitting, yet the houses are always full. You see, now, that I specially wanted a second minister to help deal with these three classes of so-called strangers, who constitute the great lapsed masses of this vast city. My third assistant, a layman, is in many ways my most valuable man, for he is my private secretary, reports my sermons, prepares my literary work finally for the press, and attends to all business and all correspondence. Every year for twenty years I have regularly issued one book of sermons, twenty-four having thus appeared."

"But, Dr. Burrell, how do you manage to adapt your homiletic methods so as to achieve success in this great but difficult field?"

"In the down-town churches the test of a successful pastorate lies in the evening service. The church membership will fairly keep up the morning service as a matter of duty and of love. But the real problem is how to induce the people to attend the second service. And much of my energy has been directed to the solution of this question. Evidently I have found the way, for our great church has always had full congregations at both services.

"In the first place, I have always put my best effort into the evening sermon, for I am conscious, as preachers generally are, that the people who come out in the evening are not going to be put off with second-rate music or preaching, but look for the best of everything. And the preacher must be between his own plow-handles on every occasion. In January of last year I was unfortunately sick on four Sundays, and the fact that it took three weeks to gather my flock again is a proof that the people expect to hear the pastor every time. He can accomplish nothing by making exchanges, however good these may be."

I asked Dr. Burrell if he would particularize what he considered the individual characteristic of his own ministry.

"I am conservative in doctrine, but pro-

gressive in method. That I think fairly defines my position. I utterly hate sensationalism, yet I want to make a sensation. There are no concerts in this church. We eschew every hurdy-gurdy. We use no stereopticon. There is no attempt to win attention by preaching on marriage, on politics, or on any *outré* themes. I wish the people to understand that when they come here they will listen to the best preaching that I have the ability to give them on the old gospel lines. The one thing which more than anything else has influenced my ministerial life was a sentence from C. H. Spurgeon. I heard him in his own pulpit say 'O! I do love to preach the old gospel of my Lord and Savior. The committee on a reform movement came to see me to ask if I would speak at Exeter Hall, but I replied I would not do it. I am a preacher of the unsearchable riches of Christ. Any blind fiddler could do that kind of work, but I am a preacher.'

"I have never forgotten that utterance by the great English preacher. Another man who inspires me is Dr. Alexander McLaren, the greatest builder of sermons in the world. Of all the men who make sermons he best understands how to do it. So, when I need a homiletic stimulant, I just take down one of his sermons and feast upon it. As to other preachers I regard Dr. Campbell Morgan as the most popular in the world to-day."

At this point I put a query to Dr. Burrell as to his special methods of preparation. He replied, "I have sent forth in print over a thousand sermons, and have as many more ready for future publication. They are all uniform in length, for I write two every week and know exactly how long a sermon will take. I do everything with pencil; here is a specimen. I write a skeleton a dozen times for each sermon, taking very great pains over this part of the preparation. I spend at least three hours for the skeleton of a discourse, and then spend another whole morning in writing all out. Then I will skeletonize still more, probably flinging out three-quarters of what I have done, and reducing it to the lowest term. Lastly, two hours before I preach, I come into my study and absorb my sermon, and get drenched with it; so I never use a note in the pulpit, for I am too much at home with my thesis ever to need help in that way while actually preaching. If a preacher's argument is direct, straightforward, exclusive, it can not be forgotten."

I asked the doctor if he had pursued this method from the beginning of his career.

"I began my ministry in 1871 and for ten years wrote out and read my sermons. I have a drawer full of dried tongue. But I found I was on the wrong tack and at length I felt constrained to quit reading these theological essays, because I did not think I was following the right mode. Then I tried memoriter preaching, which is a great improvement on reading, but still is not oratory, so in turn I left that. My conception of the preaching is jury pleading, no matter whether ten or a hundred and ten are in the jury box. The preacher is pleading, Jesus Christ is the client, the gospel is the case, the stubborn and recalcitrant juryman is the man to aim at and to convince. That can not be done by mere declamation. A man must speak as a living man to living men. If I were going to sell a corner lot, I would not take a paper in my hand and read a description. If I would convince a likely purchaser I must know my points and be able to commend them without any artificial mode. I have come to love the ministry of the gospel and would rather make a sermon than anything else. The time was when I came to such work like a galley-slave, going through it because I had to do it, but now it is a supreme delight to get hold of one of the great truths of Scripture and to see it unravel and open up and to feel that it is becoming clear to the minds under the influence of the Spirit. One reason why many are not clear in their preaching is that their subjects are not clear to themselves. The greatest truth Jesus ever uttered was 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' If this be true, the business of the preacher is to make the gospel clear to the greybeard as if he were a little child. Profundity is fatal; it is always muddy. The preacher has only two things in the world to do—to save men for Christ, and to build them up. His work is to save and to sanctify. Other men may not honor the Holy Spirit, but we have to do so. When Moody found that I was going into the ministry he said, 'Now, my young friend, take just one thing to heart; honor the Holy Spirit; if you do not, you must fail.' And that injunction has constituted for me a keynote of my ministry."

With all this enthusiasm for the great function of preaching, it must not be imagined that the pastor of the famous Marble Collegiate

Church lacks versatility. On the contrary, he runs on a double line of rails, for he is not only a preacher, but is a maker of preachers. With a smile at the thought of the multifarious life that he is leading, Dr. Burrell remarked, "I am filling three positions. I am pastor of this church during twelve months in the year. I am also pastor of the Presbyterian Church at Elberon, N. J., known as the Taylor Memorial Church, during five months of the year. Thirdly, I am professor of homiletics at Princeton Theological Seminary."

WHAT SHALL I PREACH ABOUT?

JOHN F. COWAN, D.D., KOHALA, HAWAII

THE above is a question of weekly recurrence in the minister's study. Does the size of the average congregation indicate that the query is being answered in the wisest way? Does the consuming interest in sermons, generally, laugh down an assertion that this question needs to be taken more seriously by ministers than it is? Why is the expression "as dull as a sermon" a common comparison? Can not the minister select themes that will insure him as interested a hearing as the editor, the popular orator, the actor, the novelist get? Is there anything faulty, weak, inapropos in the subjects about which ministers commonly preach?

"They have only the old truths to preach, some one says, "while the others mentioned have perennial variegated fields from which to choose."

"Only the old truths!" but so many ways of making them fresh and new. Whitefield, Spurgeon, and Moody had only the same "old truths," but they were new as they fell from their lips.

Is there any principle governing the selection of pulpit themes by which the cravings, the needs of humanity may be met in a more timely way, and the old truths may be freshened by their perspicuous application to present needs? How do most ministers select their Sunday themes anyway?

"What shall I preach about next Sunday?" the minister asks himself, in his study. It is safe to say that the question will be answered by one of the following named considerations:

1. What I like. 2. What the crowd likes. 3. What the Holy Spirit directs.

Are many ministers guided largely by their own fancies, their intellectual likes, their social or reform predilections, or other personal equations? I like to think only a relatively small number; yet I fear we should be surprized to find how many ministers, unconsciously or consciously, drift with their fads, instead of diagnosing their congregation's cases.

There is, for instance, the cultured man who has read a book that is absorbingly interesting to him, and he preaches a bookish sermon or series of sermons on it, without analyzing closely the ability of his less cultured audience to follow him and be interested or profited. Then there is the man who has written a story that enraptured him and who reads it in instalments in his pulpit. Another is enamored of the chivalrous style of the editorials of a certain newspaper, and is everlastingly preaching about the "common people." Another has made a study of Daniel Webster, or Savonarola, and vents his enthusiasm in his pulpit for some of the uncommon people. Another has a passion for old marginal readings, and bases sermons on his collection of them. The number is legion, almost, who have a happy thought in a happy moment and forthwith proceed to elaborate it into a sermon because it has possest their fancy, not asking whether it will "feed the flock."

These are selfish ways of deciding on Sunday topics—we like the thing, and that is enough. We do not inquire carefully, "Is that what my people need, can take in?" We should not select the wall-paper for our dining-room on so selfish a basis. Sermons bore hearers, oftener than we think, because the hearers' tastes have not been considered—only the preachers'. The exclusion by ministers of the element of self-gratification from the selection of themes has a great deal to do with preaching a gospel that is fresh and refreshing.

But there is to be avoided the other extreme of selecting themes that tickle the crowd. The expedient of making the old truths piquant in their appeal by salting them, or sugaring them, or spicing them, always fails in the end. The minister who is guided solely by what he thinks the crowd will relish and applaud, soon finds that he has educated his hearers not to want to be fed at all, but just tickled. The minister who recoils

from the thought of preaching on "Repentance," or, "Salvation by Faith," and who instead decides to take as a theme, "Around the Globe in Twenty Minutes by Airship," or, "The Rottenest Man in the Rottenest City," is a worse enemy to sane, helpful preaching than the man who is hackneyed and dull, or he who simply follows his fancies. But I like to think that this division is still smaller than the other; just large enough and notorious enough that young men may need a warning against allowing their heads to be turned by the evanescent glory of pulpit smartness.

Is there any word that need be said to the third class of ministers? What is it to be directed by the Spirit in the selection of pulpit themes? Not to open the Bible at random and take the first verse on which the eye alights. Not to fill a note-book with sermonic suggestions from one's personal study of the Bible, from homiletic magazines, from conversations with other ministers, and from all other possible sources, and then take, from week to week, those that promise the easiest treatment, or with which the minister feels that he can do his powers of oratory greatest justice, or those that challenge his love of difficult exegesis or ingenious elaboration.

Nothing seems more reasonable than that if the Holy Spirit directs the selection of a minister's texts He will direct that minister to weigh carefully:—

1. The Biblical and doctrinal ignorance of his congregation. 2. Their spiritual poverty. 3. The best common ground upon which to stand with them and make a beginning of betterment.

Now, note-book or no note-book; homiletic magazine or none, what shall I preach about next Sunday in order to make that thirty minutes the most profitable and interesting half-hour of the whole week for my people? Remember, it *must* be interesting to be profitable.

A minister so considering will reject: one-sided themes—aimed either at the rich or the poor; shallow themes that tickle the surface, but do not reach the deeper depths of human nature; threshed-out topics, like the lost tribes of Israel, and speculative topics, academic questions.

He will choose vital themes: put large emphasis there. He will try to strike new chords. He will plow up barren fields. For instance, he may ask himself, "After having ministered to this people five, ten, twenty years, how much more thorough a mastery have they of the Book? What can I do to popularize it?" Or he may ask of this one, that one, and the other one, going over his entire congregation by name, "What graces, what virtues do I need to help cultivate here?" How many ministers have ever made such an analysis of their congregation? Is there in existence a single chart of a congregation's needs such as a physical director of a gymnasinn would make of each member? What minister is ready to select themes until he has it? How much of our preaching is done at random? Couldn't we do better if we had a system for selecting themes?

"Consider the relation of the Christian minister to the conscience of the community. The conscience of the community is nothing but the aggregate conscience of individuals. When we speak of that, we open a large and sometimes dark page of human history. We talk of the abuses of the priesthood in other times. I think we have no idea of the clamor which was made then upon the priests to guide other people's consciences. The Christian minister is not so much bound to refrain from asserting a claim upon the consciences of men as he is bound not to allow himself to be the master of their consciences. It is one of the embarrassments of the intelligent, spiritual minister that people are so ready to put their consciences under the control of others. I am sure if we could go back into the ages which we abuse most, the time when the priesthood set themselves over the consciences of men, we should find that the real trouble came from men and women who were seeking to be thus guided. It is the education of the great mass of the people, so that they have felt themselves called upon to accept the great responsibility of the guidance of their own consciences, that has released the clergy, rather than the disposition of the clergy themselves."—*Phillips Brooks, D.D.*

"What can the strong man do in the community outside the weak church? He can get hold of the boys and be a true friend to them. He will be interested in their athletics. He can get hold of the young men; he can get hold of the business men. He can be influential in the intellectual life of the community, in its schools, reading-circles, and lecture courses. He can set the boys and girls toward college. He can unobtrusively give dignity, genuineness, and tone to the social life of the community. He can be connected with every movement that makes for the welfare of the people in the community. He can go down into the edge of the death shadow and speak brave words to dying men. He will stand beside the little grave in the country cemetery and comfort with courageous words the bitter grief of those who are closest to it."—*Edward I. Bosworth, D.D.*

THE PASTOR

COUNTRY CHURCH CENTERS

THE REV. HENRY NELSON BULLARD, PH.D., MOUND CITY, MISSOURI

THIS is a town of about two thousand inhabitants. Our church-membership is at present a little under two hundred. One other church claims a membership of five hundred, a good many of whom are in the country; another is about the size of ours. Three other denominations have regular preaching in town on certain Sundays of the month; one other at least holds an organization. There is plenty of work to be done in town to keep us all busy, but there is not much promise of more than a steady growth in membership and at times a struggle to hold one's own. For a year past our church has been suffering from one of those emigrations of members that make the hardest problem of the country town. It has seemed as tho every one who moved away from town belonged to our church and we have received very few new members by letter. It became very hard to keep the interest in church-work from lagging.

In looking around for some leverage to raise the interest we began to study the condition of the country around. For two years I had been preaching at a country schoolhouse seven miles from town. It was a small neighborhood with distinct boundaries. Two series of special meetings and preaching every Sunday afternoon had resulted in twenty-five members of our church in that neighborhood. The material for evangelistic work was limited, without encroaching on the work of other denominations, but these people wanted regular preaching. A similar desire had been exprest by people in another neighborhood, four miles from town. They had a Sunday-school which met in the schoolhouse and formerly they had preaching once or twice a month in charge of one of the smaller denominations of this county. But they were off the railroad and never had raised much money and the preaching had deteriorated in quality till it stopt. But they wanted preaching. For a while last winter I helped them out by alternating Sunday afternoons between the two schoolhouses. That was not satisfactory on either side; at the one place they had grown accustomed to preaching every Sunday, at the other it was not convenient to have Sunday-school in the morning and preaching in the afternoon and it did not seem best to change the Sunday-school to afternoon. We talked matters over and finally we decided to try for the summer the plan of having an assistant pastor to look after this work.

We secured a young man from the theological seminary for four months. We arranged for him to board in this neighborhood which we desired to work up. It was the first time they had ever had a minister living among them. Before very long they were talking of "our minister." He was just the best sort of a man for the place and mixt constantly with the people. He was to preach for them two Sundays in the month. We arranged for him to preach the other two Sunday mornings at a union church, six miles from town in another direction. They did not care for evening preaching and the people where he was living at once claimed him for all the evenings. He and I worked together. Once a month I exchanged with him so I was able to get a hold on these two communities. He and I divided up the afternoon work. He took it while I had my vacation and we alternated part of the rest of the time. At the schoolhouse where he preached most the congregations ran from eighty to one hundred, the house having all standing-room taken one night. The Sunday-school ran from sixty to eighty. When the summer was over almost all the money needed was raised on the field.

Now we are face to face with the problem of what kind of a permanent arrangement to make. We could use a man full time all the year, letting him give half the time to this one neighborhood and doing pioneer work or supplying at several schoolhouses the rest of the time. But it is all off the railroad, not very attractive to those who know nothing of the country and the possibilities of the work. And it must be a young man and a good preacher and mixer as they have had too much preaching in years past by the rough-and-tumble offhand exhorter whom they never see but on Sunday once in a while. It is not attractive on the face, it is hard home-mission

work, and we have found that no one is looking for home-mission work in Missouri. The popular home-mission fields of to-day are the Dakotas, Montana, Oregon.

Just what we can do we are not sure, but we have come to this conclusion. The solution of this country problem lies in church centers. The group idea fails in such cases as these. The kind of men needed are not attracted to these fields, and the fields suffer. The town churches are often struggling along almost hopelessly. Many of them have their possibilities hidden under the fact that they are unimportant, without influence. If these churches in towns which are closely associated in every way with the country around would but reach out to those close around, treating them not as feeders but feeding them, the result would be helpful on both sides. Let the church call another pastor, not an assistant pastor but an associate pastor, and let the two men cover the enlarged field together. Both will then have the prestige of the organized church, both will have the opportunity of the pioneer work every true minister longs for. The country people will get the preaching some of them want badly and are almost despairing of getting. The town people will perhaps find that a change of brooms will keep old brooms still sweeping clean and if they lose one of their pastors the church will not be vacant and helpless while hurrying to get another. The financial side of the problem must not be overlooked and for the first year it might be a serious difficulty. In the end our summer experience gives us assurance it would not interfere with the success of the plan. There is money enough in any country community in this part of the country to meet all demands. If we can prove that we are in earnest and can offer the preaching and pastoral work and direction in the Sunday-schools, the response will be sure financially as in other ways. Also for the town church a year with their own home-mission work might cut off their regular gift to the work of the denomination but the result of zeal for home missions and the glory of active work of this kind would more than make up for any temporary loss.

There is no question of the call for help from the small country neighborhoods, nor is there any doubt of the need of the churches in the towns for some definite fields of work. We doubt very much whether the call alone can ever be answered permanently by any circuit or group plans and even if it can, there will be no help for the town church in that. Our summer's experience convinces us that the plan of country church centers is practical on both sides and the only plan that will solve both problems.

ANTI-"CHURCH-FAIR" METHODS

The Rev. H. E. Berkey, Monongahela, Pa.

Many pastors and churches would be glad to discard fairs, festivals, and all similar selfish, questionable, and discreditable methods of raising money, if they knew how. The following plans have succeeded in Grace Lutheran Church, Monongahela, Pa.

For the pastor's support a voluntary pledge, and weekly envelop system is used. Each new member is given a card stating that the church is supported by voluntary contributions, and requesting the member to state what amount he or she will give weekly. On return of this card, the financial secretary notes the name and the amount pledged, and gives the member a set of dated and numbered weekly envelops in which to contribute. Quarterly statements promote promptness.

Other local objects are covered by our "general offerings," that is, the loose basket offerings. Any surplus goes into the "building-fund."

For the benevolences of the church, quarterly communion offerings are taken. Communion-benevolence envelops are inserted, at the proper date, in the pack of "pastor's support" envelops, given each member at the beginning of the year, or when the member is received. These envelops, the same except date, for all communions, state the different benevolent objects, and the average amount per member needed each communion. Contributions according to ability are asked. Any surplus goes into the building-fund.

We have also Sunday-school offerings. Special church-days are observed annually, with an offering for the benevolent boards.

The building-fund was intended originally as a fund for a building, but now supplies

funds to cover the debt on the building, without advertising the debt. This fund is gathered from several additional sources to those already named.

Then there is the woman's missionary society surplus. In this society the minimum fee is: women, five cents monthly; men, honorary, one dollar yearly. Much excess is received each month. After caring for mission-work the surplus goes to the building-fund.

The aim of the "Sunday-school thank offering" is to cultivate a cheerful thankful spirit. Each one is urged to remember anything for which he or she was thankful the week passed, by putting something in the thank-offering globe when the superintendent calls for "thank offerings." This fund, and any surplus from the general Sunday-school offerings, aids our building-fund indirectly by helping pay our interest.

The church council has also provided each of its members with a neat blankbook bearing the authority to solicit cash and subscriptions. A committee of the woman's missionary society received similar authorization. The aim of the latter was to furnish the building. Each family was asked to bring one average day's income.

Three congregational socials are held each year: the last week in April, August, and the week before Christmas. To inaugurate them, the pastor, having consulted the church council, announced in January that the council had decided to inaugurate a series of sociables, for the purpose of cultivating acquaintance and sociability, and incidentally to give all an opportunity to help pay the church debt.

Each family was urged to save for this object "from now (January) on to the time of the first sociable in April," and to secure what it could from friends not members of the congregation. All were asked to give as the Lord had prospered them. Especially was it urged that no one should fail to be at the sociable simply because they might not be able to give a large amount, or as much as others might think they ought to give.

Attention was called to the plan several times between January and April. About ten days before the evening of the sociable, a brief pastoral letter, embodying previous announcements, was prepared. An envelop was then addrest to each family, with a figure indicating the number of offering envelops to be enclosed; and to each member not in a family. Counting the addrest envelops indicated the number of copies of the letter needed.

In assembling each letter, extra offering envelops for non-members were enclosed. Each member was urged to offer these envelops, with an invitation to come along to the sociable, to friends whom the member had been instrumental in getting to attend our church services, or was endeavoring to reach. To encourage timid members to extend this invitation, the regular member's offering envelop was adapted for friends by adding on its face the invitation, thus:

CONGREGATIONAL SOCIABLE
GRACE ENGLISH EVANGELICAL LUTHERAN CHURCH,
Second and Church Streets,
Thursday Evening, 8–10, April 25, 1905.
OFFERING FOR BUILDING-FUND.
Name ——————————$——
You are cordially invited by ——————

By the inviting member signing this invitation, his or her work, on the envelop's return, could be readily traced.

It was emphasized that friends were not to contribute members' share, but that some friends can be won by an opportunity to give; and that no member or friend is expected to give except as the Lord has prospered him, and he feels disposed.

Volunteer donations from the woman's missionary society supplied refreshments mostly. For necessities not offered, a paragraph of the first circular letter provided: "All refreshments will be free. However, if any member cares to give a small cash offering toward this expense, the enclosed envelop may be used." The generous response made its subsequent enclosure, so far, unnecessary. We calculate closely to have just enough. Remnants are readily sold to families that pack lunch. The receipts are returned to this fund.

Plates, with cups or glasses, loaned by members, and paper napkins, afforded the first serving-outfit. Soon several members offered a small amount toward dishes for the church. The announcement, that further contributions would be acceptable, soon provided the dishes.

Every member is urged to make an effort

during the evening to learn to know every other member and friend personally. The most active socially are encouraged to take an interest in the timid and retiring.

So far in these sociables no effort has been made to introduce any special musical, literary, or other formal features. The aim has been simply acquaintance and social intercourse.

As to results, all the methods named have worked well. Socially, the sociables have helped to give our church the reputation of being "friendly and sociable to strangers and visitors." And this in an old conservative city where most of the churches have the reputation of making the stranger feel stranger once he has attended their services. Financially by this method we have averaged something over $160 per sociable, or nearly $500 per year. This, of course, in addition to paying all current expenses, including interest on debt, and raising annually a nice excess above apportioned benevolence. And, by the several methods here given, in a little over four years, the congregation, with nothing to start with except $400 inherited from a defunct earlier work, and with that failure to work against, has now a church property valued conservatively at $6,500 on which the debt is yet $1,600. The contributions for all objects have been nearly $8,000. The congregation, starting with thirty-two members, has at no time numbered over one hundred and these, "good, bad, and indifferent." It is composed of work-people and tradesmen, and has no wealthy members. Not a dollar was raised by church-fairs or similar devices. Therefore, "we speak that we do know, and testify that we have seen," and commend these methods to others.

A Church-Attendance Pledge

The Rev. W. Thorburn Clark, Carrsville, Virginia

I am pastor of a country church in Virginia, of about four hundred and sixty members; and, like a good many other churches, some of our members do not attend the services as regularly as they might. In sending out my New-Year letter, I also sent to each member the following printed slip:

> Carrsville, Va., January 1st.
> Dear Friend:
> I am anxious for us to increase our congregations at Beaver Dam.
> I shall be glad for all of our members to attend as regularly as possible; and also for them to try to get others to come. If you are willing to sign and return to me the accompanying pledge, I shall appreciate it.
> Fraternally your pastor,
> W. Thorburn Clark.
>
> I hereby promise that I will endeavor to attend services at Beaver Dam at least three times a month; and that I will pray once a week if not oftener for the pastor and the services of the coming Sunday.

While the response to this request was not as general as I had hoped, I feel that good has been accomplished by this plan. I believe that, even among those who did not sign the pledge, are some who are giving more thought than formerly to their duty in regard to church attendance.

In returning the signed pledges, one sister wrote: "I will attend the services as often as possible and will pray for the pastor every day." And a brother wrote, "I pray for you seven times a week."

Not only has the church been helped by this plan, but the response to it has cheered the pastor's heart.

THE PRAYER-MEETING

TOPICS FOR OCTOBER

October 4–9. **Saving and Losing of Life.** Matt. 10 : 37–39; Mark 8: 34–37.

11–16. **The Blessing of Humble Believers.** Matt. 11 : 25–27; Matt. 23 : 2–11.

18–23. **The Blessing and Glory of Sacrifice.** Matt. 16 : 21–27.

25–30. **The Path to True Preeminence.** Matt. 20 : 20–28.

These topics are treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by Funk & Wagnalls Company. Special price, 15 cents each; 12 copies, $1.25 net.

THE TEACHER

STUDIES IN THE GOSPEL OF THE KINGDOM

The Prevention of Crime

JOSIAH STRONG, NEW YORK

SOCIETY has dealt with crime on four different principles, viz., retribution, repression, reformation, and prevention.

In rare instances it was taught hundreds and even thousands of years ago that the administration of justice should include the first two or three of these principles; and no doubt they are all embraced in the conscious aim of many legislators and criminal courts at the present time. But broadly speaking these four principles, in the order named, represent an evolution in society's attitude in dealing with crime.

1. Before the establishment of courts, punishment was an act of private vengeance. It is not strange, therefore, that when courts appeared they partook of the same spirit. Even-handed justice was the best expression of this principle, as found in the Mosaic law—"Thou shalt give life for life, eye for eye, tooth for tooth, foot for foot, burning for burning, and stripe for stripe."

2. Later, punishment was inflicted with a view to the protection of society; and on the supposition that it would inspire fear and operate as a deterrent in proportion to its severity, all sense of proportion between the offence and its penalty was lost sight of, and governments committed monstrous outrages in the name of justice. For instance, in England if a man injured Westminster Bridge, or appeared disguised on a public road, or cut down young trees, or shot at rabbits, or stole five shillings' worth of property, he was hanged.

Seventy thousand executions took place in England during the reign of Henry VIII., when population was comparatively small. If capital punishment exerted any considerable influence as a deterrent, one would think that a small proportion of that number of executions would suffice to repress all of the criminally disposed in the realm.

The genius for invention which now enriches life was employed in ancient and medieval times to originate more exquisite torture, and to invest the King of Terrors with new and unnatural horrors. But experience shows that when the government holds life cheap, the people do the same; and the attempt to repress crime by brutal punishments defeats itself by brutalizing the people.

3. When the reformation of the offender became the predominant aim of punishment a new era was inaugurated in criminal jurisprudence.

The most encouraging results of the probation system, of the juvenile court, and of the methods employed by Dr. Cooley in Cleveland and others justify our confidence that the criminal is salvable, and is still a man and a brother.

The theory of a criminal anthropological type attaches such importance to heredity as to leave little hope of reformation. But this theory is not proved, and science is attaching less importance to heredity and more to environment in the formation of character. Certainly the remarkable success of Dr. Bernardo's work would seem to prove that if criminal tendencies are inherited, they can be, except in rare instances, quite overcome by the right kind of environment.

4. If, however, the cure of crime is good, its prevention is still better; and this, as the object of endeavor, marks the latest and the final evolution of society in its attitude toward crime.

We are told that this is an ideal which is unattainable, that there has always been crime in the world and that there always will be, and that to hope for its elimination is visionary. Doubtless crime is the natural and, I may add, inevitable disease of a selfish or individualistic society; but society is not to remain selfish always, because it is to be Christianized.

The causes of crime are exceedingly complex and some of them are very remote—quite beyond our control. The prevention of crime, however, does not depend on the entire removal of all these causes, but on adequately strengthening the power of resistance to the criminal impulse. All men have impulses which, if yielded to, would make them criminals, but most men have sufficient self-control to resist the temptation.

Crime comes from the impulse or determination to gratify self at the expense of others. The individualistic spirit exprest in the motto, "Every man for himself," is the root out of which grows all crime.

The great majority of crimes are committed against person or property. In the former it is evident that the offense, whether in the form of violence, of libel, or of some other wrong, consists in the assertion of self against the rights of others. A society, therefore, in which the great majority are living, each for himself, naturally and inevitably produces criminals.

Crimes against property spring from the fact that most men are living to get instead of to give; and many have not sufficient principle or sufficient fear of the law to resist the numerous opportunities for illegitimate getting which present themselves.

Children are sent to school that they may learn, not how to serve, but how to get a living; they are taught thrift, not that they may have to give, but that they may keep what they get; young men seek an education, not with a view to larger usefulness, but that they may get a better living; men choose their trades or go into business, not with reference to the largest service to society, but with a view to getting the best wages or the largest profits; they seek office, not for its opportunities to serve the public, but for its emoluments. With important and beautiful exceptions, the great object of human endeavor is not service but gain. This creates an atmosphere in which selfishness thrives; and, as a natural result, self-assertion and self-gratification at the expense of others constantly break through the restraints of conscience and of law. In this sense "society prepares the crimes which criminals commit."

When the time comes that the many live to serve as do the few to-day, children will have a very different training, business will no longer be war, but will become cooperative instead of competitive, and there will be created a totally different atmosphere in which good impulses instead of criminal impulses will thrive. Under such conditions we may reasonably expect that those in whom selfishness breaks through all restraints, moral and legal, will become fewer until crime reaches the vanishing-point.

Thus the law of service, which is one of the fundamental laws of social Christianity, is seen to be the solution of the problem of crime.

PRISON REFORMS

Municipal Courts

I. Scriptural Basis.—References to prisons and imprisonment occur in almost every book of the Bible. The tone is usually one of sympathy for the imprisoned. This is true, not only because of the horrible conditions which prevailed in prisons in those times and continued indeed even down to the beginning of the last century, but because until very recent times men were often imprisoned not for their faults but for their misfortunes, as for debt. The parable of the Unjust Steward (Matt. 18 : 23–35) pictures the debtor cast into prison for his debts. The visiting of those in prison is one of the Christian duties explicitly taught in the New Testament (Matt. 25 : 36). Jesus Christ taught that a visit to those in prison was a good deed done to Him, and that men at the judgment-seat of God are to be judged, not by their creeds, or faith, or professions, but by the simple fact, whether they have or have not done such deeds of mercy. There is little in the Bible that so completely controverts a great deal that has passed for Christianity.

As with the Master, so with the disciple. St. Paul commends Onesiphorus for visiting him in prison and not being "ashamed of my chains." (2 Tim. 1 : 16.)

II. Importance of the Subject.—We mean in these studies by municipal courts any lesser court in a city. So considered, few subjects are of more importance in the whole range of social reform, for in the large majority of cases the police-court or the magistrate's court stands for society and for the individual at the parting of the ways between the evil and the good career. When a man has become a hardened criminal he may be reformed, but only with difficulty. The police-court handles almost every criminal first, and often at a time when he is yet pliable and not hardened in crime. The wise judge of a minor court has thus immense opportunity and responsibility. He can and often does make criminals. The prisoner stands before him, perhaps falsely accused, perhaps guilty, but of his first offense. Even in the latter case he is in a condition and state of mind to be most seriously influenced. He has been stopt in the beginnings of crime, compelled to think, disgraced

before the community. Even an unintentional injustice, or a word that may wound his pride or still more weaken his self-respect, is very likely to make him reckless, bitter, and send him along the path of increasing crime. On the other hand, a strong, wise, kindly word or treatment may at that time, under those impressive circumstances, redeem him to honesty and self-respect. Many think the police-court the most important court of the land in its actual bearing upon social development.

III. **Evils of Municipal Courts.**—In spite of their importance, however, municipal courts are often among the worst in the whole judicial system. Their work is arduous and disagreeable. They have to deal often with the lowest forms of "toughs" and of vice. Because they are the lowest courts they do not appeal to the worldly ambitions of the ablest and highest justices. Too often they are made the toy of small politics and the prize of weak men. Police-court judges are often very largely irresponsible. Without juries, the individual magistrate has great personal discretion. How far personal discretion goes is seen in the facts quoted by the late Dr. Barrows (*Charities*, April 18, 1909) of one magistrate who has held or convicted 80 to 89 per cent. of the defendants arraigned before him, while another has held or convicted only 40 to 49 per cent. One magistrate, says Dr. Barrows, sends 49 per cent. to the workhouse, another 4. One fines 94 per cent., another 2 per cent. Such variations tend to weaken respect for the law, where respect is most needed, and make it seem to stand for whim and fancy, and not for justice.

Another evil of such courts is the lack of system and connection between the various courts. In New York City the same person may be arrested a dozen times in New York or Brooklyn, appear before a dozen different magistrates, and each one may put him on probation as a first offender.

A greater evil is the conduct of such courts by men with little or no training for the work, like the aldermen who have been recently shown to have disgraced the aldermen's courts of Pittsburg (*Charities*, Feb. 6, 1909).

Another evil is the lack of statistics and proper records for the hundreds and thousands of petty offenses and charges that come before these courts. In such confusion the greatest opportunity is given for corruption and persecution. General Bingham, recently Police Commissioner in New York City, has repeatedly stated in public that crime is bought and sold in New York City. The police use the courts and their power to persecute those against whom they have a grudge, or as blackmail to enable them to extort bribes or "protection tribute." Often, too, according to General Bingham, the police who do desire justice find their efforts abortive through the action of these courts. Yet these courts stand to the poor, and especially the large mass of immigrants in our great cities, as the main visible representative of American justice. In 1907, the number brought before the various municipal courts was 149,499 or 5½ per cent. of the population. Most city reform movements, like the efforts for the suppression of vice, tenement-reform, child-labor, truancy, and education-reform, are blocked or seriously handicapped by the action of these courts. In New York, the committee for the suppression of the "Raines Law" hotels and the Public Education Association have found that they can do little, until a radical change is made in the conduct of the lower courts.

IV. **Methods of Reform.**—Under separate heads we consider reforms bearing upon such important functions of municipal courts, as the work of the juvenile courts, probation officers, etc.; but for the reform of the municipal court itself, it is generally felt that progress is to be looked for in taking them out of the hands of magistrates, often without training and frequently with only political responsibilities and interests, and the creation of such a municipal court as has recently been established in Chicago, where a chief judge and twenty-seven associate judges, with salaries, preside over a court with branches in the chief centers of the city. It is said that this system, in an incredibly short time, has done away with most of the evils of the old system which had become utterly corrupt and inefficient. The court in its first six months disposed of 40,610 cases of which but 92 were carried to the State appellate court.

V. **Subjects for Study.**

The judiciary system of the United States. ("Enc. Soc. Ref.," p. 663.)

The miscarriage of justice. ("Enc. Soc. Ref.," p. 666.)

The municipal courts of your city.

VI. Topics for Discussion.
Should judges be elected or appointed?
Should they have a life tenure?

The Indeterminate Sentence

I. Scriptural Basis. — The underlying thought of the indeterminate sentence is that the object of punishment is not revenge but the reformation of the guilty; the length of the sentence, therefore, is made to depend upon behavior. For this conception of punishment there is the best Bible authority. Chastisement according to the Scriptures is always represented as for our good. "No chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness, unto them which are exercised thereby." (Heb. 12 : 11.) "Whom the Lord loveth he chasteneth." (Heb. 12 : 6.) "As many as I love I rebuke and chasten." (Rev. 3 : 19.) "Blest is the man whom thou chastenest, O Lord, and teachest him out of thy law." (Psalm 94 : 12.) "My son, despise not the chastening of the Lord, neither be weary of his correction, for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." (Prov. 3 : 11–12.)

II. What the Indeterminate Sentence Is.— The essence of the indeterminate sentence is that the length of time for which a prisoner should be detained in prison should not be fixt by the court, but be determined by his behavior. The late Dr. Barrows said that "advocates of the indeterminate sentence regard the fixing of a time by the Judge for the prisoners' discharge as irrational as it would be for a doctor to name the date for the discharge of a patient on committing him to a hospital." It is obvious that this rests on the conception of a prison as a hospital in morals, and that the aim of the prison is the reformation of the prisoner. It follows, therefore, that the indeterminate sentence will be of little value unless prisons are so conducted as to work for the reform of the prisoner. Without such a reformatory system the indeterminate sentence is meaningless, and may even do harm. The indeterminate sentence, therefore, is only one necessary part to a whole system of penological reformation. But it is the key to the whole.

III. The Elmira Reformatory.—The indeterminate sentence, now generally accepted in principle by all penologists, was first introduced in this country at the Elmira Reformatory (New York) under the wardenship of Colonel Brockway, in 1877, when a bill providing for the indeterminate sentence passed the New York Legislature. A marvelous educational and reformatory system has since been developed at Elmira, and has accomplished most favorable results.

The prisoners are divided into three grades, with different privileges. Every prisoner on entering the reformatory is placed in the middle grade. If for six months he behaves well and shows willingness to learn and improve, he is advanced to the first grade. If he does not behave well, he is reduced to the lower grade. Thus from the start he is put upon his good behavior. In each grade he finds markedly different treatment and privileges, in dress, surroundings, food, and liberty. He is thus taught a vital connection between behavior and what he receives. This is, however, only a part of the system. Each prisoner is studied separately and treated according to his needs. When he enters he is examined physically, mentally, and morally. He is built up physically by baths, exercise, massage, and any treatment that he may need. He is taught morally according to his wants in this respect. Doctrinal religion is not taught, tho he is allowed and encouraged to attend religious services according to his religious affiliations, but he is taught in ethics.

Above all he is taught a trade. Some thirty different trades are taught; the trade of the barber, bookbinder, brass-smith, bricklayer, cabinet-maker, carpenter, clothing-cutter, electrician, frescoer, hardwood-finisher, horseshoer, house-painter, iron-forger, machine-wood-worker, machinist, molder, paint-mixer, plasterer, plumber, printer, shoemaker, sign-painter, steam-fitter, stenographer and typewriter, stone-cutter, stonemason, tailor, tin-smith, and upholsterer.

It is a part of the system that as far as possible the convicts are taught self-reliance and activity. In the trade-schools, the elementary branches are usually taught by the advanced convicts. The convicts form and conduct their own band. They edit and print their own newspaper. They are drilled as a military company. They are instructed in activities in every practical way. Yet they are strictly watched and not handled indulgently. When they finally leave the reformatory, they are first placed on parole for a

year, and a place of employment is found for them. (See below.)

The results of this system are marvelous. It is claimed that some 80 per cent. of the convicts are reformed. Says the Report of the Reformatory for 1908, speaking of those paroled or discharged, "We have never been able to trace as many as ten per cent into prison again." This may be assumed as the maximum. Perhaps ten per cent. would become otherwise a public burden. Seventy-five or eighty per cent. become self-supporting and honest enough to keep permanently out of jail. The principles of the system are now widely accepted by other reformatories.

IV. **Subjects for Study.**

The details of the Elmira system. ("Enc. Soc. Ref.," p. 441.) Send for a copy of the report. Address Warden of Elmira State Reformatory, Elmira, N. Y.

The indeterminate sentence in penology. ("Enc. Soc. Ref.," p. 885.)

V. **Topics for Discussion.**

If such results are gained at Elmira, in properly educating the convicts and giving them a chance, could similar results be obtained by like methods with the unemployed and the tramp?

Do the convicts at Elmira have a better opportunity to fit themselves than many outside of the reformatory, and if so is there danger in this?

Other Penal Reforms

I. **Scriptural Basis.**—The teaching of the Scripture is not only that the aim of punishment is to reform, but that the punishment should be suited to the nature of the crime, and in a sense grow out of it. We are, according to the Bible, and in life, our own punishers. "God is not mocked; whatsoever a man soweth, that shall he also reap." (Gal. 6 : 7.) "He that soweth iniquity shall reap vanity." (Prov. 22 : 8.) "They have sown the wind and shall reap the whirlwind." (Hosea 8 : 7.) "Thou renderest to every man according to his works." (Psalm 62 : 12.) "He shall reward every man according to his works." (Matt. 16 : 27.) "Who will render every man according to his deeds." (Rom. 2 : 6.) This conception of punishment runs through the whole Bible. It makes God's punishment turn on absolute justice and not on revenge. It puts a man on his moral standing, and tends to moralize the world.

II. **The New Penology.**—This may be said to be the very thought of the new penology. The new penology is reformatory, not retributive, but it seeks to reform by putting a man on his own merits. To this the indeterminate sentence, considered in our last lesson, is only one means among many. At Elmira not only do they have the indeterminate sentence and the graded system, but they also endeavor to give a man a sense of moral responsibility and of self-support by a system of wages. From the first day he goes to work in the reformatory, he is credited with a small sum of money considered as a wage, and against this he is charged a moderate sum to cover the cost of his board, clothing, keep, etc. Only his first outfit of clothing and a few necessaries are given to him without charge. In this way is the prisoner made to feel self-reliant and self-dependent. It is made possible for the prisoner of average health and intelligence thus to pay all his institutional expenses, and yet when he leaves have a small sum of money to take with him. But this is not all. He is not allowed to leave the reformatory till he has heard of a position or one has been found for him. Even then he is not allowed at first to go free, but is only paroled for a year upon good behavior, conditioned, too, upon his reporting to the institute from time to time. Only when shown to be worthy of freedom is he given full freedom. So built up, trained, educated, aided, with a position found him, it is not strange that good results are obtained.

Other progressive penal establishments vary their methods, but all aim to put the man on his own moral behavior, and to train him for self-supporting manhood and citizenship.

III. **Other Methods.**—One of the important methods of the new penology is to put men on probation even before there has been any commitment. This is largely used for juvenile offenders, but to no small extent also for adults. Massachusetts began this system in 1878, and it is now widely adopted in other states and countries. A probationary officer, whose salary is paid by the State, is attached to the court, with the duty of looking after, watching, and guiding those put upon probation. By a friendly word of guidance, suggestion, or warning, he is able to save many a man. The system has shown the best results. Another most important part of the new penology is not only the grading of the prison-

ers, but their classification—the separating of the sexes, of young criminals from old and hardened criminals, and the separation of the different kinds of offenders. Formerly when all prisoners, old and young, hardened desperadoes and first offenders, even men and women, were herded together under severe conditions, a prison was little more than a school in vice, supported by the State and with compulsory attendance. Many a young petty offender learned his worst lessons in vice from his fellow criminals. Even to-day this evil exists too often in the common jails.

Other penal reforms which can only be mentioned are the studying of the character and environment of each criminal to learn his needs, the humane treatment of the criminal insane and half-witted, the development of the Bertillon system, and later the system of identifying prisoners by finger-nails, preventing many injustices, the vast improvement of the construction and hygiene of prisons, the doing away with public executions, the use of electrocution in place of hanging, and in some countries the abolishing of the death penalty.

IV. **Subjects for Study.**

The history of penology. ("Enc. Soc. Ref.," pp. 883–884 and 885.) Criminal anthropology. ("Enc. Soc. Ref.," p. 885.)

V. **Topics for Discussion.**

Should the death penalty be abolished?

Does the new penology weaken the sense of guilt?

Juvenile Courts

I. **Scriptural Basis.**—The Bible pays little or no heed to instrumentalities for the rescuing of juvenile offenders from evil ways, because all its emphasis, so far as youth is concerned, is put upon prevention—the proper rearing and training of the child in the home. Of this it speaks continually. It is mainly a duty put upon parents, tho to some extent it was the duty of the scribes in connection with the synagogs.

To-day the juvenile court may be said to be an effort on the part of the State to perform the function not performed or inadequately performed by the parent. The effort of the juvenile court, which goes always hand in hand with the probation system, is effectively to watch over and guard the youth who has begun a wayward course. Its aim is not to punish but to save. This certainly is the Bible principle. The Hebrew proverb said, "Train up a child in the way he should go and when he is old he will not depart from it." (Proverbs 22 : 6.) The Christian injunction said, "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6 : 4.) The Old Testament has much to say about correction (Proverbs 13 : 24, 19 : 18), but more to say about instruction (Exod. 10 : 2, 13 : 8–10). This instruction was mainly in the law and the knowledge of the national history and sacred writings. Very great emphasis was put upon the duties of reverence and obedience to parents and of submission to instruction.

II. **What the Juvenile Court Is.**—It is a court especially devoted to the trying of juvenile offenders. The aims of the court may be said to be: 1. To keep young offenders from the ordinary courts with their hardened criminals and loafers; 2. To enable the judge to pay particular attention to each case—an impossibility in ordinary courts with their volume of business; 3. To make investigations about an offender beforehand so as to know his or her antecedents; 4. To make punishment educational rather than punitive; 5. To sentence for indeterminate periods, so as to put the offenders on their good behavior, and thus to evoke every spark of honor and manliness in their hearts; 6. To put children under the watch and guard of probation officers (men and women) so far as possible instead of putting them in institutions; 7. When they must be sent to institutions to send the offenders to reformatories rather than to jails or prisons; 8. To recognize the principles that parents, guardians and employers are to an extent responsible for the waywardness of their children or wards. (Hence, they are often summoned before these courts, and reprimanded, fined, or placed on their good behavior.) These courts are given unusual discretionary powers and a wide latitude of treatment. The underlying principle of the Illinois Children's Court, says Judge Tuthill, is this: That no child under sixteen years of age shall be considered or be treated as a criminal; that a child under that age shall not be arrested, indicted, convicted, imprisoned, or punished as a criminal.

III. **What they have accomplished.**—Juvenile courts are of quite recent origin, but have recently multiplied rapidly and are to-

day found in all parts of the United States, and are being copied by many countries, including England, Germany, and Australia. Massachusetts had long led the way in having children tried at separate court sessions from adults, but the first children's court was established in Chicago, July 1, 1899, not without opposition and under an imperfect law. This example was soon followed in Boston, Buffalo, Philadelphia, St. Louis, and notably in Denver.

Everywhere they have been a marked success. The late Dr. Samuel J. Barrows, Commissioner of the United States on the International Prison Commission in 1904, called the establishment of children's courts "the most notable development in judicial principles and methods in the United States within the last few years." It has awakened in the community a new moral consciousness of duty to the child. In England the new act defining the rights of children, the responsibilities of parents and guardians, and above all the duty of the State to intervene and restrain or to take away the child from the incompetent and unfaithful, goes so far that it has been called the "children's charter." In this country the children's courts have necessitated or led to changes in the laws of most of the States. But much more depends on how the court and the laws are administered, as has been shown by Judge Lindsey in Denver. It has been shown that more than half the children who are placed in the care of qualified probation officers do not need to be brought again into court. What this means in the saving of children it is scarcely possible to exaggerate. The economic gains to the State have been very great. Judge Lindsey in Denver showed that the cost of criminal procedure, jury fees, jailors' fees, mileage, and support of a boy if placed in jail, under the old method, was $839, or if placed at an industrial school $1,036, but that under the probationary system at a cost of $12 boys could be redeemed and made good citizens.

IV. Subjects for further Study.

Child-helping. (See "Enc. Soc. Ref.," pp. 168–170.)

Judge Lindsey. ("Enc. Soc. Ref.," p. 716.)

V. Topics for Discussion.

Which is more important, to have a children's court or the right judge to run it?

How far should the State intervene between the neglectful parent and the child?

The Church and the Ex-Convict

I. The Scriptural Basis.—"The Friend of Publicans and Sinners." This was one of the ways in which Christ was spoken of. (Matt. 11 : 19, Luke 7 : 34.) John tells us (9 : 35) how Jesus, hearing that a man whom He had healed had been cast out by the rulers, immediately went and found him and revealed Himself unto him. He was in every way the friend of the outcast and taught his followers to be the same.

II. The Needs of the Ex-Convict.—The convict without money who comes out of prison finds himself almost always in a most necessitous condition. Sometimes, indeed, through friends, or favorable circumstances, or the efforts of progressive reformatories, like the Elmira Reformatory, he is able to step immediately into a situation, but in the large majority of instances such is not the case. He is usually compelled to seek work, and that under the most difficult circumstances. Wherever he applies he is naturally asked about his previous record. If he does not say that he has served in jail, he runs very serious risk of its being found out. He is then liable to discharge, or at least to suspicion as having made a false report. If he does state that he has been in jail, there are few employers who will employ him. Even if employed, he is usually looked upon with suspicion by his fellow workers, and stories are circulated against him—sometimes by persons anxious to get him discharged in order to get his place. Ex-convicts tell of weeks and months of hopeless seeking for employment, their endeavors continuously frustrated, or if temporarily successful, of finding themselves discharged after a few days.

Even if they secure a position and are not immediately discharged, their difficulties are not at an end. They leave the prison, especially after a long term, often shattered in nerves and in health, frequently, too, unfitted to compete with the world by the habits of body and mind acquired by a long period of prison life.

Even if these obstacles be surmounted, they are frequently but at the beginning of their troubles. Usually, even where the employer is friendly to him, the fellow workmen and neighbors of an ex-convict will look upon him with suspicion, if not unfriendliness. They will gossip about him, if not jeer at him, and often do as much harm by the former method as the latter. The ex-

convict finds his path blocked at every step. Even with the best intentions he can not get away from his past. It is often all but impossible to live it down. For awhile the ex-convict often struggles bravely against these odds, but very often, after a long struggle, he grows discouraged; the battle seems hopeless, and he relapses into recklessness and dissipation, and then crime. It is very clear that what the ex-convict needs is, as stated by Mrs. Ballington Booth, "A friend, a home, and a chance."

III. **What the Church Can Do.**—It is evident from the above what the Church can do for the ex-convict. It can answer his deepest needs. It can provide him friends and a church home. It can also very frequently help him find employment and a living-home. Welcoming him to its life, the Church, treating the ex-convict according to his present and not his past, can waken in him the feelings of self-respect and confidence and save him very often from despair, even if opportunity for employment does not immediately appear.

But very frequently a church, through some committee, brotherhood, or member, can help the ex-convict obtain some employment which, even if not permanent, will at least start him on his upward career, and give him a chance to show his willingness and ability to work. Few deeds of kindness are greater than for some member of a church to take an ex-convict into his employ, knowing his past, but saying nothing of it to his fellow employees, putting the man simply upon his merits, and so giving him "a friend, a home, and a chance."

IV. **The Volunteer Prison League.**—Few works of this nature are more interesting and more worthy than the Volunteer Prison League, founded in 1896 by Mrs. Ballington Booth of the Volunteers of America. It is a league of friendship and help for convicts both in and out of jail. It helps them religiously, morally, and materially. It has established homes near New York and Chicago, where convicts coming out of prison can go and find themselves at home, free from temptation until they can find work. It helps them materially in securing work and in other ways. It is organized now in 26 or 27 prisons, has enrolled some 60,000 members and given a new chance in life to some 7,000 men. Information about it can be obtained from The Volunteer Prison League, 34 West 28th Street, New York City, where aid can be sent.

V. **Topics for Study.**

The Volunteer Prison League. ("Enc. Soc. Ref.," p. 1259.)

Treatment of prisoners of war. ("Enc. Soc. Ref.," pp. 953–956.)

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The Mayor of Atlanta on State Prohibition

"I DON'T believe the city of Atlanta has been damaged by Prohibition. The places that were formerly occupied by the whisky saloons, have all been rented at equally as good or better prices to the near-beer dealers, or other lines of business.

"Real estate values have not decreased in Atlanta during the one year and a half of Prohibition, but on the contrary, they have been fully maintained, and are to-day the highest in the history of our city.

"Building permits to the amount of $3,714,573 have been issued during the past seven and a half months of 1909, which exceeds any corresponding period of any other year.

"The Prohibition law is being enforced in Atlanta. The blind tiger where whisky is illegally sold, is hard to find, and I believe the number of them is decreasing. The arrest of 354 blind tigers attests the fact that the law is being enforced.

"As to the statement frequently made that the Prohibition law can not be enforced where public sentiment is against it, I desire to say that, in my opinion, an honest and courageous police judge, backed by a mayor of the same kind and by superior court judges who also believe in the enforcement of the law, will, in cities of 100,000 to 200,000 inhabitants, very soon create public sentiment which will stop the illegal sale of whisky or reduce it to a minimum. A study of the arrests shows that the drunks are far behind the times of the whisky saloon.

"A great deal of whisky is being legally shipped into the city from other States . . . and many cases of drunkenness may be attributed to this source of supply."

THE BOOK

PAUL ON TRIAL

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The Arrest (Acts 21:17–22:29). **1. Conference with Jerusalem Leaders** (21:17–26). It has been noted that the account of Paul's arrest and imprisonment leading to his journey to Rome takes up fully one-fourth of the book of Acts. Why this apparently disproportionate space given to the subject? The answer is to be found in a combination of considerations. First, Paul's experiences during this period were of the utmost importance to the life of the Church. The events of the period furnish an explanation not only of the transition of the center of Christian activity from Jerusalem through Antioch to Rome, but also through Paul's frequent defenses they bring into view the nature of the cause for which he endured suffering. Moreover, the length and exposition of Paul's trial and imprisonment in the book of Acts presents in a certain sense a parallel to the Gospel, since a large section of that also was taken up with the trial and passion of Jesus. Finally, Luke was with Paul during these days, and the events he narrates no doubt imprest him. Both on account of their familiarity and of the vivid emotion produced in his heart he could not help giving them a large share.

When Paul landed in Jerusalem he was fully aware of "the bonds and afflictions which awaited" him there. But as far as his conduct was concerned his expectation of these things seems not to have played a practical part. His first action was a most natural one, *i.e.*, a visit to the leaders of the church, mainly designed to rehearse the marvelous experiences vouchsafed him. James and the Jerusalem Christians had already learned of his work indirectly, but what they had heard only whetted their appetite for a full and authentic report.

The narrative at this point gives some sidelights on the condition of things as thus far developed in the Church. First of all it presents James as pronouncedly the head of the community at Jerusalem. But, secondly, it also clearly shows that Christianity did not begin with rigid ideas and institutions; that it was characterized by a certain elasticity in external matters leading to the development of quite different practises in different portions of its conquered field. It was neither Paul's teaching nor that of the Jerusalem Christians that converts from Judaism should renounce the Mosaic law. Discipleship was quite consistent with the practise of the law, provided, however, that such practise was made an expression of vital godliness and not an essential condition of acceptance with God.

It is on this principle alone that the advice of James and Paul's ready acceptance of it can be understood. This advice involved, in deference to the prejudices of the multitude of Jews gathered at Jerusalem at Pentecost, the undertaking of a ceremonial purification by Paul in obedience to a modification of the law of the Nazarite vow. This required that where the maker of it was too poor to undertake the whole expense for himself, one able to do so might identify himself with him and share the ceremony. This accordingly Paul did, shaving his hair and burning it on the altar with the other sacrifices prescribed, a process which seems to have required a whole week in the accomplishment of it for all the four Nazarites in the case.

2. The Riot in the Temple Area (vs. 27–36). The term "Temple" is somewhat indefinite in usage. It may mean the whole sacred area or merely the building. In verse 27, however, it is used in neither one of these senses. It stands rather for the inner court within which the building stood. This court was surrounded by an enclosure and thus separated from "the Court of the Gentiles." The partition ("middle wall of partition") was of the nature of a low wall upon which pillars at intervals indicated through inscriptions in Greek and Latin the inviolability of the sacred ground on the inner side. One of these pillars, unearthed by Clermont-Ganneau in 1871, is at present in the Museum at Constantinople. It is inscribed with the words: "No one allowed to pass within the barrier and embankment around the sanctuary. Whoever is taken makes himself responsible for his death which will ensue."

The charge against the apostle was that he had led Gentiles into the sacred place. It could not, however, be supposed that it had reference to the Nazarites who were Jews, and

must have been based on his being seen in company with Trophimus the Ephesian. When Paul was dragged out into the Court of the Gentiles, the doors in the partition were shut and here the rest of the action culminating in the appearance of the chief captain and Paul's arrest took place.

3. The Arrest (21 : 37–22 : 1). The chief captain (tribune), who during the procurator's absence was in charge and occupied the palace, promptly reached the scene of the riot. In his effort to reach the cause of the trouble he seems to have ventured a guess that Paul was the latest agitator of the Jews, an Egyptian by birth. Concerning this leader Josephus says that he had 30,000 adherents, "a large portion of whom were slain by Felix" (*Jewish War*, XI., 13 : 5); but the number 4,000 given in Acts is probably more nearly correct, since Josephus himself in giving the number of the slain elsewhere places it at 400. The assassins (*sicarii*, "dagger-men") were a semi-political party so named from the fact that they did not hesitate to resort to murder in order to accomplish their ends. In his conversation with the tribune, Paul used the international language (Greek), but in his address to the populace he reverted to the Hebrew (Aramaic) the better to accredit himself as a Jew.

4. The Speech to the People (22 : 2–21). Since the charge against him had been that of treason to the national institutions, Paul begins with the assertion that he was a Jew. As against the more specific accusation that he was disloyal to the law, he points back to his conduct as a persecutor of the Christians and in a plain and straightforward way recounts the circumstances of his conversion. His intention is to show that the "Way" (the whole system of thought and life of the followers of Jesus) was to be regarded as the most rational and natural development of the religion of Israel. If he could persuade the Jews of this he would first of all make disciples of them and incidentally he would vindicate himself personally.

5. Paul Under Guard (vs. 22–29). Lysias evidently got no clear idea of the case, and according to the usual notions of the time was planning to reach the truth by "scourging the prisoner." The preparations for this step disclosed the fact that he had to deal with a Roman citizen, and thus a stage in the progress of the case was reached.

6. The Plot against Paul's Life (22 : 30–23 : 35). With the taking of Paul under guard, Luke must have ceased to be an eyewitness of the action. Accordingly his report of the speech to the Sanhedrin is such as a second-hand account might be expected to be. The central interest of the historian lies in the speech itself. The preliminaries of accusation, statement of the case, etc., are omitted. The incidents of the high priest commanding the prisoner to be smitten on the mouth, Paul's protest, the discovery of the fact that the council consisted of Pharisees and Sadducees, the dissension which diverted attention from Paul, were all too striking and important not to find a place in the version of the story which circulated among the Christians. And it appears probable that Luke derived his account from just such popular circulation. The historical touches show Luke's customary care with details and desire to affiliate what he was portraying with the life of the age. Ananias [the son of Nebedæus], for instance, as we learn from Josephus (*Ant.*, XX., 9 : 2), was indeed the high priest for the period 47–58 A.D., and a Sadducee of doubtful reputation ("whited wall"). That Paul did not recognize him as the high priest was undoubtedly due to the fact that Lysias was in virtual charge of the meeting, and the high priest did not occupy the usual place of president. Besides, Paul had been absent from Jerusalem.

Paul's taking advantage of the division in the council has raised the question whether he did so as a mere matter of tactics. But the common ground between him and the Pharisees was precisely the crucial point for which he was held as a prisoner. The fact of Christ's resurrection, admitted as possible by the Pharisees, was the corner-stone and attestation of the truth for which Paul was contending. His appeal to the Pharisees, therefore, was not designed simply to save himself from trouble, but to enlist and commit to his side the party which believed in the possibility of the resurrection. It is true, of course, that between him and the Pharisees there was a wide gap, but this was not as wide as that between the Pharisees and Sadducees.

7. The Encouraging Vision (v. 11). Paul needed encouragement. The strain of the day's events must have borne him down physically. The outlook too was dark. His hopes of carrying the gospel to "the uttermost parts of the earth" according to the terms of his apostolic appointment seemed

about to be frustrated. The vision reassured him that he must somehow reach Rome and there testify to his faith.

8. The Conspiracy (vs. 12–24). The plot to assasinate Paul reflects the condition of affairs generally prevalent at the time in Judea. The zealots frequently murdered those who seemed to stand in the way of their plans. The case of Jonathan the high priest and of many others later narrated by Josephus (*Ant.*, XX., 8 : 5) furnish illustrations.

9. The Letter of Lysias (vs. 25–30). That this document is genuine appears not only from the fact that it is drawn in proper style, but also by the statement of Lysias that he was moved to send Paul to the procurator upon discovering his Roman citizenship. As a matter of fact this was not true. But Luke would not willingly place the letter in contradiction with the facts, whereas Lysias may easily be supposed to make a misstatement in order to show his zeal for Roman rights. How Luke secured a copy of the letter may be understood if we suppose that the original was in the hands of those who conducted Paul to Cæsarea.

10. Arrival at Cæsarea (vs. 31–35). The journey to Cæsarea was taken by night, being broken at Antipatris, 35 miles from Jerusalem. From Antipatris the footmen were dismissed and the escort consisting of horsemen alone proceeded more leisurely to the residence of Felix at Cæsarea, 27 miles farther. The governor's first question was as to Paul's nativity; and as Cilicia at the time constituted a part of Syria, he decided to hear the case as soon as Paul's accusers arrived. Meantime the Apostle was detained a free prisoner.

Paul before Felix (24 : 1–27). **1. The case for the Prosecution** (vs. 1–9). The slight touches of naturalness in the report once more betray Luke's presence in the affairs narrated. Felix, appointed by Claudius (52 A.D.) and recalled in disgrace by Nero (59 or 60), was a freedman and brother of Pallas, better known in secular history. His procuratorship was noted for disorders and troubles which grew steadily worse to the end. He did indeed suppress some robber bands in Judea, and to that extent Tertullus might properly say "we enjoy much peace" (v. 3), but in general he was "the worst of a series of unsuitable procurators." Tertullus, called an "orator," was no doubt a professional advocate, familiar with the Roman law and trained in public pleading. His speech is characteristically brief and after a conciliatory introduction (*captio ad benevolentiam*) brings three charges against Paul: (1) That he was a disturber of the peace, (2) that he was the leader of a new religious sect, (3) that he violated the law against the temple.

2. Paul's Defense (vs. 10–21). Underlying the address of the apostle there is a presumption that Felix possest special familiarity with the matters involved in his case. He denies the charge of disorderliness and of violating the law of the temple, and alleges regarding that of heading a new religious sect ("the Nazarenes") that he was indeed an enthusiastic adherent of this "Way," but that in this he was simply a logical and normal Jew. Felix saw no way out of the dilemma but to adjourn the case, keeping the prisoner meantime in "free custody."

3. Paul and Felix (vs. 24–27). Felix' interest in Jewish religious ideas and customs was no doubt partly due to his marriage with Drusilla, the daughter of Herod [Agrippa I.]. On account of this marriage he had come into conflict with the stricter legalists among the people. For Drusilla had already been married to Azizus, King of Emesa, who for her sake had become a Jew. It was her desire, according to a reading found in the Bezan MS., that led Felix to recall Paul and interview him. This reading is an addition in v. 24 after the word Jews, of the phrase "who asked to see Paul and hear the word. Being willing, therefore, to satisfy her he sent, etc." The effect of the interview on Felix is vividly presented and perfectly harmonizes with the character of the man.

Paul before the Procurators (chs. 25, 26). **1. The Appeal to Cæsar** (25 : 1–12). Porcius Festus probably came to Palestine in 58 (59?). He is justly reckoned among the good procurators. Luke pictures him as moving about with energy. Only three days after his arrival he visited Jerusalem. His fair-mindedness is also evinced in that being besought to bring Paul to Jerusalem for trial he firmly declined. Evidently the Jewish leaders had despaired of getting the case advanced so long as Felix was at the head of the administration; for they lost no time in placing it before Festus among the first things requiring attention. It is true that a change had meantime occurred in the high-priesthood, Ishmael Ben Phabi hav-

ing been installed in office in succession to Annas, but the attitude of the leaders remained the same.

The hearing of the case by Festus was not a formal trial, but an effort to prepare the way for one. Festus' proposal to Paul to go to Jerusalem brought matters to a crisis. Paul had been avoiding an appeal to Cæsar as liable to be interpreted as disloyalty to the Messianic ideal of an independent Jewish nation. The words of Festus showed him how difficult it would be to secure justice without resorting to the appeal. Accordingly setting aside his objections to this course he removed himself from Jewish jurisdiction by uttering the magic words "I appeal to Cæsar." That he did not do this without a struggle and under strong conviction appears from his own words later (Acts 28 : 19).

2. Before Agrippa (25 : 13–27). The visit of Agrippa to Festus was one of courtesy to the new procurator. Agrippa had been made king by Claudius. By race and descent he was a Jew of the Edomite (Idumean) stock grafted into Israel several generations previously. By taste and education he was a Roman. His sister Bernice, living with him at the time, accompanied him on his visit to Festus. The arrival of these guests seemed to the procurator the opportune moment for securing a thorough knowledge of the case of Paul preparatory to sending him to Rome.

Paul's Defense (ch. 26). The substance of Paul's address to Agrippa was already given in the narrative of his conversion (ch. 9) and again in his defense before the Jews of Jerusalem (ch. 22). The variant in verse 15 ("it is hard for thee to kick against the goad") is an insertion of a Greek proverb (*Aesch. Agam.*, 1624) and shows Paul's acquaintance with popular Greek expressions. The account of the events is freely worked over and includes not only some of the things that occurred on the way to Damascus, but the substance of other revelations received later.

The hearing before Agrippa was an informal, unofficial one. Therefore the unbiased mind of the judges clearly inclined to pronounce the prisoner "not guilty,"—a verdict which they do not hesitate to make public, since the ultimate issue was in no way affected by it.

Christ's Intercessory Prayer—John XVII

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This intercessory prayer has for its basis the atonement, through which believers are kept safe, kept from evil, and finally glorified with Him.

In this simple yet deeply solemn prayer the Lord regards His life-work as finished, and in a way to glorify the Father. He then assumes His office as High Priest and makes intercession for the Church—the "one body" which He loved, and for which He died (Eph. 5 : 26). The prayer takes up the believer's life from the beginning and covers the important steps in it—salvation, justification, sanctification, and glorification.

I. Salvation, vs. 1–10. 1. God is glorified in redemption, vs. 1, 4. If the creature is to be saved God must be glorified in it! 2. Christ is glorified through redemption, vs. 1, 5. (1) He is glorified through the Father, v. 5. (2) Through the cross, v. 4; Luke 24 : 26. (3) Through the Christian, v. 10. 3. The creature's blessedness results from it, vs. 2–8. (1) The creature is blest in having Christ as judge, v. 2, John 5 : 27. (2) The creature is blest in having Christ as life, vs. 2–8. *a.* The redeemed are God's gift to Christ, vs. 2, 6. *b.* Their salvation is a gift through Christ, v. 2; Rom. 6 : 23.

II. Justification, vs. 1–16. 1. The believer is kept safe through His life—"I come to thee," v. 11; Rom. 5 : 10. 2. The believer is kept safe through His intercession, v. 11. 3. Through communion, v. 12. 4. Through separation, v. 14. 5. His joy is complete through the knowledge of it, v. 13.

III. Sanctification, vs. 17–21. "Kept from the evil," vs. 15, 18. 1. Sanctified through position, v. 16. 2. Through separation, v. 17. 3. For service, v. 18. 4. Christ our perfect example, v. 19. 5. Purpose of sanctification is conformity to God, and conversion of the world, vs. 20, 21.

IV. Glorification, vs. 22, 26. This means oneness with God in character, position, and power, v. 22. The believer: 1. Shall be with Christ, v. 24. 2. Shall see Him, v. 24. 3. Shall be like Him (v. 24) in physical perfection (Phil. 3 : 21), in moral glory (Rom. 8 : 17), and in spiritual excellence, v. 26.

SERMONIC LITERATURE

CHIEF ELEMENTS OF CHRISTIAN PUBLIC WORSHIP

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It is written: my house is the house of prayer.—Luke 19 : 46.

THE idea lying at the basis of both the Jewish religion as revealed in the Old Testament and the Christian as revealed in the New, is that of God holding personal communion with man. That which marks the distinction between the naturalist and the religious believer is that the one denies that we can ever do more than merely see Nature's laws, whereas the other believes that God stands personally behind these laws and speaks to men. This accordingly is the very first assumption of the Bible. It starts out with God appearing to Adam and Eve and conversing with them. The next step is that such spot was considered a holy place. Where Jehovah had once appeared the ground was sacred and in that spot He would be most likely to appear again. So, when God appeared to Abraham at Shechem, the patriarch built an altar to consecrate the spot. And to it he returned afterward that he might "call upon the name of the Lord." In Jacob, we have the first mention of such a spot distinguished by the title "House of God." When Jahweh appeared to him in vision at the top of the mystic ladder, Jacob, awakening out of sleep, said: "How dreadful is this place! this is none other but the house of God." And he set up a stone saying: "This stone, which I have set for a pillar, shall be God's house." So when Noah had come safely out of the ark, he built an altar and consecrated it to the worship of God. But when the children of the patriarchs had increased to a nation, these primitive altars no longer sufficed for houses of God. And so the word of the Lord came, giving special directions for the building of the tabernacle; for, said God, "Let them make me a sanctuary, that I may dwell among them." This portable house of God, after the ten years' wandering, was set up in Shiloh and thither the tribes went up to worship. At last, however, it was supplanted by that more suitable and glorious house which Solomon built at Jerusalem, and in which the ancient tabernacle and ark were preserved. This edifice, after it had stood for four hundred years (416), was destroyed by Nebuchadnezzar, rebuilt under Cyrus, destroyed again (practically) by the Romans, and, as rebuilt a third time by Herod, was standing in our Lord's day. It is of this temple as He stands within its sacred precincts Christ utters the words of our text: "It is written: my house is the house of prayer." The temple of Jerusalem has ages ago been overthrown, and in its place have arisen Christian houses of God all over the world. And as we gather in these from time to time, the guiding principle of our conduct should be these words of our Lord in the text: "My house is the house of prayer."

What does this mean? First, that God's house is the house of worship. It is God's house, that He should be honored, that His name should be praised, that His glory should be set forth and magnified. There are many persons, and some of them would not like to be classed as irreligious, who tell us that such worship as this is needless, that God is unconcerned about it, or that at all events there is no occasion for it to be done publicly in a consecrated house, that it can be done quite as well at home. But this is not the Biblical view. Why does "the house of God" hold such a preeminent place in the Bible if there is no vital, essential need in human nature for it? So, the scenes of heaven depicted in the Apocalypse show the saints and angels engaged in rapturous worship. Their prayers and their songs, their "hallelujahs" and their "amens," their outbreaks of beatific praise ascend from the four quarters of the universe as the noise of many waters surging up against the throne.

Such worship, moreover, is natural. "It is good," says the Psalmist, "to sing praises unto our God; for it is pleasant and praise is comely." Where the heart is full of love to the beneficent Creator and to the loving Savior, how can it refrain from thus rendering its praise and tribute? Irresistible is the impulse to bow before our God and to bless His holy name for all His benefits to us and to all the children of men. There is no sweeter, more joyful occupation in this world than when we meet in the house of God, and reverently lift up to Him on His heavenly throne our united voices of praise and thanksgiving.

And inseparable from this worship of the heart is also the offering of the hands. Said the Psalmist: "O worship the Lord in the beauty of holiness. Bring an offering and come into his courts." The Jew never thought his worship true unless it was exemplified by deed. God needs more than lip service. His cause requires substantial support. And our worship is only acceptable when our offering along with it is laid upon the altar. The praise that reaches the ear and moves the heart of God is that which is attested by our readiness to serve Him with whatever ability and means we have, or as Paul says: "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Again, that God's house is "the house of prayer" means that it is the house of intercession. This is the primal, or real significance of the Hebrew and Greek words used in the Old and New Testaments for prayer. Their literal meaning is supplication, intercession, petition. We are poor and needy, and we come to God who has all things, believing that "no good thing will the Lord withhold from them that walk uprightly." We are in grief, trouble, and perplexity of mind, like David, and we open our heart before the Lord, and supplicate for light and comfort. Or, we are beset with dangers, and see no way of escape, like king Hezekiah, and we go up to the house of the Lord and spread out our petition before One who is mighty to deliver. This plea was originally lifted by the blind beggar Bartimeus, who hearing that Jesus, the all-healing one, was passing by, cried out, "Lord, have mercy upon me," and then so truly was it felt that this cry voiced the common need and want of the whole human race that it was taken up and incorporated into the regular prayer-service of the Christian Church. Our sins need forgiveness; our straits and perplexities need deliverance; our heart-wounds and griefs need healing comfort, and whither then shall we resort but to the house of prayer, the altar of intercession, crying, Lord, have mercy upon us?

Further, that God's house is the house of prayer signifies that it is the house of blessings. For God is the Hearer and Answerer of prayer. And when we draw nigh to Him He comes near to us. The distinct promise of God to this effect ran thus: "I have chosen this place to myself for a house. And mine eyes shall be open, and my ears attend unto the prayer that is made in this place." And so marvelously was this covenant kept that we read that, when Solomon had ended his prayer of consecration of the temple, the priests were so dazzled that they could not stand to minister; "for the glory of the Lord had filled the house of the Lord." And this glory was not meant to awe or terrify, but to bless. It was not so much the glory of power as of love. It was and is the everlasting One drawing nearer to do good to His people. It is the triune God visiting His earthly temple to impart that blessing which maketh rich, and there is nothing to be added thereto. And this divine Presence floods the soul with that fulness of peace described by Jehovah when He says of those coming to worship in His house: "Prove me now herewith," saith the Lord of Hosts, "if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

A prime lesson to be learned from our text is the preeminence of prayer in a Christian service. Churches are built for the public worship of God. We have in them preaching which is to instruct and edify, to awaken conscience, and to kindle faith. We have also singing which is to move the heart and touch the emotions with the flame of love, then we are prepared for the highest part of the service, which is prayer. In it, having now our consciences sprinkled by penitence and confession, and our worldly garments put away for the apparel of devotion, we enter into the holy of holies and commune with God as He comes down over the mercy-seat. This preeminence of prayer in public worship is distinctly taught by these words of our Lord in our text: "My house is the house of prayer." That is, while it is also for other holy purposes, its first and paramount end is for this personal intercourse with God. Canon Liddon, perhaps the greatest preacher of the last century, has these judicious words on this point: "No well-instructed, no really spiritual, Christian thinks of his church mainly or chiefly as a place for hearing sermons. Sermons are indeed a most vital feature in the activity of every Christian church, a means of calling the careless and unbelieving to the foot of the cross, a means of strengthening and edifying the faithful. Still, if a comparison is to be instituted between prayers and sermons, there ought not to be a moment's doubt as to the decision,

for it is not said: 'My house shall be called a house of preaching,' but 'My house shall be called the house of prayer.'"

And when a great congregation is joining in worship, when there is a deep spiritual, as it were an electric, current of sympathy traversing an assembly of souls as they make one combined advance to the foot of the eternal throne, then, if we could look at these things for a moment with angels' eyes, we should see something infinitely greater than even the effect of the most eloquent and the most persuasive of sermons. True public worship then, while it magnifies the preaching of the word, nevertheless gives the first and highest place to prayer. We do not go to church to hear this or that preacher, but because God is there to be found of those who seek Him in prayer. Human nature ever, in its infirmity, tends to extremes. So in the Roman Catholic and what are called the "High" churches we have the tendency to make the service of prayer monopolize all to the comparative exclusion of the sermon. Liberal Protestantism, on the other hand, is in danger from the opposite extreme, so that the sermon is often regarded the chief thing, and you constantly hear people talking of going to church to hear this or that preacher. It is the preacher rather than the church that they regard, and to them it is the house of preaching rather than the house of prayer. And this leads to the mistake that congregations of Christians make when they look upon themselves as listeners instead of participants. If worship be the chief part of a religious service, then the people should have part in it as well as the preacher. This the early Church recognized, and so by the third century there were full liturgies for the congregations to share responsively in the confessions, creed, prayers, and hymns. And there is no doubt that the liturgic churches to-day have in this provision the true idea of worship, and the congregation therefore should share most fervently in these liturgic services. In and by means of them the whole assembly stands before God, joins heart and voice in His worship, and sounds forth the glory of His great name in a manner most pleasing to the King of kings.

Finally, we have here the precious privilege of attendance upon God's house. Here a table is spread for man in this earthly wilderness, loaded with God's Word, the bread of life for the soul. Here the children of the kingdom can meet taking sweet counsel together and being renewed by blest fellowship as they travel along their pilgrim path to the heavenly Canaan. And here, above all, as God bends the skies and comes down, and the glory of the Lord fills the sanctuary, they can open their hearts and speak to their Maker face to face.

THE VALUE OF IDEALS*

Silas K. Hocking, London

The Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.—1 Kings 8 : 18.

The next best thing to doing some great deed is to have it in one's heart to do it. A man is not to be judged merely by what he does, but also by what he tries to do. Failure in the eyes of the world is not necessarily failure in the eyes of God.

Solomon got the praise for building the Temple yet the idea was not his but his father's and the man who can originate a great and lofty idea is a much more important person than the one who merely shapes it into form and fact.

The judgment of the world is apt to be unfair and unjust; not intentionally, but simply because men can see only what is on the surface. And yet in reality it is not so much what a man accomplishes with his hands that matters as what he thinks in his heart. There are people who do very praiseworthy things sometimes, almost by accident. They could not very well help themselves. They had no intention of doing anything at all. They were carried along by the force of circumstances. They chose the path of least resistance all the time. They awoke one morning to discover that they had done something unwittingly that the world was praising.

I often wonder how much of the praise or blame that men receive is deserved. One man does a reckless and foolhardy thing and by chance it turns out well and we applaud him as a genius and hero. Another man in

* Stenographically reported for The Homiletic Review.

circumstances of extreme danger and difficulty acts with courage and skill and prudence and determination, and yet fails because the task was too great and we, in our haste or in our ignorance, write him down a coward or a fool. It is possible, I think, that the judgment-day will reverse a great many of the decisions of earth.

We pass judgment on insufficient evidence. We blame the hero because he did not accomplish impossibilities and praise the coward because by chance he got where he never expected to be. The poor man who has only a penny in the world and secretly gives half of it to somebody else in more desperate straits than himself will receive no recognition in this world. It is not big enough to be recognized. But the millionaire who gives ten thousand pounds to some great occasion is proclaimed a philanthropist and may possibly get a title. We seem to have lost our sense of proportion in the matter of charity. In an age of ostentation and display the widow's mite is overlooked. It is too small to be chronicled. We associate benevolence with big amounts. We seem to forget that there may be as much real charity, real benevolence in small things—in the pennies as in the pounds—perhaps a great deal more. For after all the measure of a man's benevolence is not so much in that which he gives as in what he has left, and in the thought that was in his heart while giving.

"Thou hast done well in that it was in thine heart to do this thing." So we discover that God has a very different standard from men; necessarily so. Man is able to judge only by the outward appearance—he has nothing else to guide him—but God looks right down to the innermost motive.

It is said of a certain centurion who wanted Christ to come and heal his servant that he was worthy for whom he should do this, for he loveth our nation and hath built us a synagog.

Here was outward proof at any rate of the man's worthiness. He had showed his desire for the well-being of his fellows and glory to God in building a house for worship and for prayer.

But what of the others who had built no synagog, that had done no great or noteworthy thing. Were they less worthy? Did they belong to lower moral or spiritual order?

God alone can answer that question. It is clear that the centurion was rich and could afford to build the synagog. He had no doubt plenty of money left when he had completed the task, and was still able to live in luxury and have servants to wait upon him. But the rank and file were poor, and had enough to do to make both ends meet. Their charities were so small that it attracted no notice. They may have had it in their hearts to do splendid things—perhaps they had done splendid things as God measures human actions. Perhaps they had given more of themselves to humanity than even the centurion who had built a synagog.

They are not always the greatest deeds that are chronicled. The biggest amount is not always the greatest amount. The two mites of the widow possest greater value in the eyes of God than all the gold of the rich.

If I were to set out on a search of heroism in London, I tell you candidly I should not go to the West End. I should go among the humble folk, the people who live in mean streets and whose life is a heart-breaking struggle to keep their heads above water. They have suffered so much themselves that they know how to be sympathetic. They have faced so many difficulties that they know how to be brave; have endured so long, so silently that they have learned the lessons of patience. They are the people who often share their last loaf with their poorer neighbors; who will sit up night after night with a sick acquaintance and give the clothes off their back sometimes to relieve the need of others. These people do not build temples and synagogs and churches, they do not ever come to church. They have no clothes, no money for pew rents or collections, but they have it in their hearts, some of them, to do splendid things and had they been differently circumstanced the world would hear of them.

On the face of it there does not seem much room for idealism in the life of the average individual and yet I believe it exists everywhere, just as the wild flowers bloom in the most obscure places, and it keeps sweet and clean and fragrant the lives of millions of people who otherwise would sink in the mire of despair.

David's ideal was to build a temple for the worship of God and God gave him credit for it, and it was allowed to stand in the balance against much that was mean and selfish and cowardly. It was, perhaps the most unselfish emotion that ever found lodging-place in his heart, and it left its stamp upon his life

and character. David was a greater man all his life after because he planned to do great things. The ideal lived in his heart. It influenced him in a hundred ways. It "greatened" him unconsciously. No man can plan and purpose to do a great deed without being a better man in consequence. We are not shaped so much by what is outside us as by what is inside. Many people talk as tho their character were wholly the product of circumstances—that they are beaten into shape by blows from the outside as the plastic metal is beaten into shape on the anvil. As a matter of fact, it is not so in reality. We shape ourselves from within. We are like growing fruit on a tree. The apple is not shaped or molded by wind and rain; it is life within that gives it shape and color and fragrance and beauty.

Every worthy ideal that we cherish is formative. It helps to mold character and to give value to life. The ideal of the poor man in the mean street may be of a different character from that of David. Temples are nothing in his way. He is not interested in them. He knows more about tenements. You can sum up his ideal in one word—respectability. A commonplace word enough, but it means much; it stands for a great deal. It stands for honesty and virtue, for self-sacrifice and self-reliance. He wants to be respectable—to earn his own living and keep out of the workhouse; and when you come to think of it you will not find a much higher ideal than that in the West End. To be honest and virtuous and self-reliant—it is a splendid ideal.

The ideal of respectability is one of the great saving factors in the life of the nation. It energizes it. How myriads of people will fight against circumstances to the end. They can build no temples; they can not even build a hovel to dwell in. But they do try to go through the world with clean hands, and God, who knows all things, will give them credit not only for what they do but for what they have in their hearts to do.

But an ideal, even tho unrealized, may have a much wider influence. David never saw the Temple as a reality. He saw it only in imagination. In his mind's eye, I have no doubt, he often pictured it, rising in strength and beauty; its gilded minarets flashing in the sunlight, and bitterly regretted, who can doubt, that he was not accounted worthy to realize what was in his heart.

But the ideal was to live, the Temple would grow into shape by those who should come after him when he was dead. He had so impressed his vision—his hope—his dream—upon the heart of the nation that the work could not be indefinitely delayed. Solomon was bound to build because David had filled the nation with the desire to build.

It is of the nature of true enthusiasts that they infect other people with their ideals. A man who sees visions of nobler things will communicate to others what he sees. When Paul was convinced of the reality of the Christian faith he went straightway, we are told, and preached Jesus. It is in this way that great ideas, great movements, grow and spread from generation to generation, and age to age.

And very often the idea grows and expands beyond the wildest conceptions of the man who originated it. Robert Raikes, the founder of the Sunday-school, never, at the beginning, I fancy, looked beyond the neighborhood in which he lived. That his generous and happy thought should become world-wide would scarcely have occurred to him. It would be sufficient at the moment to care for the little ones near his own door. But unconsciously he infected other people with the same idea. His faith and his action became contagious. The temple grew until it became as wide as Christendom itself.

John Wesley started out with a somewhat larger idea. He, too, wanted to build a temple for God. The moral and spiritual condition of England oppressed him. He hungered for the salvation of the people and, saddling his horse, he rode up and down the country talking with people everywhere where they would listen. John Wesley has been dead these hundred and twenty years, but the temple he commenced is growing still.

You might tell the same story of Livesey and the great temperance movement; of Wilberforce and the antislavery movement, of Carey and the missionary movement. Let a man become obsessed by a noble idea and it is inevitable that he will impress himself on the life and thought of other people.

No man liveth unto himself and where you find a man who can get other people to do great things there you will find the genius and the hero. It is not so much what a man can do for himself that tells in the end. It is what he can induce other people to do. Your business, therefore, and mine, is to aspire to

noble and lofty ideals—to fight for them, to plead for them. Give them feet and let them run; give them wings and let them fly. We may not realize them; we may be dead and in the grave, but if we impress them upon our boys and girls they will carry on the work we saw in vision in a far-off time. We dream our dreams; we impress our thoughts as best we can, and if we are doing our best, cherishing in our heart the desire to do something for God, and yet seem to fail, God will say to us, as he said to David, "because it was in thine heart to do this thing thou didst well."

We must make possible for others the dreams that we cherish. We are living not for to-day merely, we are working not for to-day merely, we are building for all time, we are building for eternity. I counsel young people, especially young men, to have a lofty ideal in life, and labor to have a plan for the house. Let others feel what you are feeling and think what you are thinking. If it fills you, obsesses you, it will become contagious, others will feel your enthusiasm, and when you have passed hence the work will go on and the nation and the race will be better because you cherished this great ideal in your heart.

THE FEAR OF DEATH

CHARLES L. GOODELL, D.D., NEW YORK

And deliver them who through fear of death were all their lifetime subject to bondage.—Heb. 2 : 15.

IN the old days of Egyptian splendor when Pharaoh sat upon his throne and the wealth of Ormus and of Ind bedecked his palace walls, when the wine flowed freely and the feast was at its height, the doors of the banquet-room opened and four solemn-faced slaves clad in black drew across the floor of the banquet hall a mummy in his carved sarcophagus. Disguise it as we will, it is still true that when the merry romp of life is at its height and the blood flows hot to forehead and finger-tips, we touch some secret spring, all unconsciously it may be, and the specter rises that we would give all if we could exorcise. But tho we cry, "Hence, horrible shadow," it still remains with us; and in daylight and in dark, it sends the warm currents of blood chilled to the cisterns of the heart.

Shakespeare was speaking for the men of our time as well as for the men of his own when he said: "The weariest and most loathed worldly life that age, ache, penury, and imprisonment can lay on nature is a paradise to what we fear of death."

On the earthly side of it, we press into one awful experience, the ruin of fortune, the overthrow of hopes, the loss of treasure, the burial of love, and we name the sum of all disaster, "Death."

From the human standpoint, there is not much to set against this; every man hates death with a hatred unspeakable. If it were not for death, how happy we could be; that is, if our body was not grievously afflicted and our fortune impaired beyond remedy, and our circle of friends unbroken—but the lengthening list of suicides proclaims that there are times when death itself loses its terror and the evil that men have seems so overwhelming that they rush unbidden into the arms of death. But it is still true for most of us that death seems to be not only the last enemy but the worst, and the specter takes joy out of life and embitters every happy fortune, thrusting himself upon us when we least desire to see him and making life itself one long foreboding of the end.

Certainly there are those who through fear of death are all their lifetime subject to bondage. Is this as it should be? Is this the last thing that can be said, and does a human life end in a mystery as deep and dark as can be woven in the warp and woof of fate?

We will have it for the most part that all men are mortal but ourselves, but there are times when the consciousness is forced upon us that we too must die. How it blanches the face to think that somewhere the grasses nod, where the spade will pierce the mold to hollow us a grave. Or, if you like it any better, you can reflect that somewhere the furnaces are roaring that will burn to ashes in their awful heat these bodies of ours, the dear objects of our care.

Even Bryant in his "Thanatopsis" gives us but poor comfort:

> "When thoughts
> Of the last bitter hour come like a blight
> Over thy spirit, and sad images
> Of the stern agony, and shroud, and pall,
> And breathless darkness, and the narrow house,

Make thee to shudder, and grow sick at heart,
Go forth under the open sky, and list
To nature's teachings."

But there is cold comfort in that teaching, for the sum of it is that we are to be resolved to earth and all human trace mixt with the elements. But I hasten to bring a more cheering message.

The first reason why men fear death is because it is the undoing of their earthly hopes and expectations. We build our homes and palaces. We buy works of art and we surround ourselves with all life's comforts and luxuries. Said a philosopher to his friend as he was taken through an elegant home, rich with tapestries and marbles, "Ah, Davie, these are the things which make a death-bed terrible." So it is the coming of death to overthrow our plans and end our purposes that makes us fear and hate him.

Many fear death because of physical pain, and in this class I must number some of the sweetest and noblest people I have ever known. Altho they have been marvels of devotion and have lived most exemplary lives, the thought of death has been a constant terror to them and has limited in every way their happiness, if not their usefulness.

As a matter of fact, the physical suffering of death is very much overrated in the popular mind. I have witnessed hundreds of death-beds and in nearly every case the passage of the soul has doubtless been without pain to the body. Dr. Cyrus Edson some years ago made the sweeping statement that 99½ per cent. of all persons dying from ordinary causes are unconscious for a considerable time prior to death. I do not think I quite agree with him as to the time, for I have held the hand of many who were passing over and have caught their faint whispers and felt the pressure of their hands within a very few minutes of their translation. But I can agree with him as to the peace of the article of death.

There are those who fear death because of the strange unknown experiences into which it ushers them. They say with Faber:

"Alone! to land upon that shore!
Knowing so well we can return no more:
No voice or face of friend,
None with us to attend
Our disembarking on that awful strand,
But to arrive alone in such a land!"

There are innumerable questions which s·agger us concerning that world about which we know so little. Shall we find our own? Shall we find them as they left us? Have they been divorced in sympathy from earth and us? Or, shall we be lost in the unknown immensities, like a drop of water in the sea?

But the great reason why men fear death is because of what lies beyond. When a man tells me that he does not fear when the books are opened, I know that he is either a fool or a graven image.

"For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause."
"But that the dread of something after death,
The undiscovered country from whose bourne
No traveler returns, puzzles the will
And makes us rather bear those ills we have
Than fly to others that we know not of.
Thus conscience does make cowards of us all."

Whatever may be said about the laws of memory, there is no such thing as forgetting. What we thought we had forgotten comes back before us with a rush and we know that anything that ever happened lies in the vaults of memory waiting for the touching of the spring. If none of us here would like to have written, for all the world to see, the record of our life in thought and in act up to this hour, how shall we feel when we see light in God's light and the hideousness of sin, to which we are often blinded here, stands revealed in all its ugliness. If we mean to go accumulating a burden of sin it would be an act of mercy on the part of God to terminate our lives as soon as possible that the amount of our transgressions might not cumulate.

For such reasons as I have given, men are afraid of death. Ought it to be so? Is that the last word of wisdom? Is death then the unspeakable enemy and does all life go out into unnamable catastrophe? If you send me to books and philosophers for the answer to my question, the only answer I get is the declaration that I must go down to death and accept the inevitable without complaint. There is no relief. But I have a better message. It is His message who said, "I am the resurrection and the life, whoso liveth and believeth in me shall never die."

If you fear death because your plans will all be terminated by it, get plans that death will not interfere with—plans that will consummate in the life beyond, and you will hasten quickly to the field of your greatest victories.

If your fear of death comes from disordered nerves, go to whatever physician can best

minister to them, but do not forget that spiritual thoughts are often translated into physical well-being.

One may stand up with Browning and have at death, and cry:

"I was ever a fighter, so,—one fight more,
The best and the last!
I would hate that death bandaged my eyes, and forbore,
And bade me creep past.
No, let me taste the whole of it, fare like my peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold."

But it will need something more than the spirit of the fighter when one comes to face the pale horse and his rider. If there is any hope at all, it is to be found where I have said. The victory from death, my text affirms, is through death.

"That through death, he might bring to naught him that had the power of death, that is the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage."

It is He alone who speaks comforting words with authority. "In my Father's house are many mansions." The homeland of the soul once in view—and death becomes not our enemy but our friend. He is a messenger of love who says to the burdened and the sorrowing, the disappointed and the unsatisfied, "There are better things ahead," and he takes us by the hand and ushers us into the audience of the King, that He may give us new commissions of higher importance in the deathless world. No man can go hence in peace until his peace is made with God. It is sin which plants thorns in our pillows and which nails us to the cross of shame. It is sin which makes death the sum of agonies. It is sin which blanches our cheeks and freezes the currents of our hearts, but it is written, "His name shall be called Jesus, for he shall save his people from their sins."

I go to many funerals from which I come away in awful depression. There is hopeless grief, no opening Heaven, no hopeful message to cheer those who are left behind in the journey. The grave is open. There is a door to enter but no exit. And I can not tell you how it oppresses my spirit. But I go to another home and all that is changed. The loss is just as great and the tears are just as many, but the hope is unspeakable, and full of glory. There is no bitter grief. There is only a narrow portal which is struck through with the lights that go not out. The glories of Heaven transfigure the sepulcher and shine upon the sweet quiet face like a halo woven of sunshine by the fingers of God. Now death has lost its sting and the grave has lost its victory.

THE SERVANT IN THE HOUSE

The Rev. Edgar De Witt Jones, Bloomington, Ill.

He that saith he is the light, &c.—1 John 2 : 9–11; 4 : 20.

This is the passage of Scripture upon which Mr. Charles Rann Kennedy bases his drama of "The Servant in the House." In every program of the play this Scripture appears and it is also on the fly-leaf of the book of the same title. Verily, the spell of Jesus is everywhere to be found. The best poetry, the noblest orations, the most worth-while fiction are permeated with the Christ spirit. The masterpieces of painting and sculpture bear witness to the power and charm of the great Galilean. And now, the stage has come under the same spell, and lo, one of the popular successes of the hour breathes from first to last the gentle spirit and radiates that all-pervading brotherliness of Jesus of Nazareth. In brief, the story of the play is as follows:

The scene is the house of a vicar of the Church of England. His family consists of his wife and their niece, Mary. There is trouble and distress in this house. In the first place the vicar has an outcast brother whom he has treated shabbily. This brother, Robert by name, is Mary's father, the little girl whom the vicar and his wife love as their very own. Mary has not been told of her father. She does not know what manner of man he is, nor does she know of a certainty that he is alive. Word has been received that Robert is coming back and the information brings consternation to the vicar and his wife. Nor is this all. There is something wrong with the drain under the church. The sanitary condition is frightful and something must be done to remedy it at once. The vicar's wife's uncle is the Bishop of Lancashire. He is

thoroughly unscrupulous and a rascal, but he is rich and as a last resort they have appealed to him for help, tho the vicar loathes him and turns to him now much against his own better nature. There is also a mysterious Bishop of Benares of whose great work in India they have heard much. He, too, may expect them and his arrival is hourly expected. This is the state of affairs when Manson, the new butler from India, arrives and assumes his duties. Manson is really the Bishop of Benares and he is also the long-lost brother of the vicar, "Joshua," from whom have come no tidings for years. Manson is the Christman. He is full of the spirit of Jesus. Indeed the fashion of his garments and his general appearance are strikingly like the conventional portraits of our Savior. Manson sees at once the situation, and in a quiet, yet masterful manner be hegins to set the troubled house in order.

It is Manson who receives Robert the prodigal and by his kindly spirit awakens a new and better impulse within him; it is Manson who helps to discomfit and unmask and dismiss the hypocritical Bishop; it is Manson who aids the vicar to be a truer priest of God; it is Manson who melts the stubborn will of the vicar's wife; it is Manson who comforts and encourages Mary, and at last it is Manson who rights the entire family and thus brings peace and joy. As the curtain descends, Manson has just disclosed his identity, as Joshua, their long-lost brother, now Bishop of Benares, Mary has thrown herself into her father's arms. The Vicar gives his hand to Robert, while the vicar's proud wife, now humbled, extends her hand to the prodigal also, the vicar then clasps Manson's hand. Thus they all form a kind of cross, while the vicar sinks to his knees sobbing as one broken yet healed. The servant, who has permitted the spirit of Christ to lead him, has turned discord into harmony and made that home a fit habitation for disciples of his Lord.

There are a few features of this beautiful drama that I wish to note more particularly:

First, the masterfulness of Manson. From the first, one feels the power and equipoise of Manson's personality. He is calm, resourceful, and always gentle. He is never anxious, hurried, or in danger of stampede. There is a great lesson just here. Violent outbreaks of temper, volcanic wrath, envy, malice—how ill do such things become the Christian life. If we are to be masters of others and of circumstances, we must first master ourselves. Self-mastery is the beginning of a life of overcoming and conquest. Manson is able to conquer this household because he first conquered himself.

Second, the lesson of brotherhood. Manson is a most gracious exponent of that fundamental teaching of Christ, "not to be ministered unto, but to minister." He makes poor, outcast Robert feel that warm brotherly love that makes the whole world kin. Soon they are addressing each other as "comrades." Manson does not rebuke Robert in so many words, but he makes him ashamed of his wickedness and puts into him a holy impulse to live differently. Men are hungering for brotherhood, hungering for the great brotherly teaching of Christ to find expression in the lives of His followers. Anything in the church that approaches the caste spirit or a cold forbidding formality is as different from the teaching and practise of Jesus Christ as are the bleak, bitter cold days of January with snow and ice different from the rare days of early June and ripe cherries.

Third, "The Servant in the House" shows the possibility that lies within the reach of everybody who will follow the leadership of Christ. One man who is full of the spirit of Christ can influence a whole office, or a store, or a shop, for good. One really Christlike person can revolutionize a home. The idea or principle emphasized by Manson is a cardinal principle of Christianity. Christ emphasized it over and over again. It is a Christian living; "by their fruits ye shall know them." It is an exemplification of such texts as "ye are the salt of the earth," "ye are the light of the world."

In these days of so many demoralizing plays, of so many "problem" dramas that are full of subtle and vicious suggestion, it is refreshing to find such an exception as "The Servant in the House." The problem of amusements is a very vital one and the Church can not solve it by putting the ban on the theater as a whole and thus leave it to pander to a constituency that love the low, the suggestive, and the vicious. Because some works of fiction are bad, we do not denounce all fiction. We discriminate. The commendation of the good wherever we see it becomes our duty as well as the condemnation of the bad.

The very next night after this wholesome

drama was presented in our city, there came to the same house an "attraction" with one feature that was too brazen even for Kansas City and St. Louis to stand; yet Bloomington stood for it.

Managers furnish the people what they want, what they will pay to see. Undoubtedly, there would be far less objectionable plays on the stage if people were taught to discriminate and avoid some plays as they would a pestilence. The amusement question is here to stay. We can not blink it away. The many questionable plays that are being produced these days, together with the multiplicity of the five- and ten-cent theaters where thousands flock to see moving pictures,—all furnishes food for sober reflection.

The Church can take one of two attitudes toward this question:

The Church can denounce the theater as a whole, profess to see nothing of the good in the institution, and advise its members to keep away. This has been and is the position of many sincere Christian workers.

The Church can point out the perils of the play-house and cry boldly out against certain vitiating tendencies, at the same time frankly conceding the possibilities of the theater for good. Without entering into the matter of whether or not a Christian should frequent the theater (which is a responsibility resting upon each one personally) the Church can teach and urge discrimination. This is the position of an increasing number of Christian workers, also sincere and filled with a very earnest desire to benefit humanity.

We should not permit an institution that was originally employed to enforce religious lessons to be monopolized by the forces that make for frivolity and folly.

GROWING OLDER

The Rev. Richard L. Swain, Ph.D., Laconia, N. H.

The path of the righteous is as the dawning light, That shineth more and more unto the perfect day.—Prov. 4 : 18.

There is but one way to prevent growing old and that simple way is to grow older. The child has the true instinct, for every child wants to grow older. The thought of growing old rarely ever enters his mind, but the thought of growing older fills his heart all the day long, and even at night the boy will dream of being a man; and happy is the boy if the time never comes when he would like to turn the flight of time backward. The boy feels, in spite of all warnings and all the caution that come from his seniors, feels all through his expanding being, that there is something better ahead. We can remember how people used to say to us: "These are your best days." The same remark is still made to the youth in high school: "You will have no more days like these," and the college student is constantly hearing from his seniors: "Just about the second day after commencement you will strike the real thing and then you will learn how poor and mean life is."

The only redeeming feature of this situation is that neither children nor youth will believe it. Thank God for that! And it is a profound pity that any one should so live that he could believe it.

Browning, with his familiar lines in "Rabbi Ben Ezra," has furnished us a most excellent outline of this theme.

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half; Trust God: see all,
nor be afraid."

On the coast of Maine I sat talking with a friend when a passing stranger called out, "Gentlemen, excuse me, but I must ask you to share with me the glory of this sunset." Our friends say: "You simply must enjoy the coming concert with me" or "Do let us climb this favorite mountain of mine." Men and women are exclaiming: "Look at the beautiful flowers," "Listen to the birds' song," "Let us enjoy together mountain and lake"; but here is a man who says: "Oh, come along with me and let us grow older together, and let us see something more splendid than we have ever yet seen!" Now, if men and women were generally saying to their friends who are lagging behind: "Let us get this splendid vision that lies beyond," what fine service they might do for their fellow men and how perfectly delightful it would be if men and women always believed what the youth believes: "I shall never be satisfied until I know the

things which lie in the depths of God's heart."

Of course there is just one trouble with reference to the boy. Child-like he would live faster than time. And this desire, if he could only gratify it, would lead him to spoil things, but after a man ceases to be a child and has put away childish things, he is satisfied to live in that eternal "now." The past, like the good old wood in the tree, seeks to bury itself, to hide itself with a complete new coat, and this new coat in turn seeks to hide itself with that which is to be. So that after awhile all the strength of the past and all the sweetness of the future are poured into the delicious cup of the present. It was impossible for me to believe when I was a child that all the gladness of life would cease with childhood. I did not believe it then; I now personally know that it is not true. It is good to be a child; it is better to be a youth; it is splendid to be a man. But some of us can testify out of a living experience that the forties are infinitely better than the twenties, and the fifties in a normal life must yet be better. The sixties, in lives consecrated to the highest and through whom the forces of the eternal are coursing, ought to be still richer and grander, and some of us can remember from infancy that among the best friends we had were those on whose faces already was shining the light of the eternal city. And so we believe that at their stage of life the best is yet to be.

Now you will not think me so innocent as not to know that there is terrible sorrow in the world, that there are trials sore and temptations fiery. I address men and women who know the meaning of sin and suffering and sorrow. I share in some measure that knowledge with you, and yet I want to speak to you out of a confident heart, saying with the apostle Paul: "We know that all things work together for good to them that love God." I can remember when the truth of that proposition came to me in college, and it seemed to me on that day, as it does now, that I could go to the board and demonstrate that if a man adjusts himself to the universe, if he finds himself in accord with that which is, if he becomes a part of the whole, anything which touches his life and gives to him momentum, can only push him onward and upward, and that the thrust of the sword or the spear can only open new fountains in his soul; and that if he measures his highest good in understanding the Infinite, in seeing as a man ought to see, in feeling as a man ought to feel, in gradually taking possession of the universe, it becomes a matter of demonstrable knowledge that all things work together for good to them that love God, and, therefore, "The best is yet to be, the last of life for which the first was made."

Why is it that so many people have reversed the divine order? Phillips Brooks preached one of his best sermons on the subject: "The best of the wine at the feast's end." Man would take the best first regardless of what is to follow. But God would have us take things in such wise that life is always growing into something larger and better. At Cana it was a miracle that gave them the best last. That a person should rejoice in growing older still looks like a miracle to those who have lost the divine order. It is a great mystery why so many people have the idea that the beginning of earthly life is better than its end. How can they think that the last half of life is necessarily inferior to the first half? How can a man exalt the excavation and bare walls of a splendid home or of a magnificent temple of worship beyond the completed structure? When he has labored and suffered for his fond dreams, how can he by choice leave his edifice half finished? What passer-by would have been foolish enough to call out to Michelangelo before the dome of St. Peter's was completed: "These are the best days that St. Peter's will ever see." Who could ever rationally think that even the finished temple, as a material edifice, was better than all the spiritual ideals and forces that would gather about it through the centuries, better than all those friendly associations, better than the convictions and divine impulses which built that church, not only into the air, but which are still at work building the church into the life of the city, into the life of the state, into the life of the world, until it becomes a permanent part of the indestructible works of God?

Why should people look with more favor upon the beginning than the end? The seed goes into the ground. You look at the nursery, and the nursery of trees is truly beautiful. The careful manner in which the soil has been prepared, those straight rows of little trees, all the manifest care and skill in connection with the nursery make it something beautiful; but how can one think of

the nursery as being for itself? The nursery is for the orchard, with its splendid branching trees, with its sweet grass beneath, with the fragrant blossoms of springtime and the luscious fruit. Indeed, everything in nature only begins that it may proceed; only begins that it may fulfil itself, and its fulfilment is the best there is of it.

How very irrational it is to suppose that when you have reached the highest in creation, the intellectual, the spiritual; when you have come to the level of sons and daughters of God, the order is reversed! To imagine that the highest and divinest and most complex life is for its beginning rather than for its end, is beyond explanation, except that men get so engrossed with things that appeal to the senses that they forget to think. No, it is the "last of life for which the first was made."

You would think that the happiness of the child is the best, and there is a very sweet sort of happiness in a child's life, but it takes something better than that to support the man. Can you not remember how as a boy you were not satisfied? How you sometimes stood at the window and tried to look beyond where eyes can see, and you felt that there must be somewhere in this universe something for you better than this beginning? And there was. It was better than anything of which you ever dreamed. The only trouble with your dream was that it was not equal to the truth; for, years later, when a man can look into the deep realities of life, can feel the reality of the eternal verities, can look into the faces of growing sons and daughters, into the face of the one who has stood by him in the hardest of the journey, he knows something that goes infinitely beyond anything that is possible for a child to know. And when he gets into that attitude of life in which his trials and sorrows only open within him new evidences of joy, he thanks God every day that it was his privilege to grow older. He is thankful for the last of life, for which all these beginnings stood. "Our times are in his hand."

Sometimes God gets in our way when we are young and foolish. He seems to be a hindrance to us. He appears to place arbitrary limitations upon our lives; but after a while our view of things changes and we see that it is well for us that our times are in His hands. Things ought to be in the hands of Him who knows the whole. We become imprest with the fact that the world is a rational world. We have the assurance that it is safe to live in this wicked world, in this good world, because this good-bad world is after all a moral process. It is in His hands.

We sometimes feel that the most essential thing in religion is the esthetic, the ideal, the emotional, and I have no word to say against any of these things. We all realize that a chaste emotion is one of the finest fruitages of life; that feeling disciplined is one of the surest, as well as the finest, manifestations of life; but there needs to be something beneath feeling, something back of emotion, and what is that? It is the theistic conception of the universe—to know that the soul of my soul is the God who made all things; that we are now in mansions in the skies; that in every shovelful of dirt there are infinite dynamics and law and order; to know that we rest in an infinite power and intelligence. Nothing but the theistic conception of the universe will put the great girders into the world and make it stable. But when once the foundations have gone in, a man may stand and exclaim, "I know that I am safe as the apple of His eye, I know that nothing can hurt me because I have felt the realities of the universe, I have seen that fire can not burn, that water can not drown." Let every man be assured in his own mind that the great girders are in, that the beams are secure, that our times are in His hands.

When we were children the universe lay over against us as a dead weight, as no part of ourselves, as something uncontrollable and unknowable. We were interested in it of course, because even then we could make some sort of sentimental connection with it, but for the most part it was rigid and inarticulate. We had no idea of the oneness, or of the wholeness of things. But gradually it became apparent that we were taking on the universe, that it was really becoming a part of ourselves, and that instead of irritating us and blocking the way it was meant to be the instrument of a larger and ever enlarging life, filling the heart with gladness. It became apparent that this body of moderate size, this convenient body which we think of as our very own, is not all of our body, for we have an adjustable body, which we can put on and take off according to will and convenience. The goal for sons of God is to make the universe the instrument of our spirits, as it is the instrument of the Father's life. The intelli-

gent man who lives the moral life, the life of the spirit, soon rejoices to see that every son of God is in quest of omnipresence. No man can draw a line around his life and say my life is within this circle, because no man knows where his life ends, and if he did it would not end there long. There is no prophecy so full of comfort and inspiration as the prophecy of the wholeness of things. To regret growing older is to regret wholeness. We can put on, not only new eyes and ears in the telescope and telephone, but every piece of machinery in the world is but an addition to our almost infinite hands. Our bodies are not yet whole; but of the body God is saying to us, through science, "A whole I planned." The true man finds the whole, not simply in the physical extension of his life, but in its social extension as well. He incorporates within himself, first, the life of his family, then the life of his town, next that of his state and nation, then he transcends these bounds and becomes a citizen of the world, then he transcends all bounds and becomes a citizen of the universal kingdom of God. He can not so cramp himself that this world can contain him; therefore he knows that he belongs to something more complete, and realizes that this splendid wholeness which he sees is but a prophecy of that wholeness which is yet to appear. This growing vision of oneness and of wholeness makes a man inexpressibly glad, because it relates him to the Infinite, it enables him to know that he is not only a child of God but that he is a God-child, a new beginning of the Infinite in time and space; and for the fact that God planned a whole he is ever grateful.

"Youth shows but half." The poet need not have said half. He could have said, "Youth shows but one-billionth." But that would have been but little nearer the truth. So we grant him "half" for the euphony of his poetry. As I have said, youth shows but very little, because it is but the beginning. Doubtless some one will say, "While youth is inferior intellectually and spiritually, surely it is superior physically." No, youth is not nearly so splendid physically as is mature life, for while the child has great elasticity, he has practically nothing but elasticity. The French organist, Guilmant, added to his flexibility practise, and to his practise facility, and to his facility character, and the achievement was as truly physical as it was intellectual and spiritual. He had built up brain-cells and nerve-centers until he could match every intellectual achievement with a corresponding physical achievement. If we could measure the physical peculiarities of great scholars, great statesmen, great artists, great poets, great saints, great business men, we would discover that their mature bodies are the most wonderful of all developments. In respect to trained nerve-centers no man is greater or better than his instrument.

We think sometimes of the tall buildings and these masses of wealth as the supreme things, but greater than these, as organisms, as vital growth, as human achievement, infinitely greater and more wonderful and valuable than these, are the trained brains and nervous systems of great and good men. When a man goes down in mature and middle life, no one is scholarly enough to realize what a tremendous structure has gone down. Every intelligent man could wish to pass on through discipline into those states of life in which the entire body, outwardly and inwardly, is trained and made sensitive, as the instrument of his own spirit and also as the efficient instrument of God. He might well say: "I am willing to run a little more slowly, I am willing that certain changes in appearance should take place, if only I can have, right within me, this remarkable physical change which makes life so divine." Youth shows but half; trust God and see all. You can not see all without growing older; there is no other way. If you want the light that is in you to brighten, you must take time. Bright and brighter at once are impossible. See all. Do not be satisfied with what you have. See all, nor be afraid.

Shall we not be afraid of death when it comes? Shall we not then hold back?

When we undertook to build our church we greatly set our hearts on it. We tried to do something worthy of us, something that would represent us all. We looked upon the enterprise as something that would give the parish a desirable self-consciousness. It was to stand for our self-respect, for our reverence for God, for our devotion to His cause, as a symbol of the service we meant to render to God and man. It was to be hallowed by our thoughts and prayers and sacrifices. Naturally we watched every step of the progress with interest and anticipation. Then came a time when they erected scaffolding within until it was a perfect wilderness of scaffolding. But how pleased we were to see the scaffold-

ing go up because we wanted to see the inside finish, we wanted to see that for which we had prayed and sacrificed. But the time came when the work could go no farther until the scaffolding came down. No one, however, objected, not one wept because the scaffolding had to come down; since it stood in the way of fulfilling our heart's desire we could not see it come down fast enough.

This is a parable. It illustrates what every true son of God is doing. His ideals stretch far beyond this short span of human life; he sees a temple all glorious of which he is one of the living stones; it appeals to his whole nature and commands every power. He brings all that he has and is and dedicates them to this great work of building the individual and social life of humanity according to the divine pattern. The joy of it and the reality of it all, deepen and intensify as the years go by, until the fulfilment of life becomes the deepest human passion. All life is for the sake of living, and living means unfoldment according to the glorious pattern which already fills the mind and dominates the purpose.

But in this work the necessary scaffolding has been the body; for body has helped spirit as much as spirit has helped body. Through the aid of the body he has been building his spiritual temple thus far. He naturally loves the body on which he has ever leaned, and through which he has exprest himself, and in which he has dreamed his spiritual ideals. But the time will come in every man's life when work on the temple can proceed no farther until the scaffolding, the body, comes down. This present body having served well its purpose must be removed that it be not a hindrance. And when the day comes, as it will, the eagerness further to complete that which has been a lifelong passion, will make it a joy to hear the foreman say, "Take down and carry out the scaffolding." "A whole I planned." The end is not yet. "The best is yet to be." And it will ever be thus.

Glad and thankful as I am for all that God gives me, and for what He gives you, and for what He gives our friends, yet above those there is one thing for which I can never adequately thank Him, and that is, that I am, and that I am in His world, and that all men are my men, and all society is my society, and that the human race is somehow included in my larger self and finer consciousness. Something like that makes men want to live in large cities; they somehow feel that they are the size of their city, that their consciousness goes out to the very fringe of things. But, friends, splendid as that is there is something greater than all our cities: it is every man's privilege to feel that he is the size of civilized humanity, for his thought and sympathy may embrace all. Whether a man lives in New Hampshire or New York, or India, China or Africa, it is a straight line to the heart of the universe. How grand it will be when men and women learn that everywhere is Father's house; that life is to be "one" and "whole."

WHERE CHRISTIANITY DIFFERS FROM SOCIALISM

The Rev. Albert G. Mackinnon, Greenock, Scotland

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.—Matt. 9 : 17.

There are always two ways of doing a thing—a wrong and a right one. New wine, said Jesus, might be put in either old bottles or new. The purpose would be the same, but the result would be different. And that just sums up in a picture the difference between the socialism of Christ and the socialism of the politician. First, what have they in common? A great aim. The heart behind both movements is sound enough; it is sensitive. The cry wrung from the soul of the wronged by cruel injustice has been heard, the moan from hovel and garret has stung shame into sympathy, and manhood, rising in its strength, says to-day that this must end. The dream of a new earth is shared by both. The modern socialist borrows his vision from the prophet of God: "The voice of weeping shall be no more heard, nor the voice of crying. . . They shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat. . . . They shall not labor in vain or bring forth for trouble. . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord." The dream

is as old as Isaiah, and the hope is still as real. A reformed world from which all injustice shall be removed is the goal of each. So far they go together on their great mission, and it is wrong to represent Christianity and socialism as antagonistic. Their copartnership in a common aim should be recognized. The Christian's ideal far surpasses that of the socialist, but nevertheless it includes it, for it does not stop short with a new earth, but adds a new heaven also, to which the other is blind. In that wider, grander hope the socialist will find his desire fulfilled, the justice and the liberty he dreamed of will all be there, but accompanied by honors and privileges so great, so far beyond his utmost imaginings, that his ideal will have paled into insignificance, and will appear as a mere candle in the sunlight compared with the glory of that final consummation.

Second, where do they diverge? After all, it is only a short way along the same road that they travel; they hope both to reach a certain spot, but the roads diverge: the narrow and steep path of personal holiness and sacrifice is chosen by the Christian; in the broad highway, thronged by the multitude, the socialist sees what he thinks the easiest and nearest short-cut. He will not waste time with the individual; he will sway the crowd. His utopian schemes may command approval, the ideal state that he pictures may truly represent the golden age; but he commits one disastrous mistake: he pours the new wine of lofty hope into the old bottles of unchanged humanity, and vainly imagines that mankind can stand the strain. The men and the women in that future communistic commonwealth are the same old passion-driven mortals that have stained all ages with their sins and soiled all schemes with the tears of failure. His mind is so concentrated on the qualities of the wine that he quite forgets to examine the bottles into which it is drawn.

Third, let me speak of the result. Is the human race prepared to enter on the millennium he has sketched? How will the old heart act under the new conditions? Let our imaginations play for a moment round the thought, and show up the sidelights. We will suppose that the socialist, as we know him, has achieved his purpose. The bottles are filled with the new wine, but are they water-tight? We should expect to find a perfected community—one which has discarded all the evils to which our name is heir; but, alas! I fear we will not have far to search to discover leaks, nay, gaping rents; such wine has proved too strong for unchanged human nature.

There is poverty, of the State rather than the individual, for, according to accepted theories, the annual income of each citizen is to be the same. This means that no individual, however industrious, will be permitted to work for his own self-interest. All his labor goes to enrich the national wealth. Now, if beings were perfect, we could imagine them toiling generously for that ultimate end. Bees and wasps and other insects reveal abnegation of self for the common weal; but man inherits vices as well as virtues, and if his heart is not to be changed he will act then as he does to-day. He will not manifest the same zeal in public as in private concerns, work will diminish in volume, and the national wealth, unless some goad of compulsion were employed, would quickly decrease in value, until, instead of the promise of plenty, the supply for each might be meager enough. Inventive genius would be at a discount—the stimulus of reward would be absent, the individual would draw as big an allowance whether he applied himself or not, and thus a premium would be placed on sloth. No; if you want such a scheme to work, the first stipulation must be a new heart; the old one would act, too, like the dried-skin bottle, which would crack under the pressure of the expanding wine.

Privilege would still remain; class distinction will not thus be eliminated. Suppose that every worker were to earn the same, the State could not control the individual spending; there would still be the thrifty and thriftless. At the end of the year some would have banked their earnings, and, even tho interest were denied, the same economy would make that sum increase, while others would squander their substance, and once again in this utopian world there would be the spectacle of wealth and poverty. No, it will not work unless the nature of man is changed.

Persecution, I fear, would still stamp its cruel heel on the helpless. Then would be ushered in the tyranny of the majority, which, if untempered with mercy, would restore the terror of the darkest age. Individual freedom would be threatened, the unit must be sacrificed to the State, all must

be obedient to popular dictation. How would religion fare in such a community? Judging by the expressions of socialistic leaders to-day, its future would be dark. They have spoken bitterly of faith in God as the great obstacle to the achievement of their ends, and some have more than hinted that, in the interests of a socialistic State, it might be necessary to stamp out by force all signs of religion. We believe they speak in ignorance; but that only goes to prove that, without the enlightened heart, man is unprepared for such responsibility. Such a condition of things could only lead to spiritual suicide. A materialism that ignored man's higher aspirations, his inner union with the divine, would sever the real link of life, and leave him but little higher than the beasts of the field.

Christ's remedy is evolution, not revolution; it is radical, not superficial. After all, the socialism that is preached to-day, while it tickles the ears, only touches the surface. There are greater evils than human inequality; yes, even than earthly poverty. These are but the outward forms of a noxious weed deep-rooted in the soul.

The State will become transformed when each citizen is regenerated. "The soul of all improvement is the improvement of the soul." A building can not be erected until each stone is carefully laid in its place. It is thus the stately edifice rises with its towers and spires, and its security depends on the honesty of each mason's handiwork.

Christ-likeness is the great solvent for injustice, inequality, and poverty. When men become like Him wrongs will disappear.

A socialism divorced from Christ is mockery, without Him it is but tyranny under a new mask, but with Him it becomes purified, ennobled, its ideals coincide with those of the kingdom of God, and its ultimate success becomes assured.

THE BLESSING OF RIGHTEOUSNESS*

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The righteous shall flourish like the palm-tree.—Ps. 92: 12.

THE condition of the promise is righteousness. "The righteous shall flourish like the palm-tree." It is to the righteous man that this promise is given. The man who does not have any claims upon righteousness has no part in this promise; the man of the world has no part in it; it is the limited few, the inner circle of God's people that comply with the conditions of the promise, which is the condition of righteousness, that have a right to partake of this blessing.

In order that we shall see the lines along which the righteous man grows, and fattens, and flourishes, we shall have to understand something of the similarity between the growth of the righteous man and the growth of the palm-tree. First of all, it is said of the palm-tree that it is the only tree that has its growth from the heart out. The ordinary trees of the forest have their growth from without. Their growth begins at the inner lining of the bark, which becomes wooded fiber the next year, and so layer after layer of growth is constantly being added to the tree from without. But it is not so with the palm-tree. The palm-tree begins at the center that we call its heart and it grows from the heart's center, and the bark, instead of becoming fiber, drops off, the new fiber pushing it off farther and farther as the years go by until it drops to the ground and becomes merely nourishment for the root of the tree. Now, says David, the righteous—the man who has properly adjusted himself with the plan and the will and the government of God—is a man whose growth shall be from within out. The man who is working to-day upon the reformation of society, or the world, or the individual, through any other process than this, is working on a process that in the end will mean defeat. So long as the heart which is the inner center, the very heart of life itself, remains untouched, unchanged, any reformation—all the mere external reformation that you can give character—will come to nothing. The righteous shall have his growth from the heart's center until it permeates every department of his life and being, and there is wrapt up the secret of the world's uplift and the world's final redemption.

It is at the heart that the Spirit of God aims His first work; and from the heart to the head and to the feet and to the hand goes the Spirit of God ramifying every avenue of our being,

* Stenographically reported for THE HOMILETIC REVIEW.

bodily and spiritually. I remember in the early days of my ministry that much preaching was made up of a gospel of works. For instance, in dealing ofttimes with inquirers I used to say to them, Before you become Christian, you must give up that and you must give up the other and you must make up your mind not to do this and not to do that and not to do the other thing, and in that kind of preaching I was not alone. It is a popular form of preaching. But I see it in an entirely different light to-day. To-day when I come to speak to a man of that kind I would not think of beginning on the outside to lop off his sins. I would go straight with the gospel into that man's heart. I remember one time a girl came to me about joining my church. She said: "Mr. Broughton, I really want membership in your church." "I am glad," said I, "I shall be very glad to have you." "But," she said, "I do not know that I can do it." "Why not?" I asked. "You preach," said she, "that before one can become a Christian he must quit going to the theater." That I said I had never done. With all the blunders that my life has been mixt up with it never was mixt up with a blunder like that. She said, "I am glad I can be a member of your church and go to the theater just as much as I please." "Yes," said I, "go to the theater just as much as you please, provided you will only let Jesus Christ be your Lord and your Master, which means that He is also your Teacher." She said, "I am perfectly willing to do that, I know there is not any harm in my going to the theater." I was perfectly willing that she should go every day in the week, provided I was assured that she was honestly allowing Jesus to be her Lord and Master and her Teacher. Well, a few days after that, she went with her friend to the theater. About the time the first act opened she began to feel miserable and turning to her friend said, "I don't feel well in here, I do not know what has come over me, I am going home." He said, "Don't go home, you have got religion now and it has made you a goose; don't go home." She said, "It has not made me a goose but I do not feel right in here." He said, "Wait until the next act comes on and then you will feel all right." She waited a while and then said, "I can not stay here any longer, I am going home: you can stay here if you like." She reached round for her hat and wraps and made for the door and he came along after her. The next time I saw her she said: "I know why it is you said I could go as much as I wanted to; you knew I would not want to," and I did know it.

Then again the righteous shall grow like the palm-tree in that the palm-tree will not mix with any other tree. You can not graft a palm-tree, you can not graft anything on to a palm-tree; the moment you begin a grafting process with the palm-tree it dies. The righteous man shall be a man that can live in any community and not find himself taken up with the conduct of the community in which he lives, provided that community is unrighteous. I remember on one occasion we had a woman in our church who gave herself to the work of trying to rescue the fallen girls, and one day there came a girl friend to me and said, "I want you to use your influence to get So-and-So to give up that kind of business." "Why?" I asked. "If she does not," was the reply, "then the first thing is her own name is going to be cast out as evil." "Do you mean to tell me," I said, "that you have not got a God big enough to keep a woman in the place of service?" Whenever we cease to be less careful about our reputation and more careful about our character then we are going to be more serviceable.

Another thing you will observe about the palm-tree is that it is a sign of joy. It is said by travelers in the great Eastern countries that as they pass through desert regions the sight of the palm-tree which tells of water near by is greeted with great joy. So it is with the righteous man who is in right relationship with God spiritually and bodily; that man is a sign of joy. He is a great comfort to this sorrowing world. Wherever a righteous man is found, a man in right relationship with God and right relationship with his fellow men, he has a reputation and his reputation is like an oasis in the great desert world of need, and so it is with the church. The church that is made by the grouping together of so many righteous people will stand out conspicuous in the country or the section where it is as the one oasis, as the place where thirsty souls can go and get drink, where hungry mouths can go and get filled, where naked bodies can go and get clothed.

My last thought is that the older the palm-tree grows the sweeter its fruit. The oldest palm-tree in all the world is said to be a tree that has such precious fruit that it is guarded day and night and the fruit is taken up and set as a special dainty dish for the

special distinguished occasions of the king. The righteous shall grow like the palm-tree in that the older he grows, the sweeter his fruit.

I remember well the first evangelistic services that I ever held in a town. I had been preaching for two weeks and in that audience there were two young men, both of them lawyers, but neither of them was a Christian. I had it upon me from God to give myself unstintingly to the salvation of these two men. They came to every service and sat always together. I never penetrated their hearts, not once; I would get into their heads now and then but never into their hearts. Finally, the last meeting of the series was being held, it was in the evening and there was an old washerwoman in the community who used to make her living washing for the town but was now too old for work and was kept up largely by the benefactions of the good people. She used to come in with a crutch under her right arm and a stick in the left hand. I see her as she hobbled down the aisle to the front seat. She never took any part in the singing, her voice was so cracked she could not sing; she could not take part in the reading, her eyes were so dim she could not see. She sat there and listened, and looked, and smiled an assent when the truth was spoken. After I had finished my sermon and was making an appeal to surrender to Jesus and confess it by coming out before the people, she got up and went along hobbling down the aisle. She went up to where my two friends sat, she had done their washing in days when she was able, they loved her and were giving to her support every month. She just walked up to them, said not a word, but putting her stick down and leaning on her crutch placed her left hand on the head of my young lawyer friend and just patted it. All at once he rose and with great emotion put his arm around that dear old soul and then came to the front, took me by the hand and said, "It is done." Before he had finished talking, the other man was there, too, and for the first time in her life she broke out shouting and praising God. Three weeks after that they laid her body in the ground. The poor old creature was ninety years of age but hers was the best fruit in the town where she lived. O, it is wonderful, wonderful to have such a God, wonderful to have such religion, it is wonderful to have something like this to preach. It is a message of light, of hope.

THE NEW COVENANT

A Communion Talk

Franklin Noble, D.D., Falls Church, Va.

A new covenant.—Jer. 31: 31.

Jeremiah, standing midway in time, looks back to the old covenant of Moses (Exodus 24 : 7), and forward to Christ, who said (Luke 22 : 20), "This cup is the new covenant in my blood."

The covenant in blood, Dr. Trumbell found still prevailing among the Arabs, two covenanting sheikhs opening a vein in the arm of each and mingling their blood, so counting themselves joined in blood relationship and kindred interest. This ancient idea appears in the early sacrifices, in the memorial passover, and in the Lord's supper. When Moses gave Israel at Sinai the commandments of God, he called the book in which he had written them "The Book of the Covenant," and sprinkled them with the blood of sacrifice. That incident was referred to by Jeremiah, when he declared that God was making a new covenant in place of that old covenant; no longer promising to help them when they did right, but, recognizing their failure and giving a new promise to help them do right where before they had failed: a promise to help divinely an honest effort to reform. This is the new covenant of the Gospel.

I. Christ insists that God still maintains the covenant, however men have failed in their part.

I covenant with a man to build me a house, to be done before cold weather; but he fails to get it done. I might break off with him, for he upsets my plans; but I do not want to, and I give him an extension of time; I renew our agreement. The Israelites failed to keep the covenant made through Moses, and it brought them into decline and captivity. Then Jeremiah assured them that God would renew His covenant. Every special approach of God to His people has been an offer to renew His covenant; and Christ follows in the same way, especially in His appeal in the Last Supper when He calls the cup "the new covenant in his blood."

The covenant is the personal agreement

between God and man. Men have broken down on their part, but God has not faltered. He has done His part and continues the offer, maintaining the ancient agreement, and ready to mend what we have broken: "I am the same, I change not; therefore ye sons of Jacob are not consumed."

II. God writes His law in our hearts. Our Lord said it was a "new covenant in his blood." I have seen a little girl, who had just learned to read, weeping as she read in her Testament the story of Christ's death. There has never been so great a power to break hard hearts as the story of the cross. This "moral influence" is so great a fact that some have thought that was all the meaning of the atonement. A dying Savior it is not easy to sin against.

The Christian providence which surrounds us is so kind that it amazes us into repentance. We are not overborne by God's goodness, to the loss of our freedom, but the very air thrills with the vibrations of a better spirit; and we feel the meaning of "taking away the stony heart out of our flesh."

Christ says: "Behold, I stand at the door and knock." All the tender approaches which a modest respect for our personality can make He makes. So He persuades us to do our part.

III. God points to the heavenly future. He says, "I will drink no more of this fruit of the vine, till I drink it new with you in my father's kingdom." He assures us restful joy at His table, and an immortality of holy companionship with Him and His. His law of holy love will be so written in our hearts that we shall be meet for that inheritance.

Those disciples could never get away from that Last Supper. Who can? In 110 A.D. Pliny the younger wrote to Trajan that famous report which gives us the official report of a heathen to a heathen, bearing witness that the Christians of his province met before daylight to break bread, to "sing a hymn to Christ as God," and then to shake hands over their covenant to speak the truth, to deal honestly with all men, and to be faithful to God no matter what it cost. So let us renew our covenant before we go out from this place.

THEMES AND TEXTS

The Anniversaries Kept in Heaven. "The Lord shall count, when he writeth up the people, that this man was born in Zion."—Ps. 87 : 6.

The Grief that Implies Glory. "He began to teach them, that the Son of man must suffer many things."—Mark 8 : 31.

The Source of Christian Firmness. "Be strong in the Lord, and in the power of his might."—Eph. 6 : 10.

The Use of Isolated Moments. "No man shall come up with me."—Ex. 34 : 3.

The Deepest Stage of Calamity. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?"—Prov. 18 : 14.

The Christian Palliation of Pain. "When they persecute you in this city, flee ye into another."—Matt. 10 : 23.

The Christian's Highest Reward. "The righteous shall be recompensed in the earth."—Prov. 11 : 31.

The Illuminating Power of Righteousness. "The sun of righteousness shall arise with healing in his wings."—Malachi 4 : 2.

The Sweetening of the Mind in Sorrow. "Lest any root of bitterness trouble you."—Heb. 12 : 15.

The Condition Requisite for Divine Outpouring. "When the day of Pentecost was fully come, they were all with one accord in one place."—Acts 2 : 1.

The Mark for Recognizing God's Peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."—Isa. 26 : 3.

The Love that is not Irascible. "Charity is not easily provoked." 1 Cor. 13 : 5.

The Directing of the Early Mind. "They brought young children to him, that he should touch them."—Mark 10 : 13.

The Distinctiveness of Christian Morality. "He answered and said unto him, Master, all these have I observed from my youth. Then Jesus said unto him, One thing thou lackest: sell whatsoever thou hast, and give to the poor."—Mark 10 : 20, 21.

The Unexpected Recipients of a Heavenly Reward. "And not to me only, but unto all them also that love his appearing."—2 Tim. 4 : 8.

The Divine Optimism. "Mercy rejoiceth against judgment."—James 2 : 13.

The Comfort of God's Omnipresence. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there thy right hand shall hold me."—Ps. 139 : 9, 10.

The Irrepressible Evidence of a Divine Origin. "Tho I bear record of myself, yet my record is true; for I know whence I came, and whither I go."—John 8 : 14.

Compensation. "Dost thou know the balancings of the clouds?"—Job 39 : 16.

Christ's Disparagement of Apparitions. "If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead."—Luke 16 : 31.

The Religious Ground of Light-Heartedness. "Cast thy burden upon the Lord."—Ps. 55 : 22.

From "Messages of Hope," by George Matheson. A. C. Armstrong & Co., New York.

OUTLINES

Ship-Board Devotion

(Appropriate to the Hudson-Fulton celebration.)

Wherefore, sirs, be of good cheer: for I believe God.—Acts 27 : 25.

FULTON on the Clermont has a message of cheer as we climb to him on deck to-night ready for his historic voyage.

I. He calls to self-mastery and self-dependence. His ship relied upon a power within itself.

II. He calls to a wise use of available forces—adding steam to sails.

III. He calls to a forward step in the march of progress—from the *Half Moon* to the *Mauretania*.

IV. He calls to a fuller, firmer, devouter belief in God who is carrying out His purposes for man.

Mediating Personalities

(Appropriate to the Hudson-Fulton celebration.)

Thy wise men, O Tyrus, that were in thee, were thy pilots.—Ezekiel 27 : 8.

THE focal point of interest to-day is not the Hudson River, nor the Fulton steamboat, but the Hudson-Fulton type of men.

They are mediating personalities—"pilots"

I. Between the present and the past—bridging the centuries.

II. Between the resources of nature and the creations of genius. Water—steam. Savage life—New York now.

III. Between the low conditions of human existence and the highest levels of social, civic, and moral attainments, which is the aim of true and wise reformers, philanthropists, and Christian ministers.

IV. Between man and God, as exemplified in the work of Jesus Christ.—Let New York and such proud cities be admonished by the fate of Tyrus.

Riverside Devotion

(Appropriate to the Hudson-Fulton celebration.)

And on the Sabbath day we went forth without the gate by a riverside, where we supposed was a place of prayer.—Acts 16 : 13 (R.V.).

LIKE Jacob at Jabbok, and Ezekiel at Chebar, and Jesus at Kidron, we go down to-day to a riverside to make it "a place of prayer."

We commemorate a man who has written his name in a river—the noble Hudson.

I. A river is a runic celebrating the nuptials of land and water—a symbol of amity.

A "rival" originally meant one who lived on the other side of the river.

II. A river is a silver link uniting the near and the remote—a symbol of the "pooling" of interests in a common neighborhood and neighborliness.

III. A river is a silent monitor of the flux and the constancy of life—never the same, yet always the same.

IV. A river is an untiring benefactor—tendering back and bosom to the service of man.

V. A river is prophetic of the final Paradise with its "river of life."

The Love of Christ for His Own

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.—John 17 : 24.

THE context is a great high-priestly prayer of Christ for the believer's preservation, sanctification, unity, and glorification.

I. The object of Christ's love for His own. 1. Their increase of knowledge. 2. Their fellowship with Him.

II. The intent of that love is their development in holiness.

III. The argument of that love is the older and peculiar love of the Father for the Son.

IV. The imperative of that love—"I will."

Christian Optimism

THERE are two views of life; one is that the world is growing better, the other that the world is growing worse. The Christian is always an optimist. Optimism is to be commended because:

I. It pays best as a practical attitude of life. 1. As an individual code of conduct. 2. In relation to others.

II. God has made man an optimist by endowment of life, intellect, hope, will.

III. The Christian basis of optimism is belief in God. 1. Relieves the intellect. 2. Calms the conscience. 3. Infuses spiritual power. 4. Baffles death.

Eight Chapters of Temptation

Cast thyself down.—Matt. 4 : 6.

Chap. I. The Tempted One—Jesus. His temptation real.

Chap. II. The Tempter:—Satan.

Chap. III. The Heights of Life:—the pin-

nacle of the temple. Moral and spiritual character at our highest.

Chap. IV. The Voice. "Cast thyself down." Comes in holiest hours. Can not hurl us down. The soul is free—the voice can only invite.

Chap. V. The Angels that do not Bear us Up. God will not, can not hold us back if we choose to go down.

Chap. VI. The Depths Below.—Valley of bones, offal, ever-burning fires, *Ge Hinnom.*

Chap. VII. The Struggle and the Outcome. We may yield, Jesus resisted.

Chap. VIII. The Ministry of the Angels. "The devil leaveth him; and behold, angels came and ministered unto him."

The Two Aspects of God

And it was a cloud and darkness to them, but it gave light by night to these.—Ex. 14 : 20.

This is always true of God: to His enemies He is darkness, while at the same time to His children He is light. It is so:

I. Intellectually. The learned whose hearts are at enmity with God find the Scriptures dark with mysteries, while to His obedient children they are a guiding light. 1 Cor. 1 : 23, 24; 2 : 14, 15.

II. Potentially. The power of God to His enemies is a black thunder-cloud charged with the hail of wrath and destruction, troubling them as He did the Egyptians (vs. 24, 25), while to His Israel it is omnipotent love, dividing the sea and standing as a bulwark between them and their enemies.

III. Providentially. Gods providences are dark with inscrutable doings to His enemies, while His children know that all things work together for their good.

IV. Apocalyptically. The clouds in which Jesus descends will be dark with impending judgments to His enemies, but to His friends luminous with heavenly glory which they are to share.

Spiritual Aboriculture

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15 : 8.

"Trees of righteousness." "A tree planted by the rivers of water"—a frequent figure to set forth the Christian man.

Spiritual arboriculture calls for:

I. Care of the roots—"Rooted and grounded in love."

II. Culture of the shoots—"He purgeth it." v. 2. Heb. 12 : 11.

III. Cropping of the fruits—"The fruit of the Spirit." "Fruit unto holiness."

A man's use to himself must be extended to his use to others.

Gospel Merchandise

Ho! every one that thirsteth, &c.—Isaiah 55 : 1, 2.

God is in business. He never closes shop nor puts up shutters, He adopts business methods and talks in language of the market.

I. It is advertised business. God seeks to get Himself and His offers known. "Come ye to the waters." "Come buy." "Come buy wine and milk." 1. By representatives. 2. By Bible, tract-publishing houses, etc.

II. The goods on sale are guaranteed. 1. Superior—"good." 2. Useful—"bread" and "water"—"life." 3. Satisfactory (v. 2). 4. Delighting purchaser (v. 2).

III. Prices are within reach of all "Without money." Every large firm employs a buyer. Salvation is purchased at highest cost. 1. The spiritual pauper can buy. Do business with God, "He that hath no money." 2. If you need you may have. "Every one that thirsteth." 3. If you will accept, it is yours—"Come without money." "The gift of God, &c." 4. If you will use it, it is yours—"buy and eat."

Every day is bargain day. A special bargain is on to all who will buy "now."

The Coat Without Seam

Now, the coat was without seam.—John 19 : 23.

To the ordinary eye this was a trivial incident. But to the discerning eye of John who gathered up all the spiritual fragments of the teachings of the Son of man, it represented:

I. The perfect and unique character of the teachings of the Son of God, as the Way, the Truth, and the Life. John 14 : 6.

II. The perfect system of morality brought into the world by Christ; and love as its motive power. John 4 : 16.

III. The perfect system of worship "in spirit and in truth." John 4 : 22.

IV. The perfect character of Christ Himself. "Which of you convinceth me of sin?" John 8 : 4.

V. The perfect robe of Christ's own righteousness for the believer. "That I may be found in Him." Phil. 3 : 9.

VI. It is Christ's legacy to His church. "Let us not rend it." John 19 : 24.

Four Open Doors

An open door.—Rev. 3 : 8.

In the missionary work of the apostle Paul he mentions four "open doors."

I. A door of faith. When he had returned to Antioch after his eventful journey to Asia Minor "he rehearsed all things that God had done with him there, and how He had opened a door of faith unto the Gentiles." Acts 14 : 27.

II. A door of opportunity. When he is writing to the church at Corinth he says he will tarry at Ephesus until Pentecost, "For a great door and effectual is opened unto me, and there are many adversaries." 1 Cor. 16 : 9.

III. A door of Providence. When he came to Troas to preach the gospel of Christ he says, "A door was opened unto me of the Lord." 2 Cor. 2 : 12.

IV. A door of utterance. When he was a prisoner in chains at Rome, in writing to the Colossians, he longs for an opportunity to preach the Word, and prays "that God would open to him a door of utterance to speak of the mystery of Christ." Col. 4 : 3.

The Good Manners of Archangel Michael

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.—Jude 9.

Michael the archangel has left to mortals a noble example of moderate and respectful speech. Railing accusation:

I. Is undignified in the best.—"Michael."

II. Is undue even to the worst.—"The devil."

III. Is unwarranted about the noblest causes and questions.—"The body of Moses."

IV. Is a usurpation of the divine prerogative—"The Lord rebuke thee." Offenders and issues may be safely left with God.

Youth at Housekeeping

Keep thy heart with all diligence, for out of it are the issues of life.—Prov. iv. 23.

Home is for God and souls—no abiding-place for anything unclean. Essentials for comfort and good cheer, of hearts well kept.

I. Wholesome conditions. The heart-home rightly furnished. Freedom from distasteful odors and unpleasant inmates, and sins.

II. Proper food. Something good and tasty, that will satisfy and nourish. "Eat that which is good." The Bible is food for the soul.

III. Good company. Evil thoughts and tempers are to have no place; thefts, lying, deceit, covetousness must not be invited as guests.

IV. The issues of life. This is a figure from the fountains and wells of the East which are watched over with jealous care, that nothing might contaminate them. Suggests watchful care over the moral consciousness, and the need of the divine keeper at the door.

A Bugle Call by a Color-Bearer

Who is on the Lord's side, let him come unto me.—Ex. 32 : 26.

Thy people are volunteers in thy muster day. —Ps. 110 : 3.

A crisis requires that one take sides. The import of the text is that we be on the Lord's side; enlisted in His fight.

I. The Lord's side is the right side. The claim is there. The wounded left side makes it the right side.

II. The Lord's side is also the bright side. Brightened by His smile—"Ways of pleasantness." Heaven shines back upon it.

III. The Lord's side is the might side. He commands the forces. He must win.

Table Toilet

(*Preparatory Lecture*)

Friend, how camest thou in hither not having on the wedding garment?—Matt. 22 : 12.

This one guest had failed to make the necessary table toilet. A guest of God should be as scrupulous as a guest of man.

I. He must be clean. A clean heart. A clean life. "Ye are clean, but not all."

II. He must be suitably clad. "Garments of salvation." "Clothed with the Spirit."

III. He must be keyed to the occasion. 1. By devout mind. 2. By soul-hunger. 3. By a oneness with his fellows.

ILLUSTRATIONS

The Surrender of Faith

A young man lay dying. He knew his end was near. His mother who, with that devotion and tenderness which only a mother can manifest, was comforting his last hours, rebelled against the thought of parting with him, for the father had died a few years before and left the widow with four children to bring up. The oldest of these now lay dying at the age of nineteen. The son, noticing his mother's struggle, told her not to weep, assuring her that God would take care of her. He proceeded to show her that it would be all right with him as he was going to a better world. With these words he brought her back to the faith that was slipping away, and gave her by his courageous and confident bearing in death a sense of the reality of the spiritual realm, and she caught his spirit, surrendering her son to God.

" Remembered for a Memorial "

How pungent is the fragrance of the ointment-deed of Mary is seen in Florence Nightingale. The King of England recently decorated her with the Order of Merit—a rare honor. To her belongs the distinction of having originated the Red Cross. In recognition of her services in the Crimean war she was presented with $250,000, which was raised by popular subscription, with which was established the Nightingale Home for the training of nurses. The name of Florence Nightingale will forever lend luster to the sacred name of woman and make clearer the wickedness of war. A good deed has a way of perpetuating itself by propagation in rearing a memorial and in inciting to rivalry and emulation.

An American Disease

America has the distinction of contributing a number of diseases to the long list of ailments that afflict the human family—diseases which even the Old World is largely unfamiliar with. Appendicitis is said to be one of these. Up to twenty years ago it was not prevalent in Europe, altho occasional cases did occur. In a remarkable lecture delivered at St. Thomas' Hospital, London, William Henry Battle, F.R.C.S., declared his belief that the spread of appendicitis was due to the world-wide use of certain American foodstuffs. Be this as it may, there is a moral disease that is found in its acutest forms in this country, namely, materialism, whose symptoms are money-madness and the pleasures of the flesh. And the cause is the intellectual and moral food upon which this age is made to feed.

Business and the Bible

The Bible spirit is not unknown in business life. Many a hard-headed business man hides in his bosom a heart as warm and soft as a woman's, which prompts the hand to a gift richer than the coffers of a merchant prince.

A lady, once in affluent circumstances and moving in the highest social circles, by a series of misfortunes was reduced to poverty and had become one of two thousand employees in a corporation in New York. She reached a period when she felt the need of a Bible—the book that had been familiar in her childhood home; but out of her meager wages she felt she could spare only one dollar for such a purpose. She went to a well-known book-store in the city, and the clerk most affably exhibited his goods, but she could find nothing that met her want. The clerk exprest his regret, but said another invoice of Bibles was expected within a few days. She turned to go out, but at the door she encountered the venerable proprietor, who inquired:

"Couldn't you find what you wanted?"

"No," replied the lady; "nothing within my means."

"Let me look," he smilingly responded, as he led her back to the counter. Thereupon he climbed up to an upper shelf and brought down several handsome teachers' Bibles, ranging in price from five to ten dollars. She saw one that pleased her fancy and inquired the price.

"Five dollars," said the proprietor.

"But I have only one dollar," protested the lady.

"Never mind," replied the proprietor; "if that suits you, you can take it for that price."

And he wrapt it up in the most gracious manner, and she went forth enriched with her coveted treasure, wondering at the Christian generosity of the gentleman.

Adding Fragrance to the Flower!

The dahlia, in its natural state, is of hardy growth and rich in coloring; but it lacked perfume, which is the soul of a flower, until that wizard, Luther Burbank, after patient experimenting, at last gave to the gorgeous blossom the fragrance of the magnolia. The calla lily, stately enough and of cold purity, exhaled no breath of sweetness, but now it adds to its majestic loveliness the odor of the Parma violet. What are such miracles of floral life but parables and prophecies of moral ennoblements of soul life? There are

characters that lack nothing but sweetness of spirit to make them surpass the dahlia and the calla lily. They are the fine and final touches that make perfection in men no less than in matter.

The " Make-Weight " of Merit

With a pair of scales before him, a rich man sat and weighed a piece of gold, a widow's all, and unto her he said:

"Your coin is not the proper weight, so take
it back again,
Or sell it me for half its worth; it lacks a
single grain."
With tearful eyes the widow said, "Oh,
weigh it, Sir, once more;
I pray you be not so exact, nor drive me
from the door."
"Why, see yourself, it's underweight; your
tears are no avail."
The second time he tries it, it just bears
down the scale;
But little guessed that rich man, who held
the gold so dear,
"That the extra weight which bore it down
had been the widow's tear."

Often the one thing that a thoughtful sermon lacks is just a touch of pathos. Many a kind deed is wanting in a spirit of tenderness. More than one busy life, brilliant with great achievements, is marrred by the absence of true sympathy. The make-weight of many a piece of gold is a tear. The consummation of merit is a feeling heart.

The Wish of Whistler

A man sat on the wharf of his native town one day putting the finishing touches to a water-color sketch. A boy of fifteen looked over his shoulder and said, with great longing and desire: "I wish I could do that sort of thing." The man was Henry Clay Trumbull, known through his writings and by his beautiful Christian life. The boy was McNeil Whistler, who has proved to himself and the world that he could "do that sort of thing" in an inimitable way. It was a case of self-realization, by reinforcing the wish by hard work, and then waiting for effort to ripen into success. The genesis of a "career" includes at three steps: A wish, work, and waiting.

The Beacon Light

Behold yonder proud beacon crowning the jutting headland! A column it is of sturdy strength. Above it broods the darkness and beneath it swells the sea. Against it beat the four winds of heaven, and, in fretting impotence, break the foaming waves. But, see! from its brow beams a flame like a full-blown flower, whose rays are its petal-points. To yonder passing mariner the value of our beacon lies in its massive strength mounted by its flashing beauty. So is it with a man. Let him be bottomed on a rock-ribbed strength of body and soul, which bids defiance to roaring winds and seething sea; but also, let his character be radiant with the beauty of holiness that shines in the blackest night.

Tradition Improved Upon

What is true in England, and of war-weapons, is true everywhere, and of almost everything. The London *Times* said recently:

Upon a previous occasion the Prince of Wales told the country that it must "wake up," and he now repeats the warning in another form when he says that the reign of the "rule of thumb" is over, and that "without a scientific foundation no permanent superstructure can be raised." The "rule of thumb" dies hard in this country, partly, perhaps, because we had by accident a long period in which abounding prosperity could be attained without much study of method. That period closed a good while ago, but few men learn much after they are grown up, hence it takes about a generation for this country to turn round. "Rule of thumb" is like the long-bow—a very useful weapon so long as other people have nothing better. But other nations have been assiduously improving their weapons, while there are still a good many among us who think that what was good enough for their fathers must be good enough for them.

The Gospel of Labor

"This is the gospel of labor,
Ring it ye bells of the kirk;
The Lord of Love came down from above,
To live with the men who work;
This is the rose he planted,
Here is the thorn-curst soil,
Heaven is blest, with perfect rest,
But the blessing of earth is toil."

Compelling Success

The greatest possible success is that which is wrested from reluctant sources. The worth and work that is compelling, and wins instinctive recognition, is, indeed, triumphal.

Björnson, the poet, was once asked on what occasion he got the greatest pleasure from his fame as a poet. His answer was: "It was when a delegation from the Right came to my house in Christiania and smashed all the windows. Because when they had thus attacked me and were starting for home again,

they felt that they ought to sing something, and so they began to sing, 'Yes, we love this land of ours.' They could do nothing else! They had to sing the song of the man whom they had attacked."

Recklessness

During the Russo-Japanese war a group of curious people stood around a floating mine which, becoming detached from its anchor in the harbor of Port Arthur, had wafted across the neck of Pechili Gulf, and lay stranded on the beach of North China. It was a huge iron ball filled with some powerful explosive, and had fingers made of soft lead protruding from it in all directions inviting unwary ships to the contact of doom. A man in the party carried a heavy cane with which he proceeded to punch at the fingers of the fearful death-trap, with the remark: "I wonder what is the mechanism of the thing." A powerful man who stood near grasped his arm shouting: "If you wish to blow yourself to eternity, sir, no one will deny you the privilege, but there are others near you who object to sharing your fate."

Undue Contraction

A large railroad terminal was crowded with passengers who were waiting the resumption of traffic. The entire system for sixty miles was tied up. The cause of the trouble was the failure to work properly of the mechanism of a drawbridge spanning a creek. And the trouble with the blocking drawbridge was that the mechanism had unduly contracted owing to a sudden drop in temperature. It was a case of cold-contraction at a transition-point. Equally troublesome and obstructive is another form of undue contraction. And the cause? A want of warmth. The heart may be too narrow. The life may be too restricted. The church that does little or nothing for missions suffers from cold-contraction. What are we but a drawbridge over which good may traffic on its way to others? The remedy? A higher moral temperature.

The Cost of Gold

In a heavy snowstorm at sea recently the American liner *St. Paul* rammed the British cruiser *Gladiator* amidships and sank her. As the collision occurred only a short distance from land, some of the men on the ill-fated ship swam to shore. One man safely reached the beach, and then remembering that he had left his money on the ship, swam back to get the $150 or $200. He never reached the beach alive again. How cheaply some are ready to sell their lives! "For a cap and bells our lives we pay." Many a one has been safe, having passed securely through some terrible disaster, only to lose his life when the mad desire for gold has seized him. Well has the poet said:

"Gold! gold! In all ages the curse of mankind;
Thy fetters are forged for the soul and the mind.
The limbs may be free as the wings of a bird,
And the mind be the slave of a look and a word.
To gain thee man barters eternity's crown,
Yields honor, affection, and lasting renown."

Gold has wrought more murders in this world than most of us dream of. When the wail of the unfortunates shall come up at last, the cry of many will be, "I was ruined by gold." It was gold that ruined Judas, and Judas has many followers in all ages. The lust of gold succeeds the lust of conquest.

Arterial Rivers

One could hardly fancy an England without the Thames. It is the source, the inspiration, the participant in so much that distinguishes England's sylvan beauty. In the centuries that have lived upon its banks it has been a potent factor in the civilization of this island-kingdom. It cuts in twain and laves the burliest city in all the world, a dark mass of human structure impenetrably profound. It rides a vast commerce from London to the sea, and along its jutting wharves nights are often made darker with its tragedies. Years agone kings and princes and the fairest women in the land rode upon its tide in functions of state or in the idle pose of pleasure. Those were the days of the garlanded barge or the hooded galley-foist which, gliding stealthily beneath the Tower portcullis, lost another noble to the world of politics and intrigue.

A great college is an arterial river along which learning flows with time. The Christian Church is a mighty waterway bearing on its tide the destinies of peoples and ages. An outstanding character of history is a Thames, dark and bright with the tragic and the benign. A commendable ambition is to make one's own life arterial, along which shall be borne influences and energies that shall bless the world.

PREACHERS EXCHANGING VIEWS

Was Herbert Spencer an Atheist?

Editor of THE HOMILETIC REVIEW:

In THE REVIEW for May appeared a very able and suggestive article on "Evolution and the Atonement." It contained so many good things that it may seem ungracious to challenge one of its incidental statements. I can not help thinking, however, that the writer is hardly correct in his characterization of Herbert Spencer. He says, "Evolution as taught by Herbert Spencer was atheistic, materialistic, and fatalistic. He knew no God, no soul, no immortality. Like Laplace, he felt no need of a Creator." That some of Spencer's positions, carried to their logical conclusion, would land us in atheism is doubtless true. But it is well known that different men draw very different conclusions from the same set of premises. Spencer certainly did not infer from his premises the non-existence of God. He said on one occasion, "The assumption of the existence of a first cause of the universe is a necessity of thought"; and at another time he declared that "the atheistic theory is not only absolutely unthinkable, but, even if it were thinkable, would offer no solution of life and of the universe in which that life is found." Elsewhere he refers to "the infinite and eternal energy from which all things proceed." I hold no brief for Spencer; but unless agnosticism and atheism are identical, I do not think he can fairly be classed as an atheist.

LEAF RIVER, ILL. GEO. A. GRISWOLD.

The Church and the Crowd

Editor of THE HOMILETIC REVIEW:

It would seem to the writer that in these days when in so many pulpits we find sensationalism gone mad, it were wise not to encourage some of the suggestions contained in Dr. Frank Fox's article in August issue on "Increasing Church Attendance."

Every preacher finds inspiration in numbers and desires in every legitimate way to increase his church attendance, but too many forget that to get men into a church-building is not by any means to introduce them to Christ. It is true, as Doctor Fox says, that "the theater and the lectures must get the crowd or go out of business," but it is not the primary business of the church of Christ to "get the crowd." The church is a training-station where men sit at the feet of Christ and humbly learn the divine art of fishing for the souls of men. The problem is not so much "how to get the world into the meeting-house" as "how to get the principles which the church stands for into the world."

It is cheap sensationalism to publish striking, catchy titles which mean nothing or anything. The subject title should be so comprehensive as instantly to point to the Scripture used; more than this, on the calendar and in the papers, cards, etc., the text should be plainly printed. We are not to preach from man's titles but from God's Word.

READING, PA. H. P. HASKINS.

Sunday Trains

Editor of THE HOMILETIC REVIEW:

I read with pleasure your editorial on "Sunday Postal Work." I hope the day will soon come when the Sunday postal work will be stopt by our Government. The Government is setting a very bad example for her citizens and the strangers within her bounds. The keeping of a Sabbath day is either a blessing or it is not. If it is not, then it should be abolished. If it is, then it should be properly kept. All work that is not absolutely necessary should be suspended, for the good of the public.

The worst offender in regard to our Sabbath, or Sunday, laws are the railways. According to the laws of most of our States these railway companies are forbidden to run trains on Sunday for other purposes than to deliver the United States mail and to save perishable goods. But they have abused this privilege. They are making the Sabbath, or Sunday, the day for running excursions, thus offering the thoughtless public an opportunity, and an inducement, to break down our rest-day, and, especially, the Christian Sabbath.

At first most Christian people looked on these Sunday excursions as a sacrilege, but now the majority of them have no scruple against traveling on the Sabbath day, since it is a great deal cheaper, and the trains are running anyway, and since everybody travels on Sunday.

But the whole country will suffer immensely because of this policy on the part of the railway companies to make all the money they can, without regard to their and the country's future welfare.

WHEELING, W. VA. SAMUEL SCHWARM.

A Criticism of the Burial Service

Editor of The Homiletic Review:

Some forms of burial service read: "Forasmuch as it hath pleased Almighty God to take out of the world the soul of the departed, etc.," as if the soul were a part, the whole of which is "the departed," used as a partitive genitive.

Are not "the soul" and "the departed" one and the same thing? Are not the taking and the departure one and the same event? And if so is there not an inconsistency in the phrase used? It seems to me we can not consistently speak of the man as a whole as "departed," for the body is still there when the words are spoken. Hence "the soul" is the departed, not simply a part.

Brooklyn, N. Y. M. G. Dickinson.

[Perhaps the seeming inconsistency may be dissolved by considering that both the soul and body are "departed." God, in the sentence quoted, is said to "take" the "soul" of the "departed" while the grave takes the body. Or again, the body may be said to have "departed" from among the living.—Eds.]

Unnecessary Alarm

Editor of The Homiletic Review:

For some time past I have been reading the articles that appeared in many magazines on the attitude of the chief educators, in our schools and colleges throughout the country, relative to the teaching of God's word.

Perhaps at first glance there may seem to be danger in such teaching, but are we not unnecessarily alarmed? Are we not deprecating the power of the God whom we, in our seemingly holy zeal, defend? Is His word so weak and His power of so little effect that it can be broken by every variable wind of doctrine? When we who hold to the old orthodox faith start denunciatory persecution of the so-called heretics, we weaken our cause and advertise—very extensively—their thought; hence they put on fresh strength. Denunciation can not annihilate either truth or error. What have we to fear? If Professor Foster, and James, and the rest of the co-called liberal thinkers are right in their interpretations, God will surely let us all see the right: but if they are wrong, well, has not God always righted error in the past, and does it not dishonor Him when we, even by inference—which is in this instance unnecessary fear—doubt His ability to make His word abide forever? R. C. Russell.

New Lisbon, Iowa.

Should Ministers Mix?

Editor of The Homiletic Review:

The fact that two articles in your August number emphasize the importance of the minister being a good "mixer" but shows the trend of thought on the subject at the present time. But the query arises in my mind whether there is not need of something being said on the other side. If some men are inclined to the life of a recluse, and lose in influence thereby, is it not equally true that some men "mix" too much? If the one class needs to be admonished, does not the other also?

When I was a boy in the country town I used to hear criticisms of those preachers who sat on drygoods boxes in front of the corner grocery, and "swapped" jokes with the hangers-on. They were good "mixers," but their influence was not augmented by that fact. A lady of the world, with whom I was recently speaking, exprest her surprize and amusement that at a social function given a few weeks ago the two ministers of the village remained to watch the dancing. An acquaintance of mine was telling me one day of the excellent qualities of a certain favorite minister of his, among which were the practises of expressing pleasure at the finding of cigars under his plate at dinner, and having a jug of cider taken along when his friends were preparing supplies for their fishing-excursions of which he was to be a party. Another minister whom I knew was accustomed to tell the men whom he found playing cards, "Don't stop the game, I enjoy it."

These were all good "mixers," and doubtless carried some qualities of the Christian life into the society of those with whom they affiliated, but their ministry was never noted for a pronounced evangelistic tone, nor were the men with whom they "mixt" ever led in any considerable numbers to accept Christ.

By affiliation with the world in its social life it is hardly possible that the "mixer" shall not give tacit indorsement to the practises there indulged. It is probable that many of these practises are such as to merit his disapproval, and yet courtesy requires that he keep his mouth shut. A

friend of mine, a minister, who belongs to two lodges, and feels justified in so doing, tells me that whenever he attends lodge it is necessary to hang his clothing out of doors for several hours to cleanse it of the tobacco smoke with which it is infected. I have heard that at lodge banquets it is frequently necessary to warn the speakers if women are to be employed in serving or in other ways about the building. Otherwise the character of the stories would not be fit for feminine ears.

I can not see how any minister of the gospel can justify himself in giving the sanction of his presence to social functions of this class.

HANCOCK, MICH. W. E. MARVIN.

Christian Endeavor, or Denominational Societies?

It has often seemed to the writer that it is a mistake to have a division of the forces of our young people in our churches. The Baptist Young People's Union, Epworth League, Luther League, Christian Endeavor, and other such young people's societies have practically the same end in view, *i.e.*, the training of our young people for service. We believe that, could all the young people of the different denominations be united under one name and general organization, better results could be accomplished than under the present method of dividing the forces along denominational lines. It would seem that this fact is being recognized, as the churches of many denominations are adopting Christian Endeavor rather than their own denominational organizations.

In most instances it may seem to make little difference to the individual society whether it is denominational or not. But in one case of which we have knowledge, there is in a Baptist church (and the only church in the village) a flourishing Christian Endeavor society. This society includes in its membership Methodists, Baptists, Presbyterians, and Reformed, and could not have more than a bare existence as a Baptist Young People's Union because of the limited number of Baptist young people and also the fact that those of the other denominations would not feel inclined to unite with them under such conditions.

In smaller cities and towns where there are only one or two churches of a particular denomination, there can be little of the interest and enthusiasm aroused such as is noticeable when young people of the different churches unite in convention as Christian Endeavorers. In some instances, in country churches particularly, the local society is practically isolated because of there being no other society of that denomination near at hand.

S. C. RAMSDEN.

FORT SNELLING, MINN.

As to Notes and Clippings

Editor of THE HOMILETIC REVIEW:

The method explained by Rev. A. Z. Myers in the June number of THE HOMILETIC REVIEW seems to me to have limitations which might be avoided. He would file general clippings alphabetically, and clippings which can be used to illustrate certain texts, according to the books of the Bible. The fault of the alphabetic arrangement is that certain pigeon-holes are bound to be flooded while others remain empty, and readjustment according to shifting material is inconvenient. The fault of the Biblical arrangement is similar, with the added difficulty that a given clipping may usefully illustrate any one of a hundred texts. If filed under but one it is lost, so far as the others are concerned, and the ministers who employ in their lifetime all the good texts must reach an unusually advanced age. The system considered may be exceedingly useful for filing sermons wholly or partially prepared.

The manufactured filing cabinets are the most convenient, when properly indexed, but one can easily make a substitute, using manila envelops, large enough to hold a note sheet without folding, and setting them on edge on shelves. Arrange them according to the decimal system of the American Library Association, writing the number and subject on the corner of the envelop, or on a gummed label on the envelop of the regular filing-cabinet. This will divide your subjects into ten different divisions, between which you can put cardboard markers, or an additional gummed label may be put on the first envelop of each division. Naturally your material will accumulate at certain points. For instance, a large portion of your homiletic material will come under No. 240 —"Devotional. Practical." Arrange your envelops here alphabetically according to subjects just as a librarian would. The "A. L. A. Catalog," giving the full decimal

classification, may be secured at a merely nominal price, "to prevent waste," from the Superintendent of Documents, Washington, D. C.

The advantage of this system of filing is in its flexibility and in the latitude given to one's individual choice of subjects or key-words. Will not the most usable method have as little arbitrary arrangement as is consistent with system? The library system is devised by experts to meet the needs of all libraries, whatever their size or composition. It will allow ready expansion or contraction at any point, and this is just as truly what is wanted in a filing system as in a library.

CRYSTAL, NO. DAK. E. LEIGH MUDGE.

Editor of THE HOMILETIC REVIEW:

Since the publication of my article in the June number of THE HOMILETIC REVIEW was written I have greatly simplified the system.

The case remains the same. It is all right. When you get yours made, have it larger, more pigeon-holes (same size) if you have room, or can plan to have more room. Such a system grows and you are always needing more room.

Three shelves are now used for the Bible. Some of the larger books of the Bible use two or three pigeon-holes, while the smaller ones are doubled up.

I have entirely discarded the cards mentioned in the June article. Instead there is in the New Testament an envelop for every chapter, while in the Old Testament there are less envelops, three to five chapters grouped in one.

In this envelop — size of envelop about 6½ x 10—is dropt everything clipt or in manuscript I have on that chapter or group of chapters. On the manuscript is a memorandum of use. Illustrations, expositions, sermons—everything that a greedy clipper thinks may be of value.

The envelops are made of white paper, and on the outside is the name of book, and number of chapter. On this also is the index, described as on a card in the June number. Everything in my library referring to this chapter or any part of it is noted on this envelop. No cards needed and yet a page for every chapter in the New Testament.

Series of sermons, etc., are filed separately, and treated as a volume in the library.

A set of cards 3 x 5 with alphabetical index guide is found convenient for classifying material on subjects that are constantly recurring, as Easter and other special days in the church calendar, and subjects like Giving, The Lord's Supper, etc., which one often refers to or preaches upon.

Several years' use of the system convinces me that I have the best thing I have yet come across and something that would help many of my brethren. I should like to help them systematize their work and save the time and money I spent experimenting.

SHAMOKIN, PA. A. Z. MYERS.

Dreadnoughts and English Panics

Editor of THE HOMILETIC REVIEW:

Your correspondent across the line to the north refers to your article on "The Folly of the Dreadnought," as "word-chuckling." We suspect that that is a provincialism. He makes one or two remarkable observations. He says: "The whole world knows that the integrity of our empire depends on the supremacy of our British Navy." This is a very frank statement. Men of other nations are saying the same thing of their naval equipment to themselves, tho they may lack the audacity to publish it abroad. Another very dogmatic statement which is unsupported by any argument is this: "You people [of the States] . . . have done more to generate naval contagion than all others combined." As a matter of fact it is well known that England's present sleepless alarm was caused by the enlarged naval equipment and plans of Germany. We did not suspect that this alarm had reached the subjects generally.

This is all very amusing when one turns to the article in question. Surely the editor did not mean to arouse patriotic ire, and all that has been said thus far does not even relate to the subject. The editor obviously discountenances the ever-enlarging preparations for war on the part of Christian nations. Our friend changes a discussion of national principle and policy to one of national aggrandizement, and incidentally manifests a good deal of patriotic jealousy. An article on "The Inalienable Right and Unchanging Necessity of Great Britain to Maintain Supremacy on The High Seas" should be forthcoming from him; but we are surprized that he should introduce this theme in a subject so remote from it.

NORWOOD, COLO. C. MAYNE KNIGHT.

Recent Books

The New Schaff-Herzog Encyclopedia of Religious Knowledge, embracing Biblical, Historical, Doctrinal, and Practical Theology, and Biblical, Theological, and Ecclesiastical Biography from the earliest times to the Present Day. Editor-in-chief, Samuel Macauley Jackson, D.D., LL.D. Vol. II., Basilica-Chambers. Cloth, xiii + 500 pp., and Vol. III, xiii + 500 pp. Funk & Wagnalls Company. Each $5.

Volume II. of the Funk and Wagnalls New Schaff-Herzog Encyclopedia of Religious Knowledge covers articles from Basilica to Chambers. As it happens, this volume is predominantly biographical, a feature that promises to make the work a valuable treasury of information. These articles are mainly very succinct, giving the briefest sketch of the life with titles and dates of books written, and when possible a bibliography. Ample treatment is given some names, as of Bruno Bauer, F. C. Baur, the Benedicts and Bernards and Bonifaces, Beza, Bullinger, Butzer, and Calvin. Kindred to these are the articles handling the Beghards or Beguines, the Benedictines, the Carmelites, and the Carthusians. H. Zimmern writes a detailed and ample article upon the Celtic Church. Brahmanism and Buddhism, tho treated anonymously, as are very many articles in this volume, have excellent bibliographies. There are good articles upon Cemeteries, Calendars, Canon Law, Capital Punishment, and a fine cluster of articles upon Catechetics, Catechisms, etc.

A notable feature of this revision is its series of articles upon the geographical and political divisions of the world—in this volume, Bavaria, Bosnia-Herzegovina, Bulgaria, Burma, Brazil, all dealing primarily with religious conditions.

The Biblical articles, while commanding large space, are in the main broadly general; the distribution and arrangement are rather cumbersome; the task has not been mastered. In Old-Testament Texts Kittel's culminating work is not named. It should have been described. The article upon New-Testament Text is unsigned. The Versions are distributed among numerous scholars wisely. Other articles, Biblical Criticism, History, Introduction, and Theology, show slack editorial work, tho the article by Kaehler upon Biblical Theology is, after his style, original, thoughtful, and appreciative, advocating a balanced esteem for the variety and unity of Scripture. But little opportunity occurs in this volume for handling so-called "critical" questions. If any one wishes to see a sample of the radical way conjecture may play with text, he may peruse Guthe's article upon Cain. Guthe also handles most of the articles on Biblical Geography, as Bethlehem, Canaan, Capernaum, and Caphtor. Carchemish is handled by Jeremias.

Benzinger writes articles upon Biblical archeology, as Bdellium, Bread, and Camel. Other single Biblical articles are by McCurdy, von Orelli, and Kittel. Other articles, dealing with the Bible in a general way, are Rabbinic Bibles, Polyglot Bibles, Illustrated Bibles, Story Bibles, Bibles for Children, Annotated Bibles, Bible Societies, and Bible-Reading by the Laity. As a whole the volume is characteristically replete with useful and handy information.

For volume III. of this work the publishers may anticipate with confidence a wide-spread approval and satisfaction. It offers a strikingly rich section of the entire work, embracing the major portion of the articles under C and D. It impresses an inquirer as self-evidently a volume in which one may safely sample the qualities of the work as a whole, its scope being broadly generous, its views balanced and considerate, its material vigorously condensed. The bibliographical appendix in each volume brings the bibliographies down to date.

Among its Biblical articles are Chronicles by Klostermann; Daniel by Wilson of Philadelphia; Decalogue, David, and Dietary Laws by Von Orelli; Defilement by König; Demonias by J. Weiss; Devil, by D. S. Schaff; and Disease with other archeological articles by Benzinger. Klostermann's blending of scholarly insight and moderation, shown in his judgment that "it (Chronicles) more than any other Biblical book needs a thorough revision before it may be used as a witness or its claims denied," may be taken as a type of the critical attitude which this revision seems to aim to hold.

Liberal space is given to articles upon the Church, Köstlin; Church Discipline, Uhlhorn and Müller; Church Federation by Sanford; Church Government (wholly German) by Sehling; Church History by D. S. Schaff; Church and School (weak) by Geyer; Church and State (excellent) by Mayer and Bayles.

The leading theological articles are Christ-

ology by Schaff and Beckwith (carefully subdivided but extremely condensed); *Communicatio Idiomatum* by Seeberg (a very brief exposition of the Lutheran effort); and an elaborate article on Dogma by Köstlin and Newman (handling theory and history). The chief feature in the article on the Nicene-Constantinopolitan Creed lies in Harnack's study of its origin.

One of the best articles in the volume is Deism by Troeltsch. The statement is thoroughly careful, minutely historical, almost absolutely objective and non-committal. It is an ideal article for a cyclopedia of religious thought. The article upon Conscience by Kähler and Beckwith, with its effort to be historical, its scrupulous avoidance of all semblance of dogmatism, betrays with its jealousy for scientific scholarship the painful impotence of current learning upon a vital human theme. The article upon Comparative Religion by Gilmore, on the other hand, after a compendious statement of the History, Aims, Methods and Auxiliaries of the science, gives large space to a dogmatic exhibit of "Results." These three articles, so dissimilar in tone and quality tho on kindred themes, may be profitably pondered together as samples of the cyclopedic treatment of modern knowledge.

The efforts to define Christian Socialism and Communism are noteworthy, the latter in particular reciting the theory and history of ten different Communistic projects in different parts of the United States. There is an excellent article upon Deaconess and the various institutes by D. S. Schaff; and upon Deacon by Schäfer. The article upon Divorce by G. E. Howard is a powerful statement of the current methods of handling marriage in our civilized States, opening in a vastly sobering way into the problem of the purely secular control of interests profoundly vital.

The article upon Concordats is at once finely detailed and condensed, a signal statement, surprizingly serviceable and timely.

The volume is aboundingly helpful and rich, full of evidence that the revision is going to have manifold utility.

Education in the Far East. By CHARLES F. THWING, LL.D. 1 vol., 12mo, 277 pp. Houghton Mifflin Co., Boston. $1.50 net.

Volumes like these, the products of travelers around the world, belong to first-class journalism, rather than to standard literature; yet they are necessary to the student of contemporaneous humanity. The world is one big school, and the greatest thing in it is mind. Happily, the president of the university in Cleveland is a specialist in mind and education. He penetrates below the surface and reads not only thoughts but the long working of ethnic and national intellects, as seen in the perspective of history and as judged by the fruits of their thinking. While we have here an accurate and quite thorough report of what is being done educationally in the five nations in Japan, China, Korea, India, and Egypt, we have what is even more valuable —judgments and analysis of the mind of each. With sympathy, which is the key to understanding, the author shows, by suggestion, by interrogation that compels thought and encourages fairness, by similarities and contrasts, and in all legitimate ways, what we Occidentals may rightly think of these peoples, and thus gage the probabilities of success in bringing them to our point of view. Very different must be the workings of the mind of a very old nation like China, and of a very young one like Japan. In this, Dr. Thwing is at once felicitous and successful. The book has an index. Its reading must tend to freshen the speech and thought of all who talk upon or would excite popular interest in the awakening peoples of the older continents. Half of the effect, in public speaking on the great theme of missions, comes from discrimination.

The Awakening of Turkey. A History of the Turkish Revolution. By E. F. KNIGHT. J. B. Lippincott Co., Philadelphia. $3 net

We trust the man who has traveled on foot, and it is proverbial that many a problem is solved by walking. Mr. Knight has been over the ground on shoe-leather and knew personally many of the men who have remade Turkey. One fact, not so well known, is that under despotic rule Turks suffered in many places nearly as much as "Christians," nominal and real. While we have not full faith in military revolutions that depend on soldiery, bayonets, and cannon to maintain freedom, yet the facts of the case seem to warrant Mr. Knight in holding the opinion of Dr. Barton and others that order and law are likely to be maintained under the rule of the Young Turks. We have been imprest with the similarity of circumstances in the case of the Young Japanese under the Yedo despotism prior to 1868, and the situation in Turkey before the late revolution. Vivid,

rich in incident and movement, and withal of good style is this story. It is not prediction, nor even prophesying—a vast distinction between the two p's—but narration of facts. Hence, some lack of a justifiable inquiry into how and why Turkey was awakened. To say, and truly, that the Moslem's form of government is suitable for conquest and expansion but not for peace and progress, is not enough. The philosophical historian would have noted mind-movements also and appraised the splendid work of the American missionaries. There are several portraits and a good index. Altogether a good book.

Jesus and the Gospel. By JAMES DENNEY, D.D., Professor of New Testament Language, Literature, and Theology, United Free Church College, Glasgow. A. C. Armstrong & Son. $1.75 net.

The theme of this work is stated by the author himself concisely and expressively in the phrase: "Christianity Justified in the Mind of Christ." The question with which Dr. Denney deals is, Has Christianity become something other than Jesus intended it to be? There are many in these days who would answer this question in the affirmative. One German school of historians takes the position that under the influence of Greek thought the Gospel received an entirely different content from that originally placed in it by its first Preacher. Others aver that even as early as the apostolic age the apostle Paul, taking the simple prophetic ethical teaching of Jesus, transmuted it into a theology involving a specific theory of the person of Christ. Two questions thus arise, *i.e.*, Did the first Christian centuries render the Gospel an essentially different thing from that which was preached and believed in in the apostolic age? And second, Did the apostolic age itself transform what Jesus taught? Dr. Denney with great patience and in a scholarly way seeks for the answers to these questions in the original documents and finds them both to be clearly in the affirmative.

So much of Dr. Denney's work is taken up with this apparently apologetic line of thought that another aspect of it, quite as important and quite as vigorously presented, is likely to pass comparatively unnoticed—we mean his insistence that the essence of Christianity as found in the mind of Christ is to be distinguished from theological systems propounded in church creeds and dogmatic treatises.

Thus, while controverting on one side the radicalism that would empty Christian faith of its doctrine of Christ, Professor Denney controverts on the other side the ecclesiasticism and traditionalism which insist on minutely detailed and crystallized intellectual presentations of the doctrine. He correctly anticipates that his own point of view would if universally adopted furnish a platform for Christian union on a large scale; but at the same time he quite as correctly perceives that it is a point of view which will meet with strenuous opposition. The book is undoubtedly one of the best published during the year.

Anselm's Theory of the Atonement. By GEORGE CADWALADER FOLEY, D.D., Professor of Homiletics and Pastoral Care in the Divinity School of the Protestant Episcopal Church in Philadelphia. Longmans, Green & Co. $1.50 net.

Tho cast in the form of a treatise, the substance of this volume was primarily designed as the "Bohlen Lectures" for 1908. The work is not a systematic formulation of the doctrine of the Atonement. It is rather a historical study of the origin and place of that special theory of the Atonement which bears the name of Anselm. But even as a historical study the investigation is controlled throughout by a polemic motive. Since the theory investigated has long occupied a central place in orthodox systems of theology and more particularly since it has been identified with the creedal statements of the Reformation period, the author inquires whether it is really entitled to this place. His own conviction, even before setting out on the historical inquiry, is that the Anselmic doctrine has no scriptural foundations, is absent from the ancient and patristic teachings, and has proved in a multitude of instances a painful obstacle to faith.

The author frankly states his point of view and his motive for undertaking an inquiry along the lines above indicated. No one, therefore, can justly complain of his making use of an alleged historical inquiry for the purpose of propagating a doctrinal point of view. Nevertheless, it is a serious question whether history gains much from being investigated with a preconceived bias. This whole discussion, moreover, in the present frame of mind of evangelical Christians, can be approached in a purely historical spirit. It is needless, perhaps, to add that very much of what Dr. Foley brings into view is well supported by historical evidence.

Misery and Its Causes. By EDWARD T. DEVINE, Ph.D., LL.D., Editor of *The Survey* and Professor in Columbia University. 274 pp. The Macmillan Co., New York. $1.25 net.

It would seem as if only an omniscient being could know all the reasons for being poor, so numerous are they. Yet we find all of them neatly cataloged under five heads in "Misery and its Causes," viz.: Poverty and Maladjustment; Out of Health; Out of Work; Out of Friends; Adverse Conditions in Dependent Families. Under each head statistics and diagrams prove and illustrate the various views advanced by the author. A closing chapter on "The Justice and Prosperity of the Future" gives expression to the hope that by closer study of the facts and better economic distribution we may yet conquer misery and its causes. The author is firmly convinced that original sin and moral depravity have less to do with misery than economic conditions which it is in the power of society to change for the better. This view is certainly justifiable, altho it may not account for every kind of misery. It certainly accounts, tho, for most of the misery which comes under Dr. Devine's observation as General Secretary of the Charity Organization, New York City—the misery that may be relieved by providing food, lodging, clothes, work. The book is the best general study of these causes, and should be read by all ministers who are interested in social problems. Many of the conclusions are striking, and most of them sound.

Scripture and Song in Worship. Arranged by FRANCIS WAYLAND SHEPARDSON and LESTER BARTLETT JONES. 12mo, 144 pp. University of Chicago Press, Chicago.

This service-book for the Sunday-school is stated in the preface to be "the outgrowth of experience in Sunday-school work under the leadership of the late Wm. R. Harper of the University of Chicago." The selection of hymns, altho limited, is excellent.

How I Know That The Dead Return. By WILLIAM T. STEAD. 16mo, 50 pp. Ball Publishing Co., Boston. 75 cents net.

Mr. Stead is no longer a doubter as to the truth of the persistence of personality after death and the possibility of intercourse with the departed. Not only are the cases cited in this little book convincing to him, but the fact that he is constantly in receipt of messages from his eldest son who died over twelve months ago makes conviction to him doubly sure.

Epochs in the Life of Paul. A Study of development in Paul's career, by A. T. ROBERTSON, D.D. 16mo, 337 pp. Charles Scribner's Sons. $1.25 net.

Here we have an admirable, strong, constructive study of the life so often treated in destructive fashion by recent critics. The author is as modest as he is learned and the book satisfies the reader, as few books on so large a theme can, by compact and scholarly statement. It is a companion volume to the "Epochs in the Life of Jesus" which met with such cordial reception. Twelve epochs are treated, beginning with Saul the Pharisee, and ending with Paul facing death. A bibliography and full index add to the homiletic value of the book.

Paul, The All-Round Man. By ROBERT E. SPEER. Small 18mo, 127 pp. Fleming H. Revell Co. 50 cents net.

Foursquare studies in the life of Paul by one who lives the foursquare life himself. Less in bulk and weight than his earlier "Studies of the Man Paul," this is no less interesting and somewhat easier reading. He writes of Paul The Pharisee, The Roman, The Christian, The Bible Student, The Friend, The Orator, The Man of Prayer, The Missionary, etc. F. W. H. Myer's classical poem "Saint Paul" is freely quoted and every chapter is full of force and fire.

They Must; or, God and the Social Democracy. REV. HERMANN KUTTER, Minister at the New Minster in Zurich. Translated by Rufus W. Weeks. 215 pp. The Cooperative Printing Co., Chicago.

"They Must" is a frank and strong appeal for socialism on the basis of its inherent Christian idealism. The author is firmly convinced of the identity of Christianity and socialism, and his arguments will convince many who are inclined that way.

Choosing a Vocation. By FRANK PARSON, Ph.D., author of The City and the People. 165 pp. Houghton Mifflin Co. $1 net.

A new vocation has come into existence—that of directing other people how to choose a vocation. The Vocation Bureau of Boston claims that it has had considerable success in this direction, and its late director and author of this book tells how it was done. The method adopted is briefly to find out what a man is capable of doing best, and then to find on opening for him along that line.

The Sociology of the Bible. By FERDINAND S. SCHENCK, D.D., LL.D., Professor in Reformed Theological Seminary, New Brunswick, N. J. 8vo, 430 pp. The Board of Publication of Reformed Church in America, 25 East 22d St., New York. $1.50 net.

"The Sociology of the Bible" should have a large welcome among ministers; not so much, perhaps, for what it actually offers, altho that is good, but chiefly for the spirit in which its author approaches the Bible. Holy Scripture has been largely regarded as a treasury of proof-texts for any theological dogma, true or false. Professor Schenck shows that it is primarily the record of a people who had to face problems of a social, political, and industrial character, just as we are doing. And then he states for our guidance how these problems were solved—at least theoretically—in Jewish society, and indicates how they may be solved in one that is thoroughly Christian. The twenty-five chapters treat among others the following topics: Sociology and Evolution; Sociology and the Bible; The Origin of Society; Primitive Society; The Primary Classes in Early Society; Heredity; Environment; the Institution of the Family; The Land Laws of the Hebrews; Social Pathology; The Ideal of Social Health; Advance of Christian Civilization; The Christian, the Church, and the Universal Kingdom of God.

Self-Control and How to Secure It. By DR. PAUL DUBOIS. Authorized translation by Harry Hutchison Boyd. Cloth, 12mo, 337 pp. Funk and Wagnalls Company. $1.50 net.

This is a good, wholesome book. It is an illustration of a new type of literature—new in the sense of being an application of modern scientific knowledge to themes that have been the favorites with moralists from the days of Seneca and Marcus Aurelius. The topics treated are The Conquest of Happiness, Thought, The Act, Conscience, Education, Moral Clear-sightedness, Egoism and Altruism, Meditation, Tolerance, Indulgence, Humility, Moderation, Patience, Courage, Chastity, Sincerity, Kindness, and Idealism. When it is remembered that Dr. Dubois is Professor of Neuropathology in the University of Berne and that he is the author of such well-known and influential books as "The Psychic Treatment of Nervous Disorders," and "The Influence of the Mind on the Body," one need not be surprized to find these topics treated from fresh points of view and with lines of reasoning that challenge interest. The Christian moralist can find no better illustration of what science may contribute to ethical discussion than is to be found in the chapters on "Humility" and "Chastity." Perhaps, the average reader may be staggered somewhat at first by the author's stress upon determinism as a force in individual and social morality. But certainly determinism has had no more reasonable or convincing champion in current popular literature. Whether one sympathizes with Dr. Dubois's views of the human will or not, he can not fail to be benefited by his way of looking at things. The book is timely and ought to command the interest of every intelligent man or woman who is trying to master the vexed problems of self-adjustment to the things and forces that help toward sane and efficient living.

The Power of Self-Suggestion. By REV. SAMUEL MCCOMB, D.D., Associate Director of the Emanuel Movement. 16mo, 49 pp. Moffat, Yard and Company.

This is a simple and popular discussion of the therapeutic value of auto-suggestion. The author tells his readers that the substance of the material presented was originally given in the form of a lecture. There are definitions of the terms, illustrations of methods, and practical advice as to how one may control his physical conditions through the mental states that are cultivated. As a brief and practical epitome of the Emanuel methods the book is to be commended. One can not but wonder, however, whether such books may not nourish with some an already overexcited popular imagination. We have not yet seen the full fruits of this tendency to fall back upon the mystical control of life. What most people need is the tonic of rational living. Disease has no excuse for existence in an intelligently ordered life.

A History of Missions in India. By JULIUS RICHTER, D.D. Translated by Sydney H. Moore. 470 pp. Fleming H. Revell Co. $2.50 net.

A perfect thesaurus on perhaps the greatest of all missionary topics. The closely printed pages contain an immense amount of information up to date. The book is both historical and polemical. It not only traces in fullest detail the genesis and development of Christian missions in India, but discusses the doings of the eccentric leaders of sects such as the Brahmo Samaj, with its curious offshoots,

the theosophical society and the Swami movement under such leaders as Vivekananda and Mrs. Besant. In concise terms, without word-painting, Dr. Richter graphically exhibits the lurid facts of paganism, and his sketch enables the student to realize how high a condition of civilization may be blended with the most appalling systematic depravity. The work is so complete that nothing worthy of treatment seems to be omitted.

Christian Doctrine and Systematic Theology. By Augustus Schultze, D.D., L.H.D. 8vo, 279 pp. Times Publishing Co., Bethlehem, Pa.

The author's preface tells us that "the pages of this volume contain the substance of lectures on systematic theology which have been given . . . for nearly forty years to successive classes of students." There is little indication that any progress has been made in the method of approach to theological study or that any consequent survey of the theological material furnished by modern critical study has been made. Modern psychology as affecting our view of sin, pure idealism, and monism as affecting our views of God's relation to the cosmos, Biblical criticism as affecting our views of inspiration and revelation—these are dealt with almost not at all. While a comprehensive treatment of subjects from a modern point of view might not have been possible in a volume that is really no more than an outline, the absence of all apparent consciousness that these questions are at the front does not promise the best theological equipment to students who depend on these lectures for their theological outfit.

The Cross in Christian Experience. By W. M. Clow, B.D. 12mo, 323 pp. Hodder & Stoughton. $1.50 net.

The theological predilections of this volume are very well indicated by a remark on Henry Drummond, found on page 3.

"A few years ago Henry Drummond, a forever endeared name, himself a fully consenting believer, was preaching a gospel which did not focus on the cross. His brilliant gifts and his mesmeric personality gave his message a potent charm. Crowds of young men flocked to his meetings. The movement has passed, and is little more than a tender memory."

According to this author no one is a Christian after the wish and pattern of Jesus who does not accept some such view of atonement as is here laid down. That view is of a God who was "estranged" from man and "reconciled" by the death of Christ. The chapters are sermons, such as evidently were preached to Mr. Clow's congregation in Glasgow. They are only mildly controversial, and the spiritual feeling in them prevails over the dogmatism of their theology.

Letters from China. By Sarah Pike Conger. A. C. McClurg & Co. $2.75.

These "Letters," from a graceful pen, written in a fine spirit, tell the story of a seven years' experience of diplomatic life in China. They are heart-stories giving panoramic views revealing the real character of the Chinese behind and beneath hoary, ironclad customs, and awakening a sympathetic interest in the political and religious future of a land and race whose possibilities seem almost infinite.

Many charming touches afford an insight into the domestic and social life of China, while the lurid events of the Boxer outbreak lend a tragic quality to the work.

Satan and the Saint. By James M. Gray. 16mo, 124 pp. Fleming H. Revell Co. 25 cents.

If any who call themselves Christians in these days of doubt and denial need an introduction to Satan we recommend this book. It consists of a series of six popular Bible Studies on "The Present Darkness and the Coming Light" of Christ's return, emphasizes the personality of Satan, and points out his present-day garb and character. The author holds the old-fashioned view, but finds justification in present-day conditions of the Church and the world.

Mental Medicine. By Oliver Huckel, S.T.D. 12mo, 219 pp. Thomas Y. Crowell & Co. $1 net.

Dr. Huckel has digested the literature of his subject and has presented to us many views and facts by way of quotations, while pursuing his own conclusions. These lectures, delivered to students, include in a synthetic form most of the hints and helps that have come from many sources in the last decade as to the healing-power latent in man's "subconscious" mind, and the value of psychotherapy in the treatment of disease. An appended bibliography is of great value.

JAMES MONTGOMERY

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

Thanksgiving Again

SELDOM or never has the Thanksgiving season recurred with greater cause for devout gratitude. Abundant harvests reward diligent husbandry. Business shows an assuring resiliency from panicky conditions a year ago. A flood-tide of national prosperity unparalleled in our history is rolling in, crested with promise to all classes and interests. More than all, the Christian activities of the land are unusually astir with buoyant hope, wise foresight, and evident dependence upon God.

It were an unutterable pity and shame should such gracious bounties be turned to self-indulgence and purely material ends, to pride and self-suffiency, and to utter forgetfulness of the divine Source of our happy estate.

Nor should the favored beneficiaries of Providence fail in an effort to share the good things of life with the less fortunate, and working for such betterment of social conditions as shall best and most speedily bring about the reign of the common good.

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For the Open Door

SPEAKING recently at Dunsmuir, Cal., President Taft indorsed Mr. Roosevelt's doctrine of the "square deal." As between the big and little producers of national wealth he demanded "equality of oportunity, so that everybody will get his share, and that it (prosperity) shall not be confined to a few who monopolize the means of production or the means of transportation, and thus prevent that equality of distribution which we all like to see." The words "equality of distribution" express the demand both of extreme and of moderate socialism, the former for an equal share of goods, the latter for an equal opportunity to obtain them. In the latter sense the President seems to say we are all socialists as he is. The latter sense is the only one that comports with sound morals, for a man's desert depends on his attitude to opportunity. How to secure equality of opportunity is a problem demanding as many different solutions as there are shut doors to be opened. The babies born into the slums demand equal opportunity to live with the babies born into wholesome houses. Mayor Hewitt, twenty years ago, called for $100,000,000 to reconstruct New York slums. The children of the poor mill-workers demand equal opportunity with the children of the millionaire employer to rise into the higher grades of our so-called "free" schools—not yet free to them after they come of age to get "working papers." Free scholarships for such have begun to be instituted: the son of a London doctor has thereby reached the university. Pages might be filled with the list of the equalizations required by social justice. Instead of individual production by independent craftsmen has come collective production by industrial armies under captains. All economists agree that the output is not yet justly distributed between the captains and their men. "The new justice must consider how it can secure for each individual a standard of living and such a share in the values of civilization as shall make possible a full moral life." The great and essential prerequisite, and one that lays large responsibility on the American pulpit, is more humanity, regard for men as persons,

not "hands," instruments, animated machines, but brothers entitled equally with us to call upon God as our Father. Comrades in the production of value, why are not the captain and the private in an industrial army comrades in its distribution? Why such recrudescence of barbarism in the Steel Car Company at McKee's Rocks? A better spirit is dawning, evinced, in that affair, by general indignation; evinced still better by the hundreds of employers in this country and in Europe who have introduced profit-sharing. Either by voluntary action or by legislation the juster distribution of opportunity to lead a normally developing human life is certain to be realized in our democracy. Great employers have now the opportunity to lead the way; it is better than to be led. Meanwhile, it is for the Christian pulpit to press home the ancient lesson: "Masters, give to your servants that which is just and equal."

Citizens and Trustees

The remark in the preceding paragraph, that a man's desert depends on his attitude to opportunity, bears upon a case of deep ill-desert. Political opportunity has long been equalized. The richest and the poorest citizen are on a common level at the ballot-box, and have equal freedom to influence the public mind by voice or pen. A right it is, and sacred, but in a free State it is also a sacred duty, and a grave evil is that it is not so treated. Citizenship is trusteeship for the public welfare, but millions of American citizens desert their trust. On election day many of them prefer golfing or fishing to their duty in determining the control of the public purse and the public policy. Many more than these are content with doing that day's duty, and absolve themselves from further civic responsibility. Here the fellows who work in politics for their pocket get innings. In rural towns, in small cities as well as in great, graft, corruption, ring-rule, bossism, venality spread dry-rot through civic life. Conditions worsen to an unbearable degree; a spasm of indignation turns the rascals out; honest citizens sit down to rest and be thankful, and the cycle of neglect with its inevitable scourge repeats itself. Public servants are supposed to be public guardians. The ancient question "Who shall guard the guardians?" is pressing still. It is certain that the average man's guardian angel is the consciousness that vigilant eyes are observing him. Nor can patriotism dispense with this spur. What patriotism is, what sacrifices it demands, must have a larger place in religious teaching. Fidelity to our country is measured by our fidelity to that small part of it where we vote for our public officials. The altar of our country is one of God's altars, and it stands for sacrifice just where we live.

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A Defective New Religion

The now notable address of Dr. Charles W. Eliot on "The Religion of the Future" has appeared in a form approved by himself in *The Harvard Theological Review*. A former comment in our editorial pages has taken note of its salient features. Further examination of this remarkable utterance has served to confirm us as to the validity of our former criticism. There is, however, to be noted a somewhat more fundamental omission in this address. We refer to the almost entire absence of any apparent consciousness with Dr. Eliot of the place which the consciousness of human sin has always occupied in every scheme of theology; doubtless because it is a fact so real and so significant in the history of man. If Dr. Eliot's forecast is to be received as indicative of the future religion of man, then this consciousness of sin is to disappear utterly and the whole literature and litany of confession and pardon will be relegated to the domain of pathological error. The

prayer of the publican will be noted as a strained accent typical of a morbid imagination that has afflicted all mankind.

Perhaps the radical defect of Dr. Eliot's forecast is found at this point. The tragedy of moral depravity in the human heart is doubtless little felt by the high-minded scholar in the calm atmosphere of a great university, descended from generations of pure stock, and bred in the Pelagianism of a quiet Unitarian atmosphere. The grip of moral evil is not felt as a personal experience by such a man; or, when felt, such evil falls into the scheme of evolution and becomes a fact of nature, working out through the experience to the high ends of character.

But this is after all but a comfortable philosophy. The religion of the common man has always been a religion of salvation from sin, because the common man is himself a sinner, feeling the radical depravity present in his will and inclination. What, in Dr. Eliot's theology, would become of Paul's complaint, "When I would do good evil is present with me"? What shall we make of the entire literature of the accusing conscience and the self-condemning sentence, repeated by mankind from the beginning; uttered, like the lepers' outside the gate: Unclean! Unclean!

Naturally, to one who has no place in his system of theology for this universal experience of sin, there will not be any deep and satisfying story to tell of God's cleansing processes; for a Christ to suffer and a superhuman Power to help. It thus would seem that Dr. Eliot provides a religion for the pure saints and the strong overcomers. But the world will still turn to that transcendent cross of Christ for its religion, because the world is not pure and strong, but weak and sinful. Its religion will continue to be what it has always been, a religion of a God who suffers for man to save him from his inward guilt and its inexorable sequences.

The Socialistic Drift

Diogenes in his tub had as valid a claim to the sunlight as if he had lived in a brown-stone Fifth Avenue house in Athens, and had been making his protest to a day laborer instead of to King Philip. There must be something inherently right in socialism to account for the present almost universal drift in the socialistic direction among nations in Europe and America, and now perceptibly in Japan, India, and the ages-long sluggish China. The rain, sunshine, air—and why not the soil itself—belong to all. Something akin to instinct tells us this; and yet a few having the gift for organization, or certain other sort of materialistic sense, fence in some of these things and claim a monopoly of them.

The sun has been put where it can not be staked off. The earth is a treasure-house sufficiently stored for each day of need. The infinite Provider foresaw the needs and so provided. In a somewhat blind way the race is groping around for its natural rights in this vast storehouse where there is an abundance for all—water, air, minerals, and of the riches of the soil. The drift is toward a square deal, and quite likely it will continue until all get it. As we enter the dawn of civilization we are becoming faintly conscious that there is something better than riches, than to be beautiful, than to have filled barns, than even to have health. For what precious stone would we exchange wisdom, truth, love, or freedom? There is nothing better than character. The supremest of all things is to be loving. When the race will really see after these better things it will find the natural resources of the earth in abundance and at hand.

For long ages the earth will not become exhausted. We have scarcely scratched the surface, and who knows the extent of this granary of the universe? In a few places we have bored

down a mile or so, but what are the storehouses of riches between these borings; and then, what storehouses are untouched in the air, the sunlight, and the sea? Each is a vast granary in which there is stored in all probability an abundance for a million years or more, waiting for discovery. It will be found sufficient whenever needed, for sufficient is the provision for each day. The first and chiefest business of men is to love one another, and to seek after the kingdom of God and His righteousness; then the other things needed are here ready to be added. The human race should reverse its method.

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Disillusions

"I do not believe a minister can lead an honest life nowadays." "I have quit my denomination, formed an independent church, and from now on I shall be honest!" "It is difficult to be intellectually honest when preaching to a conservative congregation."

These sentiments come, one from beyond the Mississippi, one from a city on the Great Lakes, and a third from the East. Evidently the conviction of these three men who have decided to quit is confined to no one part of the country. And the question arises again and again, how far do these expressions represent the real condition of affairs in the ministry?

To begin with, whether a minister will lead an honest life will depend on the minister. Then, when the minister begins to irk his educated conscience or his uneducated intelligence it is, no doubt, creditable to a man to prefer an honest manhood to a position which means (to him) shuffling and dubiety. Let a man keep faith with himself, though the heavens fall! Life-insurance, banking, farming, book-agencies, college presidencies, hod-carrying, and such-like are all manly occupations, and are infinitely more honorable than a ministry based on a compromise. No man has any business in the pulpit unless he is absolutely sincere.

Practically every such a decision to quit the ministry means a tragedy. It involves the shattering of carefully evolved life-plans, a belated and reluctant readjustment to the bitter facts of a rough-shod world, a discovery that it costs much to be true to oneself anywhere, even in the ranks of the clergy. All honor to the man who is willing to pay that cost—as long as he is careful not to make his own personal experience a text for the indiscriminate denunciation of the ministry as a whole.

Illusions

We believe that a minister can lead an honest life nowadays. The charge to the contrary is only too often based upon an irritating experience with ultra-conservative congregations; again, it may reveal the lack of proper tact and foresight quite as much as the impatience of an audience with undigested and ill-presented theories and doctrines.

In general, the people will forgive much when they can be reasonably sure of their leader's sincerity. They may call him an unconscionable fool for tackling the unknown, or a dotard for mumbling over the dead bones of the past, or a wild fantast for believing the absurd and the revolutionary and the wonderful, but they will honor his honesty and not let him suffer for being honest.

The exceptions are not numerous enough to justify the periodical outburst against a profession that is bound to make war on cant of all degrees. It should be judged like the similar opinions: "No lawyer can tell the truth," "No honest man can go into business and succeed," "All doctors are materialists," or the aboriginal absurdity, "Every man has his price." These very tragedies enacted for the sake of the truth give the lie to such a slander. Men—even ministers—still love the light more than the darkness.

JAMES MONTGOMERY AND HIS HYMNS

William H. Bates, D.D., Greeley, Colorado

Of the six early English hymnists who are classed as "great," James Montgomery* (1771–1854) stands last, in chronological order.

A writer on hymnology, of the present generation, says: "No man since the days of Cowper has added so many versions of the Psalms and noble hymns to the English language as this gifted Moravian, whose prolific muse never ceased to lavish its treasures until, at four-score years, he went up higher."

There are probably few, if any, to disallow that, with respect to spirituality, consecration, and devotion in service, of all the denominations of Christians, the Moravians—*Unitas Fratrum*, "Brethren of Unity," or The Bohemian Brethren—stand in the first place.

They flourished in Moravia and Bohemia from about 1450, onward, for nearly two centuries (1457–1627). These were indeed Reformers before the Reformation; for, when Martin Luther began his work in 1517, they already had at least 200,000 members. But the anti-Reformation started by the bigoted and cruel Catholic, Ferdinand II. (1578–1637) of Austria, overthrew the Brethren as a visible organization in those countries. For many years, however, there was preserved in their original seats "a hidden seed" which kept up, so far as possible, the faith and practises of the fathers: they held religious services, and prayed for the resuscitation of the Church. In the year 1722, some families fled to Saxony and, by invitation of Count Zinzendorf, settled on his domain of Berthelsdorf. Joined by others, they built a town called Herrnhut, or "The Watch of the Lord." Here their church was revived, and, from that time to this, the Moravian Christians have been a marvel for their missionary zeal and success.

As a result of missionary work, a Moravian settlement, called "Grace Hill," was made in County Antrim, Ireland, near the village of Ballymena. John Montgomery, of a family in the neighborhood, was converted to the Moravian faith. Being a young man of good address as well as sincere piety, he was designated as a preacher of the gospel. In due time he married Mary Blackley, a grave and serious young woman, of like spirit with himself.

Just across the North Channel is Ayrshire in Scotland, whose immediate shore is washed by the Frith of Clyde. Thither, to the little village of Irvine, this couple were sent as missionaries.

"The first grain sown in the Brethren's burial-ground of Ayr," was the firstborn of these twain, named for the mother—a little Mary. Afterward on Nov. 4, 1771, a new-born son came to take the vacant place in those emptied arms, and they called him James.

The lad was a yellow-haired boy, of sweet and serious disposition. His home was in a romantic spot, well fitted to produce poetic impressions upon his mind. The gentle discourse of his mother, the devout sobriety of his father, the grave mien and godly spirit of the Brethren as they came in and sat at the missionary's fireside, awakened in him reverent thought, and he seemed to feel the presence of the great Unseen; and so "heaven lay about him in his infancy."

After a few years' residence in Scotland, the family returned, in 1776, to their home at Grace Hill in Ireland. The child, needing better tuition than the incompetent village-schoolmaster could give him, was sent the following year, at the age of six, to the Moravian school founded some thirty years be-

*The others are Isaac Watts (1674–1748), Philip Doddridge (1702–1751), Charles Wesley (1708–1788), John Newton (1725–1807), and William Cowper (1731–1800).

fore, at Fulneck near Leeds, in Yorkshire, England; a school that had already acquired good repute throughout the kingdom for its deeply religious character, its strictness in discipline, and its faithfulness in instruction. Here he remained ten years.

When the lad had been at school six years, his parents were sent (1783) as missionaries to the West Indies; this being among the first attempts of Protestant Christians to evangelize the heathen. They labored on Barbados and Tobago Islands. After a few brief years of most faithful service, they both died and were buried there, the wife passing to her reward only eight months before her husband.

James, designed for the Moravian ministry, entered upon the usual curriculum, being taught, besides the English branches, German, French, Latin, and Greek. More given to revery than study, his teachers were unable to report favorably on his progress. One warm summer day, one of the masters, setting aside the usual recitations, betook himself with his class to the fields where, in a shady nook, he sought to entertain his pupils by reading to them Blair's cheerful (?) poem on "The Grave." Most of the boys fell asleep; but the chords of James Montgomery's heart were set all aquiver. His soul was enkindled with poetic fervor. He, too, could be a poet: he *would* be a poet. Thenceforward he was ever at it, riming on all manner of subjects, writing hymns after the pattern of those in the Moravian hymn-book, and also attempting poems of considerable length. At the age of ten, he had a well-filled manuscript volume of his own verses. At fourteen, besides two manuscript volumes of verses he had composed a mock-heroic poem of a thousand lines, in three cantos, in imitation of "The Frogs and Mice" of Homer. He planned a great epic poem on "Alfred the Great," and completed two books of it.

Under such circumstances, as we may well believe, no growing diligence gave promise of a scholarly future. Repeated admonitions did not mend his ways. At length, the Fulneck fathers, despairing of his ever fulfilling the course designated for him, put him to work in the huckster's shop of a brother Moravian at Mirfield, a small hamlet near by.

Pegasus was hitched to the plow, and he balked. The youth's heart was more interested in bardism than in business. After a year and a half of such uncongenial toil, early on a Sunday morning, July 19, 1789, with an old suit of clothes on his back, a single change of linen, three and sixpence in his purse and his manuscripts in his pockets, he started for a walk. Abram-like, "he went out not knowing whither he went," and, strange to say, he forgot to come back! After a two days' tramp, foot-sore and hungry, he secured, in the little village of Wath, a position similar to the one he had just left.

We must pass by his year's stay here, his hopeful and yet hopeless journey to London to secure the publication of his poems, his residence there a year, when he returned, sadly disappointed, to his old position at Wath.

One day he saw an advertisement in a paper calling for a clerk in a counting-house in Sheffield. He made answer and soon found himself in the employ of Joseph Gales, bookseller, auctioneer, printer, editor and publisher of the Sheffield *Register*, an influential weekly of large circulation. Montgomery's literary qualifications made his services of great value to his employer.

At that time the doctrines of the French Revolution were producing a powerful ferment in society, and the earthquake of political reform was heaving the nations. Mr. Gales was a radical, and he warmly espoused the cause of popular rights. Jealous monarchy laid heavy hands on democracy. Gales was obliged to flee. He went to the continent, and then to America

where he founded the Philadelphia *Independent*, and a son and son-in-law (Gales & Seaton) became publishers of the *National Intelligencer* at Washington.

Montgomery, obtaining the financial backing of a friend, immediately took up the work of the suppressed *Register* in a paper which he called the Sheffield *Iris*. Within six months he found himself in prison with the imposition of a fine of $100, and having incurred an expense of $450 in his defense. But from his cell in the Castle of York he writes to his paper: "I pledge myself never to relinquish the cause of liberty, justice, and humanity while I possess any powers of mind or body that can be advantageous to my country."

In three months he is released, but within a year he is again sentenced to an imprisonment for six months, to pay a fine of $150 to King George III., and give security for his good behavior for two years; himself in a bond for $1,000, and two sureties in bonds of $250 each. Good behavior, forsooth! The "behavior" for which he was imprisoned and fined had nothing in it that any patriotic American citizen would in the least condemn. Completing thirty years of editorship, he retired from the *Iris* in 1825, at the age of fifty-four.

All through these years, and for nearly thirty years longer, he courted the Muses. It is not permitted, writing of him as a hymnologist, to speak at any length of his place in the literary world as a poet. Lord Byron speaks of him as "a man of considerable genius," and pronounces his "Wanderer of Switzerland"—his first notable poem published—worth a thousand "Lyrical Ballads." His imagination was ardent, fertile, bold, and more than one of his greater contemporaries owed occasional debts to his vigorous invention, and even to his casual felicities of expression. Some passages from his poems keep a place in literature that is universally read and quoted. For beauty of thought and felicity of diction, take a single specimen—one of the twenty-eight stanzas of his poem on "The Battle of Alexandria":

"Gashed with honorable scars,
Low in Glory's lap they lie;
Tho they fell, they fell like stars,
Streaming splendor through the sky."

Leaving Fulneck as he did, plunging, a sixteen-year-old boy, into the rough and tumble of life, without the influence (save in memory) of parents and home, it would not be a matter of wonder if he suffered somewhat of harm in his religious experience. Infidelity was a fad among the literati. Those were the days of the doctrines of Bolingbroke (1678–1751), Hume (1711–1776), Voltaire (1694–1778), and the French Encyclopedists. He could hardly fail to have been infected more or less by the pervasive irreligious malaria. Indeed he was so infected; but his recovery came. At the age of forty-three, —nearly twenty years after his last imprisonment—longing for the old fellowship, he wrote to Fulneck seeking readmission to the Moravian communion. It was, most probably, on this occasion that he wrote his beautiful and popular hymn:

"People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found.
Now to you my spirit turns,
Turns a fugitive unblest;
Brethren, where your altar burns,
O receive me into rest."

And it was, probably, his experiences in this period that afterward—for almost all his hymns were written subsequently to his readmission to the Church—gave birth to the familiar hymn:

"O where shall rest be found—
Rest for the weary soul?
'Twere vain the ocean's depths to sound,
Or pierce to either pole."

A funeral hymn of Montgomery—evangelical, terse, dignified, strong, effective—is as nearly faultless as any human production:

"Go to the grave in all thy glorious prime,
In full activity of zeal and power;
A Christian can not die before his time,
The Lord's appointment is the servant's hour."

Another funeral hymn, taken from the first three and last two stanzas of a poem of thirty stanzas entitled "The Grave," can hardly be read by a believer without his soul mounting aloft on stronger wing of faith and more exultant hope:

"There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep,
Low in the ground."

Still another hymn of like character:

"Friend after friend departs,
Who has not lost a friend?"

breathes a consolation and victory almost divine. What verse is more sweetly comforting than the last stanza?

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines
To pure and perfect day:
Nor sink those stars in empty night;
They hide themselves in heaven's own light."

A careful examination of a hymn-book discovered nine hymns that were versions of, or were founded upon, the twenty-third Psalm. Doubtless the first place will always be given to the old Scotch version of Francis Rous—"The Lord's my Shepherd, I'll not want"—which was presented by the House of Commons, in his Version of the Psalms, to the Westminster Assembly of Divines, Nov. 20, 1643, which book was adopted by them. But probably suffrages would assign, to the next place, Montgomery's rendering,—a pastoral with as delicate and sweet a literary flavor as an idyl of Theocritus, or an elegy of Tyrtæus:

"The Lord is my Shepherd, no want shall I know;
I feed in green pastures, safe folded I rest;
He leadeth my soul where the still waters flow.
Restores me when wand'ring, redeems when opprest."

There is a hymn by Montgomery, which is really not a hymn at all, but a disquisition on prayer, consisting entirely of definition and statement, which nevertheless is so true and so helpful in Christian life that, so far as I know, there is not a modern hymn-book that does not contain it; and doubtless it will never be displaced.

"Prayer is the soul's sincere desire,
Uttered or unexprest;
The motion of a hidden fire
That trembles in the breast."

There is also a hymn—a real hymn—that has been set to special music by Gounod and others, which has in it the solemn and yet triumphant tread of God's embattled hosts as they march across the plains of time to their home on high. It is from a poem entitled "At Home in Heaven," which is in two parts and has twenty-two stanzas, and is founded on 1 Thess. 4 : 17.

"Forever with the Lord!
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality.
Here in the body pent,
Absent from him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

When Montgomery was just past fifty years of age, he was present and made a speech at a missionary meeting in the Wesleyan Chapel in Liverpool, April 14, 1822. At the conclusion of his address he repeated with great effect his poetical rendering of the seventy-second Psalm. Dr. Adam Clarke, who was presiding, begged the manuscript, and he inserted the noble piece, with the psalm which it renders, in his renowned Commentary. The verson is in eight double (*i.e.*, eight-line) stanzas, of which usually the first, second, fourth, and seventh are in our hymn-books. It opens—

"Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captives free,
To take away transgression,
And rule in equity."

Perhaps it was this incident that led Montgomery to make his first venture in hymnological publication, which appears to have been in that same year (1822) when he issued what is known as his "Songs of Zion, being Imitations of Psalms," sixty-seven in all. In 1825 he published his "Christian Psalmist," containing one hundred and three original hymns, and in 1853 "Original Hymns for Public, Private, and Social Devotion," there being among them such well-known and much-used hymns as "Holy, holy, holy Lord"; "Stand up and bless the Lord"; "Angels from the realms of glory"; "Songs of praise the angels sang"; "Daughter of Zion from the dust"; "Come to Calvary's holy mountain"; and "Hark the song of jubilee," this last furnishing the words for a number of stirring anthems.

In Robinson's "Songs For the Sanctuary" are sixty-three of Montgomery's hymns; in the "Clifton Chapel Collection" fifty-nine; in the "Methodist Hymnal" forty-six; in "Laudes Domini" thirty-three. This large number is exceeded only by that of Watts and Wesley. But more recent compilers have dropt productions of these early great English hymnists to make room for lyrics of later writers. It is questionable if hymnology has been bettered thereby. When Oliver Wendell Holmes went to church and sometimes found a sermon uninteresting, he would surreptitiously occupy himself with the hymn-book, placing his finger over the name of the author of a hymn, so that, as he read, he might not be influenced by names; and he says that almost invariably the hymns which "appealed" to him, which impress him as being of the first order, were written by these early hymnists. Change is not always advancement, nor is substituting new for old always improvement.

How many hymns Montgomery produced it is difficult to say, for several of those in use were not written as hymns, but were extracted, as some of the foregoing ones show, from his poems. But all his literary output—hymns, poems, correspondence—that was deemed worth perpetuating, was published in seven octavo volumes, 1855, 1856, by two of his friends, Dr. John Holland and James Everett.

We may not speak of his years of philanthropic and religious work, of his numerous benefactions, of the honor accorded him hardly surpassed in the case of any man of his time; but in recognition of his services, and perhaps partly in atonement for his fines and imprisonments, in 1835 Sir Robert Peel placed his name on the pension list for $750 a year, which emolument he enjoyed for nineteen years.

Like Watts and Cowper, Montgomery never married. With the Misses Gales, sisters of his Sheffield employer, he made his residence to the last.

On a Saturday evening, at family worship, he requested one of the sisters to read the Scripture, after which he led the devotions with an earnestness and pathos which excited the attentions of the family. No complaint, however, fell from his lips, and he retired as usual, there being nothing to indicate that this was his last "good-night." Sabbath morning, April 30th, 1854, dawned, and at eight o'clock one of the servants knocked at his door. Receiving no answer, she opened it and saw her master insensible on the floor. A physician was summoned, and the patient rallied so rapidly as to give hope of speedy restoration. During the afternoon, as Miss Gales watched at his bedside, she saw a sudden change come over his face. To use his own words:

> "Heard ye the sob of parting breath?
> Marked ye the eye's last ray?
> No! life so sweetly ceased to be,
> It lapsed in immortality."

Thus entered into life James Montgomery, aged eighty-two years, five months, and twenty-six days.

No more appropriate and worthy conclusion can be given this paper than his own touching, immortal hymn, written to commemorate the labors and death of an aged and valiant Christian soldier, Rev. Thomas Taylor, a Wesleyan minister.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"The voice at midnight came,
He started up to hear;
A mortal arrow pierced his frame
He fell—but felt no fear.

"Tranquil amidst alarms,
It found him on the field,
A veteran slumbering on his arms
Beneath his red-cross shield.

"The pains of death are passed,
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in the Savior's joy."

THE CHRISTIAN IDEA OF GOD

Prof. William Adams Brown, D.D., New York

I suppose we should all agree that it is our chief task as Christian ministers to bring men to faith in the Christian God. There are many other things which we desire to do, but this is our supreme desire. We wish to make men better. We wish to deliver them from the bondage of evil habits, and of perverted desires, and to make them temperate and just and truthful. We desire to make them happy. They are sick, we would heal them; they are sorrowful, we would comfort them; they are deprest, we would bring peace to their spirits. Above all, we wish to make them more useful. We see them living self-centered, narrow lives, thinking only of themselves, or of the little circle to which they are bound by ties of kinship, or of interest, or of taste. We desire to open to them a wider outlook. We wish to make them conscious of the great world of humanity, of which we are a part—the world that includes Essex Street as well as Wall Street, Avenue A as well as Murray Hill, China and India and the Philippines as well as New York. We wish to unlock the capacities of ministry which lie hidden in every breast, and to bind all men everywhere in a brotherhood of service.

But, of these things we have no monopoly. The desire to make men better and happier and more useful is not confined to Christians. There are persons outside the Christian church, some of them of no religious faith whatever, at least so far as outward profession goes, who are working to make the world better and their fellow mortals happier as sincerely, and with as whole-souled a devotion as any Christian could do. The difference between them and us is not that we believe in service and they do not, but that we find the motive to our service in Christian faith, and they think they can dispense with it.

If, then, we wish to justify our position as Christian ministers, it is at this point that we must begin. We must be clear ourselves, and we must be able to explain to others why it is, that we believe in the Christian God, and what effects we expect this faith to produce in our own lives and in the lives of others.

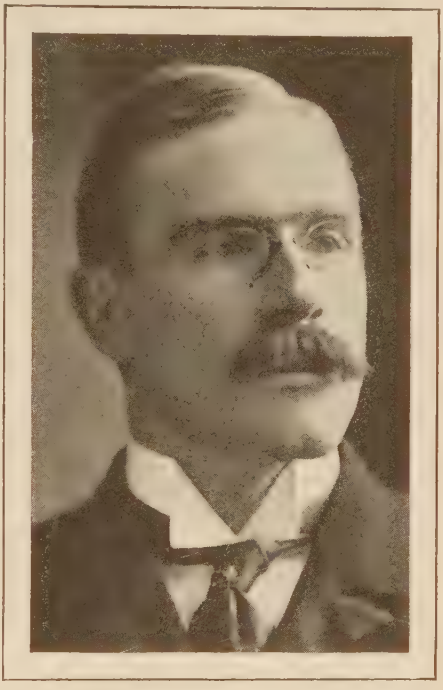
What, then, does it mean to have faith in the Christian God? Translated into its simplest terms, it means to be persuaded that the world is controlled by a Being like Jesus in character and purpose, and to surrender the will to Him in loving and trustful allegiance. Both elements are essential to a complete Christian faith, the persuasion and the allegiance; the assent of the mind and the consent of the will. The Christian is a man who believes that God is like Christ

and who, for this reason, consecrates his life to the ends which Christ sought to promote.

This belief and this surrender carry with them momentous consequences. All that they imply I can not here unfold. For the present it is sufficient to remind ourselves of one or two simple facts concerning the Christian view of God which bear directly upon our present interests.

In the first place, faith in God is an affirmation concerning reality. It is the assertion that God is. When we say that we believe in God we express our confidence that in religion we are dealing with something that is real. For the Christian the God whom he worships is as genuine a fact, as truly a cause of effects, as the mountain which blocks his way, or the current which sweeps him along on its tempestuous stream. It is true that the interest which leads to his belief is practical. It is the desire for guidance, deliverance, inspiration, assurance, as the case may be, but the belief itself concerns the world of facts. It is what the philosophers call a theoretical, as distinct from a practical, or value, judgment. Whatever else He may be, the Christian's God is a being who has a world purpose and who exercises a control over all that is. Take away this confidence in God's real existence and His power to control, and Christian faith would be robbed of one of its two distinguishing characteristics.

But, while our faith concerns ultimate reality, it defines this reality in moral terms. We believe that God is like Christ; in other words, that He is personal, moral, just, loving. We look up to Him as our Father, righteous, wise, and gracious, seeking the welfare of all His children, bearing them on His heart in patient and unremitting care, setting in His own life the example of self-sacrifice which He would make the law of all life everywhere. We know that the terms that we use are only symbols, that no language of ours can compass infinity or adequately define the ultimate, but we believe that these terms are the truest that are open to us, and we are persuaded that they



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correspond, even if inadequately, to the reality they describe.

It means a great deal then to believe in the Christian God. It is not simply to believe in God, but to believe that He is like Christ. Many men believe in God, in the sense of recognizing that they stand in the presence of a mysterious reality, upon which all things depend and by which all things are controlled. Indeed, it is difficult to see how any man of mature years can observe the world with open mind without coming to believe in such a reality. But it is one thing to believe in a mysterious power encompassing us with its unfathomable mystery, and another to believe that God is like Christ. Many

earnest men in our day are religious without being Christian. Like Lowes Dickinson, whose admirable Ingersoll lecture on immortality some of us have recently been reading, they recognize that religious faith is a permanent necessity of mankind, but they prefer to leave the object of their faith undefined. They reach out their hands into the darkness, and they feel an answering clasp, but they see no face. Their religion is of the twilight, and the twilight has a charm which they are loath to dispel. Others feel the attractiveness of the Christian gospel, but their reason is unconvinced. They recognize that the ideal which Jesus has given us is the highest and the truest which the mind of man has attained, or his imagination conceived, but they do not dare to give it universal validity. There is so much in life that seems to contradict it: there are so many dark and ugly facts of failure and suffering and sin and death, that do not fit into the picture of what we should expect the world to be if God were like Christ, that they are unable honestly to make the great assertion. Christians in their desires and in their sympathies, they are not yet Christian in their faith. We, too, feel the silence and the mystery by which we are encompassed, but we believe that they have been broken by the revelation of Christ. Through Him we have caught the vision of a God whose nature can be exprest in terms of personality and character, who is, in a true sense, akin to us, a God with a definite purpose, in loyalty to which we find our own lives fulfilled. And it is trust in this vision as a revelation of reality which makes us Christians.

What ground have we for this confidence? What reason can we give why we deem it so important to trust the vision we have seen? The answer to this question brings us into the realm of theology. Theology means consistent thought about the ultimate realities of religion. It is the means by which we justify our faith to our reason. In an age of reason, like the present, such justification is necessary, not only to enable us to convince those who do not yet believe, but to give security and confidence to the faith of those who do.

Yet, at the outset, we must be careful not to expect too much. There are some things which theology can not do. It can not take the place of experience. There was a time when men thought they could demonstrate the existence of God by syllogism. That day is gone, I believe, forever. You can not establish religious conviction by logical process. Faith in God, like all our ultimate convictions, grows up naturally out of familiar experiences. You do not have to prove to a man with eyes the existence of the sun, or to a man with the artistic instinct the reality of beauty. Light and beauty are self-evidencing. So religion maintains itself among men, because it answers certain permanent needs which can find their satisfaction in no other way. Theology can not create these needs. It can only observe, define and interpret them.

"Does the fish soar to find the ocean?
The eagle plunge to find the air?
That we ask of the stars in motion,
If they have rumor of thee there?

"Not where the wheeling systems darken,
And our benumbed conceiving soars!
The drift of pinions, would we harken,
Beat sat our own clay-shuttered doors."

Let us consider for a moment what these familiar needs are which give birth to religion:

There is the need of guidance. A little child wanders away from its nurse. At first it is content to yield itself unreservedly to the fascination of the new scenes that lure it on, the butterfly that it seems ever on the point of catching, the flowers that beckon it, each fresher and more fragrant than the last; but presently it realizes that it is lost, and instinctively it lifts up its voice in a cry for help, which brings the nurse who, altho the child knew it not, was never

out of hearing. We outgrow our nurses, but we never grow so old that we may not lose our way on the journey of life, and when we do, it is as natural for us as for the child to lift up our voices in appeal to a wisdom greater than our own for the direction we need. This desire for guidance is one of the permanent roots of religion.

There is the need of healing, of deliverance for body and mind—of salvation, as we phrase it in our theological speech. The child falls and hurts itself, and it runs to its mother to have the place bandaged. The boy does wrong and is ashamed, and he goes to his father to ask for the forgiveness which he needs to reestablish himself in his own self-respect. We older children have our falls, but there is no human hand to which we can look for healing. We yield to some sudden temptation, and we are left alone with our accusing consciences, but the wound remains, and it is as natural for us as for the child to look about for some strong hand and loving heart that can assuage the smart and restore us again to our lost sanity and peace. This desire for healing, too, is a permanent spring of religion.

Above all, there is the need of inspiration. The child is a born hero-worshiper; he loves to look up to some one better and nobler than himself. Worship is his native breath and, for a while, he finds it easy to gratify his desire. A man must be more than usually mean and selfish who can not win the respect and loyalty of his own son, at least for a time. But, as we grow older, our ideals become more exacting. It is less easy to find any human object large enough to satisfy our demands. We may love our parents no less dearly than when we were boys, but their words are no longer law. We recognize that there are heights which even they have not attained, heights to which, would we climb, they can not lift us, and yet the climbing-instinct is there, the upturned look, the heaven-ward aspiration, the longing for some object worthy of our worship. This need of a realized ideal is, I take it, the supreme and the abiding support of religion.

All this is very familiar, but it is only recently that we have begun to realize how wonderful it is. There was a time not very long ago when men thought of God as distinct from the world, revealing Himself here and there at rare intervals through an inspired prophet. We are beginning to perceive to-day that He has always been speaking to men and that the surest proof of His existence we can find is the fact that in Him our deepest needs are met as they are met nowhere else. "The idea of God is dear," says a recent writer on religion,* "because it fills the loneliness of the inner life." Faith in Him persists among men because they are perennially conscious of the need of guidance, of deliverance, and of inspiration, and because when all other means of gratifying these needs fail, they find their satisfaction in religion.

What is true of faith in general is true also of Christian faith. It, too, has its source in these familiar human experiences. We believe in the Christian God because we find in Him the answer to these common needs, the need of guidance, the need of deliverance, the need of inspiration. But our faith differs from that of other religious men because of the character which we attribute to our God. We believe, as we have already seen, that God is personal, moral, careful of men and interested in their welfare, and that He has revealed His character and purpose in the person of Jesus Christ. And it is just here at the point where our specific Christian faith differentiates itself from religious faith in general that our difficulty begins.

To understand the significance of this difference we must for a moment abandon the standpoint of the individual

*Felix Adler: "The Religion of Duty," p. 58.

religious experience, and consider the social effects of religion. As soon as we do this we discover a very surprizing fact, that whereas in the realm of feeling, the effects of all religions on the worshipers are similar, the results which they produce upon the life of society are very different. The religious experience, where it is sincere, is everywhere an experience of satisfaction and of peace, but that satisfaction manifests itself in very different ways. Sometimes it leads the worshiper to shun his fellow men, that in the solitude of his own soul he may enjoy the raptures of his new-found communion. So the hermit takes his way into the desert, leaving the world to jog on its own way as best it can without him. Sometimes it makes men narrow and unsympathetic. They may be ready indeed to hold fellowship with those of their own faith, but they are indifferent to the fate of all who do not belong to their own sect or school. Or, again, it makes them tyrannous in their zeal for God. They would bring all the world to recognize His authority, freely if it may be, but, if not, by force. So we see the prophet leading the armies of Islam with the sword in his hand and offering men as his alternatives conversion, slavery, or death. Taking religion as a whole, he would be a bold man who would say that its effects upon society have been uniformly or even predominantly good. "O, cursèd religion," cried the most moral of Roman poets, "to what depths of infamy hast thou been able to persuade men!" Lucretius is not the only moralist who has felt moved to utter such a cry.

So we are brought face to face with that conflict between religion and ethics, which has been so momentous a factor in human life. Here we have two elemental instincts of human nature, deep-rooted, insistent, passionate. On the one hand stands the mystic, with his longing for communion with God, making his own Augustine's word echoed by so many a devout spirit as voicing his own experience: "What dost thou desire to know, O man?" "God and the soul." "Nothing else?" "Nothing at all." On the other, the lover of humanity with his keen sense of justice and his highly developed sympathies, alive to all the lesser needs and interests in which human life abounds, the need of human intercourse and fellowship, the joys of family life, the responsibilities of citizenship, the obligations of scholarship; the whole circle of duties and tasks which make up the complex thing we call our civilization. What shall we say of this conflict? Have we to do with two independent realms? Are religion and ethics rival interests, such that the gain of one means the loss of the other? Or, is there some inner bond which unites them, some secret harmony which, once discovered, makes life all of a piece, a seamless robe woven without break or flaw? Is it possible to conserve the sense of absolute values which is the glory of religion, without losing our interest in the human and the near?

There is but one way, and that is to root our moral values in the nature of God Himself, and this is the supreme service which Jesus has rendered to humanity through His revelation of God. When we have learned His lesson of fatherhood the discord vanishes. If, as He taught, God's loving purpose embraces all mankind, and His supreme desire is to do men good, how can there be any rivalry between religion and ethics? When we are serving our fellow men we are doing our Father's will. When we lift our thoughts to Him in devout aspiration, we discover that all the human interests which we had thought left behind find within His fatherly heart their abiding home. We see men as they are, or rather as they seem, in their suffering and their imperfection. He sees them as they are to be, in their glorious destiny as sons of God.

As we commune with Him we learn to make His view our own, and the service of humanity which once seemed a painful interruption or an irksome task becomes our deepest happiness and our perfect praise.

This discovery of the inner unity of ethics and religion is the supreme service of Christian faith. It is a great thing to be assured that the task at which we labor may bring comfort and uplift to the burdened heart of some brother man. It is a greater to realize that even now it may be the means of acquainting us with the God of all the world and refreshing our spirits through daily communion with the spirit of the Eternal.

But there is something still to be said. Hitherto we have been concerned with the relation of religion and ethics so far as they affect the life of the individual. The Christian idea of God has attracted us because it solves the conflict of religion and ethics in our own souls. But we do not fully measure the strength of the argument for Christian faith till we perceive its bearing upon the final outcome of moral endeavor. This argument may be put very simply. It is this. Faith in the Christian God is necessary to the highest moral life because no lesser faith is able to guarantee a complete realization of the highest moral end. What that end is we all know. We call it the kingdom of God; it is the ideal society, the brotherhood of man, the time when justice and sympathy, knowledge and peace shall be the law of all life everywhere. Many men in our day have seen the vision of this kingdom, perhaps more than in any previous age of this world's history, and they are striving to make the vision real. But, how long would they continue to strive if you could persuade them that its realization was impossible; and what other guarantee can be found for this possibility than the existence of a power who controls the universe and who is guiding all things to a moral end?

Felix Adler is a man who is often regarded as proposing ethics as a substitute for religion, but I know no one who has more clearly exprest the necessity of religious faith for the conservation of ethical values. Much indeed he is willing to leave vague as to the nature of the great Being upon whom the world depends, but of the dependence he has no doubt. Religion, he tells us, can not afford to ignore the question what is to be the outcome of it all. "There must be an ultimate Being, from which the effort toward perfection comes, and which, on moral grounds, we are bound to believe will support and crown that effort with fulfilment."* The effort toward perfection—that is ethics. The effort crowned with fulfilment—that is religion. Ethics tells me what I ought to do; it paints the ideal. Religion assures me of the possibility of doing it; it guarantees its fulfilment. Ethics defines values; religion conserves them.

If, then, we believe in the Christian God, it is because to us the Christian values are supreme. We have heard the summons of Jesus to follow Him, and have given our lives to the service of His kingdom, and we need His faith in the Father in heaven to assure us that our service is not in vain. A God of might may be enough for those whose ideal is power; a God of wisdom may suffice for those whose desire is for knowledge; but only a God of love can satisfy the heart whose passion is brotherhood. The Christlike aim requires for its natural justification the Christlike God.

*"The Religion of Duty," p. 62.

WHAT HAVE THE CRITICS GIVEN US?

The Rev. A. W. F. Blunt, M.A., Carrington, Nottingham, Eng.

We are all aware that scholars and students take, nowadays, views of various Bible stories very different from those taken by the previous generation. And there are probably a great many people who are either irritated or made uneasy by this fact. "Let us keep," they cry, "the old simple, unquestioning faith of our father and grandfather, of our mother and grandmother. Let us believe that every word in the Bible was dictated by God, and is literally true. Such a belief is clear-cut and definite and easy; it saves all worry and avoids all difficulties." And then possibly they add, "Why should they know any better than all the learned men of previous ages?" Human knowledge has progressed in every other department: in science, in archeology, in mechanics, in surgery, and in many other provinces modern students are not thought presumptuous for claiming to have improved upon their predecessors. It does not seem quite fair or quite generous to make a special exception in the case of Biblical students, as if knowledge about the Bible was the one department of study in which no progress was possible. The same ages which believed every word of the Bible to be literally true also laughed at any such possibilities as have now been realized by the steam-engine, the telegraph, the telephone, to say nothing of wireless telegraphy and the aeroplane. And even those who held the old-fashioned view of the Bible were not without difficulties to meet.

If we leave on one side the subject of Old-Testament miracles, some of the morality of the Old Testament was a constant source of trouble to honest Christians. It was not easy to explain how Jael, the wife of Heber, the Kenite, had a right to be blest for a deliberate and cold-blooded murder done to a sleeping guest; or how the entire extermination of the Canaanites could be the command of a merciful God; or how Psalm 109, with its horrible imprecations upon the psalmist's enemies and all their offspring, could be made to square with a belief that God prompted the words. The usual way to explain such ideas was to say that they were right because God allowed them. And yet nobody felt quite at ease with such an explanation. They knew that such acts as Jael's, and such curses as those of Psalm 109, were wrong; and they had eventually to make a compromise with their conscience by saying, practically, that God did not mind in Old-Testament times many things which now He does mind; as if God's character had altered for the better, and He were not the same God from everlasting to everlasting.

Moreover, it must be noticed that Biblical criticism is no new thing. In almost every age of Church history can be found men, leaders of the Church, of every party, who were Biblical critics, and sought to explain the Bible by critical methods. In the earliest age of the Church it was the fashion to explain the Old Testament allegorically. Origen (185–254 A.D.) was the most prominent of this school of scholarship, but others of the same school were Gregory of Nyssa (d. 394), who declared that the book of Genesis was merely an exposition of ideas in the form of stories, Irenæus of Lyons (d. about 200), and Clement of Alexandria (d. about 220), who rejected the belief in a primitive state of human perfection. In later times we find that the Pope Gregory and the Reformer Zwingli alike refused to accept the book of Revelation as inspired. Luther admitted that Moses might not have written the Pentateuch, that there were later additions in the books of Isaiah, Jeremiah, and Hosea, that the book of Job was not

history, but a poem or drama; and he exprest a most contemptuous opinion of the Epistle of James. Similarly, Calvin allowed that there were errors in the Bible. A still higher authority for Biblical criticism can be found in Christ. "It hath been said—but I say." There Christ plainly admits that the Old Testament is not always right; and He attributes similar imperfection to Moses' teaching about divorce. Thus Biblical criticism is not new, nor without high, even the highest, authority. After the Reformation a change came over the Church, especially under the influence of Protestantism. Christians enslaved themselves to the literal acceptance of every word of the Bible as on an equality; and the consequences to Christian morality were pernicious. It was no uncommon thing to find so-called Christians, of the Protestant type, justifying negro slavery and all its abominations by quoting the text "Cursèd be Canaan, a servant of servants shall he be"; while every party that amused itself by persecuting the parties opposed to it thought it was warranted by the Old-Testament injunctions to slaughter all the Amalekites and extirpate the Canaanites. The Puritans massacred the Cavaliers as children of Amalek; and, not so long ago, there could be found people who thought it a Christian action to call Rome the whore of Babylon, and who would have been ready to bless anybody who took her children and dashed them against the stones. Nor have the Roman Catholics been much better. The massacre of St. Bartholomew's Eve was triumphantly compared to the actions of Moses, Joshua, and Samuel against the national enemies of the Jews. In short, anybody who should set himself to calculate the number of cruel and un-Christian actions which have been excused by an appeal to the Old Testament would have a long list to make. And all this mischief, and much more which I have not space to specify, arose from the belief that every word in the Bible was equally a definite utterance of God, and gave rules which were equally binding upon every one. The last fifty years have seen a very remarkable change. I doubt if many could now be found to argue in the old-fashioned way; I doubt if the sturdiest opponent of Biblical criticism would dare to assert that we may take our rules at haphazard from the Old Testament, without modifying or rectifying them by reference to the Christian standard. And this improvement we owe to Biblical criticism. Little as many may like to acknowledge it, the fact remains, that the spirit of Biblical criticism has to this extent filtered into every section of the public. And, in gratitude to the critics for this benefit, we owe it to them at least to consider their general views and methods honestly and impartially; not to be ready with cheap sneers at men whose works perhaps we have never read; nor to be so uncharitably willing to call them unbelievers, on the strength of views which perhaps we have never examined. What, then, do the critics argue? There are, of course, differences between them, and it is not easy to strike a balance between extreme conclusions, but I fancy the majority of critics would agree to the following statements:—

Many of the books of the Old Testament are not, in their present form, by their reputed authors; *e.g.*, most of the Pentateuch can not be by Moses, nor most of the Psalms by David, while in the works of the prophets there have been many additions made by later writers.

We shall at once be inclined to say that if this be so the Old Testament contains a great deal of sheer impudent forgery. But that is a complete mistake. Forgery implies the intention to deceive; and such an intention did not enter the minds of those Jews who passed their own writings under some great man's name. They knew, and

every one else knew, and they knew that every one knew, that their work was not by Moses or David or Isaiah, as the case might be. But if a legislator passed a new law, it would be tacked on to the laws of Moses, because Moses was the first and greatest legislator; the spirit of Moses was supposed to survive in all subsequent legislation, which could therefore be put under his name. Similarly, if a man wrote a new psalm, it would be tacked on to the collection of psalms which went under David's name, because David was the type of the religious poet. There was no forgery in the matter. Nobody was deceived into thinking that the new law came from Moses or the new psalm from David, nor was there any wish to produce this impression. Moses and David were the conventional names to put at the head of laws and psalms respectively. Every one knew the convention and every one accepted it.

The advance of knowledge, moreover, has shown that much of the earlier part of the Old Testament is legend or tradition, not strictly accurate history. But that in no way diminishes its claim to divine inspiration. The truths about God which those legends teach are so great and so pure that God alone can have taught them. The stories may be unhistorical, but they embody lessons which are divinely true.

Again "inspiration" does not mean that God dictates and a man merely acts as God's amanuensis. Where we are told that God spoke or showed Himself, we are not to understand an audible voice or a visible appearance. "No man hath seen God at any time." The voice was heard with the mind's ears; the vision seen with the mind's eyes. God spoke to or was seen by the old patriarchs and prophets in precisely the same way as that in which He now speaks to or is seen by faithful men, *i.e.*, in the voice of the Spirit, in the vision of the heart. Hence there arises a certain possibility of human mistake. A man may hear God's voice in his heart and yet not entirely understand it, he may see God's face by faith and yet not entirely perceive it. And so inspired men may yet make mistakes, and books written under divine inspiration may yet contain an admixture of human error.

Once more: the Old Testament is not a book, but a literature. All the books in it are not written from the same point of view, nor do they all use the same method. It is, for instance, a sheer piece of crass stupidity to think that all the Old-Testament books are or are intended to be historical. The Jews themselves never called even the books of Samuel, Kings, and Chronicles history; they called them the books of the early prophets, *i.e.*, of men who preached from history, who planned their histories to illustrate the lessons they wanted to teach. And so, too, the Epistle to the Hebrews tells us that "God spoke in times past to the fathers by divers manners." Thus we get the revelation of God given in the Pentateuch by means of primitive legend and national law, in the so-called historical books by means of national tradition, in the Psalms by means of poetry, in Job by means of philosophic drama. Daniel and Jonah are probably sacred novels or romances, and in the prophets we have God revealed in criticisms on contemporary events; for the prophecies are not necessarily or usually predictions of distantly future events, but are, as Calvin called them, "the message of God, the interpreting and administering of revelation," intended especially and primarily to guide, encourage, or warn the ages in which they were composed. And if the Old-Testament books do not use the same method, neither are they on the same level of spiritual truth. The authors wrote under God's inspiration, but they were not all equally capable of understanding God. There are great differences of spiritual perception be-

tween the various prophets, between one psalm and another; nor, I imagine, would any one consider Ecclesiastes to give such a noble philosophy of life as Job or Proverbs. Even the same author is not always up to his own highest level. Some of Isaiah's chapters are finer than others; Ezekiel at times rises to the highest flights, at other times sinks almost into triviality.

But tho these are the general conclusions of the Biblical critics, the Old Testament still remains, as all the best of them gladly acknowledge, a book of unique inspiration; for it is the best literature of a nation which was uniquely inspired. The Jews—nobody can doubt it—had a genius for religion such as no other ancient nation ever possest. With them the knowledge of God reached a sublimity that it attained nowhere else. The Old-Testament books are the record of the way in which this knowledge grew among them; they are written by the greatest religious geniuses of the nation which had the greatest genius for religion of any nation in the world. And so we can still reverence the Old Testament as the special Word of God, as specially inspired, not only because it was the Bible which Christ used, not only because it contains truths and suggests questions which are of abiding interest, not only because it gives us a portrait-gallery of the varieties of human character such as we get in no other literature, the Greek not excepted, but above all because it is filled through and through with the spirit of genuine religion, because the lessons which it teaches are lessons which, tho not all equally perfect and true, are yet all eternally valuable, because the notion of God's character, which it expounds and develops, is the noblest to which mankind attained before the coming of Christ.

The difficulties which now meet us, when we study the Old Testament by modern methods, can all be reduced to one, viz., What is truth? If the Bible tells us stories which are false, in what sense can it be considered the true Word of God? How can we believe a book which has many errors in it to be divinely inspired? The answer is not very hard to find; but yet it is so seldom emphasized that I venture to bring it forward at some length. There are many kinds of truth: *e.g.*, there is historical truth, such as we get or expect to get in a chronicle. There is scientific truth, such as we look for in text-books of science. There is dramatic truth, such as we get in Shakespeare, of whose plays we say that they are true to life. These are all departments of truth. But there is another kind of truth, which is higher than all the others, viz., spiritual truth. And this is what the Old Testament gives us. Much of its history is defective, much of its science is ignorant and primitive. But, after all, we do not go to the Old Testament principally for such knowledge. We go to it for knowledge about God, about His will, about man's duty. And it is this kind of truth which the Bible gives us. It says that the world was created in six days, in a certain order and by a certain method; that may be incorrect science. But it says the world was created by God, and that is correct religion which no science can disprove. It says woman came from man's rib; that may be wrong physiology. But it says man and woman are bone of the same bone and flesh of the same flesh, and that is right religion, which no physiology can overturn. It says Jonah was swallowed by a whale; that may be a mere allegory. But it says Jonah was punished for not caring for the heathen; and that is a true religious lesson. It says Daniel was saved from the lions' den, and the three children from the fiery furnace; that may be only a romance. But the lesson that man ought to do his duty regardless of consequences, and that God saves His servants who trust in Him, is always

and eternally true. I might go on accumulating instances of this kind, but these are enough to show the way in which the Biblical critics leave room for us to preserve our reverence for the Old Testament as God's Word, and indeed perhaps give us reason for a deeper reverence than we ever felt before. Observe, I do not say that in no case does the Old Testament give us scientific fact or historical truth. A great deal in the Old Testament is historically or scientifically correct in the most literal way. But such a quality is no proof whatsoever of its special inspiration, any more than the accuracy of a scientific text-book or historical manual would justify a belief that it was uniquely inspired. The Old Testament is to be regarded as divinely inspired, not because its authors knew facts, but because, whether they are right or wrong about their facts, they knew God; because they wrote in order to teach men the knowledge of God; because the ideas about God, which they set forth in parable or story or psalm or prophecy, were nobler and finer ideas than we find in any other religious literature, and because we can see in their books the national conception of God's character and nature becoming gradually deeper and purer and worthier, until everything was prepared for the perfect revelation of Christ. For Christ is the ultimate standard by which we must judge the teaching of the Old Testament, by which we are enabled to see what was wrong or imperfect in it, by which, too, we are able to compare the Jewish with other religions, to see their infinite inferiority to it, to understand why Christ was born a Jew, and not a member of any other nation. There were sparks and flashes of real divine revelation in other nations; but among the Jews there was a steady light, which grew gradually more and more bright until it ushered in the perfect day.

But it may be asked, How are we to know that the account of Christ which we possess is true? If Old-Testament criticism has done its work, and, with whatever compensations, yet can point us to many errors and inaccuracies in the Old Testament, will not New-Testament criticism similarly affect our belief in Christ? May not Christ be a legendary figure like Adam, or an allegorical figure like Jonah?

New-Testament criticism has been at work for very many years, and the result seems simply to be that the historical truth and trustworthiness of the New-Testament books is more firmly established than ever before. There is not agreement as to the authorship of them all; nor can it be denied that critics seem to be able to prove that the evangelists sometimes combine narratives of Christ's actions and words with comments of their own, as indeed do most, or all, biographers. But, as the outcome of a generation and more of New-Testament criticism, this result appears to emerge—that the great picture of Christ's person and character which underlies all the New-Testament writings, John's as much as the synoptists', Paul's as much as Peter's, is harmonious, credible, and authentic; that the New-Testament authors either wrote at so short a time after the events that they could not have been deceived, and would have been detected if they had lied about the essential facts, or else were dependent upon sources, oral or written, which date from the period of Christ's own contemporaries, sources which are on every critical ground to be accepted; furthermore, that their evidence is entirely corroborated by the facts of the early Church, of which the book of Acts is a trustworthy narrative, and to which other literature bears witness. Thus, in the case of the New Testament, criticism, by applying the same methods as it applied to the Old Testament, brings out a thoroughly conservative result. The picture of Christ is a true picture; we can see for ourselves that it is divine.

And, in consequence, we have redoubled reason to trust the New Testament, and, so trusting it, to use the standard of Christ by which to judge the Old Testament, believing that in Christ we have the perfect revelation of God's character, handed down to us by trustworthy witnesses; and in that revelation we have the final standard by which to estimate all other revelation, whether Jewish or heathen.

It can be seen therefore that the general tendency of Biblical scholarship has been to make us look at the Bible as a far more human book than we used to consider it; to see that God's inspiration works, and has to work, through agents who are imperfect, because they are human, and therefore that mistakes and misconceptions can exist even in an inspired literature. God does not force the truth upon any one; and the writers of the Bible are not altogether exempt from a share in the ignorance and error which is the lot of all humanity. But, tho criticism has thus made the Bible more human, it has not therefore made it less divine. It still remains the Word of God, because it still remains the production of men who were in closest spiritual touch with God. No doubt modern criticism has made the Bible to a certain extent a more difficult book to study. We can no longer accept everything that it says as literally true, nor everything that it teaches as equally perfect and sublime. We have to estimate its literal truth by reference to the discoveries of science and archeology and history. We have to estimate its spiritual teaching by reference to the standard of Christ, thus making Christ, the incarnate Word of God, pass the verdict on the Bible, the written Word of God. In order to do this, we have to exercise our own reason, by the best light that we can get, whether from secular knowledge or from the divine wisdom that is the privilege of the Christian who prays. But surely such an exercise of reason is the proper duty of all Christian students. God has not made the path to any sort of knowledge easy. In every sphere of learning success is not to be achieved except by diligent and honest study. And it is only fitting that such study should also be necessary for one who wants to understand the Bible thoroughly. As a manual of devotion the Bible still stands in the same position as before; the most ignorant can still apply its lessons and words to encourage and support his own spiritual life; nobody need be a learned student in order to find in the Bible food for devotional meditation or spiritual edification. But, as a record of God's revelation, the Bible now stands in a different position. We see it no longer as a single book, where every word is literally exact, and every principle completely divine; but as a series of books, written at very different times, and using very different methods of instruction, in which can be traced the process by which the knowledge of God was gradually developed up to the highest point which it reached before the coming of Christ, the process by which old mistakes were gradually corrected, and old half-truths gradually completed, until Christ brought the final completion of all truth and summed up all things in Himself.

On the modern view of spiritual inspiration, the conflict between the Bible and science ceases to cause any trouble, for we have given up expecting the Bible to give us scientific truth, or anything but teaching about God; and the errors and imperfections of the Old Testament cease to produce any perplexity, for we have learned to see in the Bible the record of the stages by which man gradually learned to know God better, up to the time when God was made man and dwelt among us, and we beheld His glory, as of the Only-begotten of the Father, full of grace and truth.

SUGGESTIONS FOR THE STATISTICAL STUDY OF SOCIAL QUESTIONS

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An experience of thirty years in the study of a few social questions has naturally brought with it some lessons regarding method that may be useful to others of less opportunity, but who themselves have more or less occasion to treat such questions. Indeed this experience has deepened the conviction that good methods of study are of supreme importance to ministers if they could make the most of their efforts in dealing with social questions. So at the risk of seeming egotistical I am going to venture some suggestions from my own experience.

A preliminary remark or two only can be made on the need of taking into account the wide relations of any social subject that one has in hand. If one is, for example, studying the divorce question, he should try to discover its immediate relations to marriage, chastity, children, in short to the family. Then he should try to find the place of the family in modern society as compared with its place in medieval and ancient society, in civilized and uncivilized peoples, and its relations past and present to law, economics, education, religion, and so on. Until he has done this the student has little right to an opinion on the concrete problem of divorce or of the family as these subjects present themselves today. While he may not have time to go far into these related fields of study, he should certainly take a bird's-eye view of his special topic in its relations. One of our great thinkers is accustomed to define a "crank" as a man "who does not see a thing in its relations." It is a great thing in the processes of sound study to get a subject into its place among its related subjects and see its outlines in their just proportions. Almost every subject has its relations to almost every other subject, and the special student needs always to keep this in mind.

Commonplace as the suggestion is, nevertheless it needs to be repeated and heeded that clearly ascertained facts are the indispensable starting-point for all safe social study. The impressions of years or the convictions of men of repute are of themselves of little value. Carroll D. Wright, who probably has done as much in the last thirty years as any other man to guide our people to sound thinking on social topics, used to say that "there is nothing so untrustworthy as the general observation of so-called good observers." Southern Congressmen used to come into his office twenty years ago, when he was planning the first statistical investigation of divorce, and tell him that it was useless to send his agents to inspect the records of the Southern courts, as they had few or no divorces. The agents went just the same and always found hundreds in nearly every State. A judge who tried twenty-five years ago nearly all the divorce cases in Detroit insisted to me repeatedly that nearly all the divorces of that city came from Canada across the river. He drew off his docket for six months to find that only nine in one hundred and twenty-six of the divorced couples had been married in Canada—about the same proportion as there had been of the population born in Canada! Now here was a clear-headed judge, accustomed to weigh evidence, going wrong over a matter that was passing under his own daily notice. And why? Because he was intent on the decision of the cases as a judge and gave no correspondingly careful attention to noting the facts as to their number. The clamor for a uniform divorce law through constitutional amendment was kept up for years by

the most reputable newspapers and citizens for a similar reason. Illustrations might be given to an almost endless extent. General observation or strong impressions must be rigidly examined or the study goes wrong from the start.

How many facts do we need before we can form opinions? Some say all the facts possible of collection. This is safe but not always necessary or possible. For instance, I found in this case of Detroit, and in the entire State of Massachusetts, that the average length of married life for one year in the former and for several years in the latter case was not far from ten years. This was all the clue I could then find on the subject and yet I felt justified in asserting it as a social law that the average of married life before divorce would range in nearly all states and countries between nine and eleven years. Statistics have established the soundness of the conclusion. Again, the Detroit figures for a single county for only six months, a comparison of the mere number of divorces compared with marriages and the discovery that the counties of New England bordering on New York had no higher divorce rate than the other parts of those States, together with a perception of the fact that the running from state to state for easy divorce would naturally be confined largely to the great cities, where wealth and the possibilities of concealment were greatest, led me to the prediction in 1881 that probably the migration for this purpose in the whole country was very small, not exceeding ten or fifteen per cent. at the outside. The government investigation makes it clear that it has been very much less than even that estimate. Another case: Sioux Falls, South Dakota, became notorious as a resort for divorce of people from other States, and the whole State began to be stigmatized as the worst State in the Union for divorces. But it was easy for the expert in social science to see that probably this condition of things was confined to three or four counties and that the State as a whole might be little worse than the average. This opinion has been fully justified by the late statistics.

The reader will notice that in the former instances it was safe to predict that the condition of limited data could be safely taken as the probable condition of the widest range, while in the last it could not be done. Now why this difference? Simply because in one class the facts were determined by some underlying principle of human action common to human nature everywhere, while the other depended almost wholly on a combination of local conditions, whose understanding easily justified a reversal of the popular opinion. No small part of the method of the social scientist is to know when he can and when he can not trust an opinion on a few data. The physician knows when a drop of blood can and when it can not tell what the truth about a disease is. The fragment of a bone to an anatomist, a piece of stone to the geologist, or the lines of the spectroscope are often as good as a thousand of tests. The trained investigator must know when and where he can trust a few data.

Another point here. Not long since a very bright editor objected to my reliance on the figures of admission to the churches of one denomination because he had found a certain other class of data that were given with them seriously incorrect. The difficulty was that here one class of data had been carefully gathered directly from the original source by the clerk of the church, who reported them, and whose official business required him to record at the time each case. He could easily count up the cases from his own books while he reported at second hand the other class of data kept by persons of much less training and for shorter periods. The one class of figures can be reasonably trusted while the other on

the same page of the Year Book may be seriously defective. It should be said, too, that defective data in the hands of the expert can often be used to reach the truth. The errors may be so small, or they may balance each other, or they can otherwise be so easily sifted and estimated that the expert is justified in an opinion. No small part of the value of scientific opinion is to enable the trained student to predict probable results. Rarely does he have all the facts in his field. Often he does not need them all. But he does need to know when and where he can safely form opinions on data that he can get. Much of the loose thinking of the inexpert is due to crude methods, while the expert threads his way safely.

Until within recent years nearly all speakers and writers fell into a gross error in estimating the relation of intemperance to crime, poverty, and insanity. Nearly all the cases in these classes were ascribed to intemperance. The common figure was ninety or perhaps eighty per cent. and statistics were quoted in confirmation of the statement. The mistake here was due to the fact that the public and even many statisticians had not learned to recognize the truth that generally more than one and often several causes produce any one social evil and that the student must allow for all contributing causes to the case he has in hand. Of course the statistical measurement with exactness of the relative value of each of several contributing causes to a social evil is impossible. But rough efforts can be made and something approaching the truth can be had. Intemperance may be a contributing cause of crime or poverty or divorce in a majority, perhaps a large majority of cases and yet its real value statistically or scientifically only forty or even less per cent. Licentiousness, lack of a trade, defective home life, and other things may be powerful factors.

Let us not forget that statistics are the mere tool of the social scientist, like the microscope in the hands of the biologist, and have their limitations. The science does not inhere in the instrument but in the trained investigator who is using the instrument. The scientific statistician is cautious about giving an opinion because he is confined to his figures. But the social scientist is justified often in going far beyond the line of mere statistical safety because his training enables him to apply principles and find laws where the statistician can only stop at mathematical conclusions. The figures tell him things that the mere statistician can not see. But he will always seek for statistical data and social laws whenever he can get them before he ventures far into the region of speculative opinion. But the inexpert student should be very careful in his conclusions.

A word of caution is needed about taking figures from newspapers. In my own work I long since found that this could not be done without great risk. I remember that many years ago one of the most reputable of our religious journals said that out of 327,000 divorces 316,000 were granted on the petition of women, and on it based a vigorous remark on the assumption that women were the chief sufferers to that extent. Now the trouble with the statement was that a typographical error had put the figure 3 in place of a 2 in the last number. The erroneous item was widely copied and commented on. The same newspaper noted the extraordinary difference between the marriage rate in some one country and another. It was easy to see from the fact that the marriage rate never falls below a certain figure or rises above another certain figure that there was a gross blunder here, which deceived most readers.

If one is tempted to resolve, on reading thus far, not to use statistics at all let me say do not abandon them by any means. The one who does gives up their use will make no fewer errors nor

tell less lies. He is only escaping some of the self-detection that attends their use while he may be growing more careless in his thinking. Mr. Wright used to put the case in his epigram: "If figures will lie it is because liars will figure." In other words, the seat of the trouble is not in statistics but in the ignorance of sound statistical knowledge and sound methods of social study behind their use. The cure for bad statistics is simply more and better statistics. The remedy for crude opinions on social topics is the cultivation of the scientific method and the development of a keen and true social sense.

BIOLOGY AND RELIGIOUS LEADERSHIP

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BIOLOGY, or the science of life, becomes especially interesting to any mind that has become conscious of the larger and more remote needs of human existence. Biology* in the words of Professor Lacy,†

> "embraces all questions relating to life in its different phases and manifestations. Everything pertaining to the structure, the development, and the evolution of living organisms, as well as to their physiology, belongs to biology. It is now of commanding importance in the world of science, and it is coming more and more to be recognized that it occupies a field of compelling interest not only for medical men and scholars, but for all intelligent people. The discoveries and conquests of biology have wrought such a revolution in thought that they should be known to all persons of liberal culture."

It is evident, therefore, that those who essay the rôle of religious leadership in this generation ought to have as intimate an acquaintance as possible with biology. Its general points of view, its methods of procedure, and its more important facts and inferences should be known. There are reasons for this in the very purposes of religious work and the claims of religious leaders, to say nothing of the broad demands of culture and the practical needs of civilization. The Christian religion has always been devoted, theoretically at least, to the salvation of men's lives. Its founder suggested His own views of the struggle for existence, both in its selfish and in its unselfish phases, in the words, "What is a man profited if he shall gain the whole world and lose his own life?" And, "greater love hath no man than this that a man lay down his life for his friends"; while its leaders throughout the centuries have rested their claims to divine guidance, and to human recognition, upon their ability to show mankind the way of life. In other words Christianity, properly understood, is committed to the solution of the master-problem of how to live, which is the very problem to which biology is finally committed. There is no other way of estimating Christianity and the function of those who are trying to save the world through its ministrations. Nor can there be a juster criterion by which to judge men's comprehension of Christ's mission on earth, than the degree in which they have laid to their hearts, and practically realized in their conduct, His words, "I am come that they might have life, and that they might have it more abundantly." The survival value of every Christian belief, institution, and practise, as well as of the very civilization that calls itself Christian, is determined by what advantages they bring to human life. Do men live more completely where these things are? That is the final test from which in the vast reaches of human destiny there can be no appeal.

Biology and the Christian religion are therefore one in their innermost aims, and more particularly as affecting the life of man. Each is seeking to

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*Typical branches of biological science are anatomy, physiology, embryology, neurology, cytology, and general biology.

† "Biology and its Makers," pp. 4, 5.

realize a greater measure of human well-being, a more complete achievement of the ideals implicit in the evolution of life. Biology, religiously interpreted, is trying to solve the problem of how God creates life, and how man may cooperate with Him in His work. Christianity, scientifically interpreted, is trying to solve the problem of getting men consciously adjusted to an environment of cosmic personality, universal and eternal. Both naturally find their more obvious relationships in the moral and social concerns of civilization—such as the struggles against disease, poverty, and vice; the relations of the sexes, including the divorce question and woman's general status in society; crime, insanity, and other forms of mental and moral degeneracy, and all other problems involving the perpetuity and amelioration of human life. These are primarily biological problems, and biology must lead the way to their solution. They are just as truly, however, religious problems, and Christianity must illuminate the pathway that biology treads. But there are other relationships no less important, if not so obvious. Such are the ultimate questions of life—its origin, its essential character, its destiny. Biology is already beginning to suggest new and far-reaching ideas as to the nature of God; His relation to His world; the nature of the human soul; and its relation to its world. There can be no question at all that the final religious philosophy will be constructed out of the facts and inferences of the biological sciences.

The religious leadership of the future will surely avail itself, in larger and larger measure, of the revelations of modern biology. It will discover therein how God fashions human life, and it will make its own efforts more definite and effective by conforming them to the divine plan of what is called "nature."

The following books will be found helpful along the lines of thought suggested by the foregoing paper. In general, they may be profitably read in the order given:—

1. Lacy's "Biology and its Makers" (Henry Holt & Co.).
2. Verworn's "General Physiology" (The Macmillan Co.).
3. Drummond's "Ascent of Man."
4. Darwin's "Origin of Species" and "Animals and Plants under Domestication" (D. Appleton & Co.).
5. De Vries' "Species and Varieties" (Open Court Publishing Co.).
6. De Varigny's "Experimental Evolution" (The Macmillan Co.).
7. Galton's "Natural Inheritance" (The Macmillan Co.).
8. Weismann's "Germplasm" (Scribners).
9. Wiedersheim's "Structure of Man" (The Macmillan Co.).
10. Geddes and Thomson's "Evolution of Sex" (Scribners).
11. Ellis' "Man and Woman" (Scribners).
12. Talbot's "Degeneracy: its Causes, Signs and Results" (Scribners).

CRITICISM IN TROUBLED WATERS

Prof. B. D. Eerdmans' "Old Testament Studies"

Prof. James Orr, D.D., Glasgow, Scotland

A somewhat disconcerting phenonomen for those who are persistently convinced of the "assured results" of modern Old-Testament criticism is the appearance of the "*Alt testamentliche Studien*" of Prof. B. D. Eerdmans, of Leyden, on the Composition of Genesis, and what he calls the "*Vorgeschichte*" (patriarchal and pre-Mosaic history) of Israel. Prof. Eerdmans is no less a personage than the pupil and successor of the late Prof. Kuenen, of Leyden. He is no "traditionalist," else his opinions might be voted as of no account. He is to all appearance as rationalistic as his predecessor. His writings show no conservative bent—are, in truth, as revolutionary in many respects as Kuenen's own. Yet this distinguished scholar, for such all will admit him to be, the occupant of Kuenen's chair, long an advocate of the theory which, we are assured, all real "scholars" espouse, now writes elaborately to announce that he breaks with this theory utterly; not simply with the Wellhausen form of the theory, but with the documentary hypothesis—J, E, D, P—on

which the theory is based, and which has been in process of shaping from the days of Astruc. "In this work," he tells us in opening, "I definitely separate myself from the Graf-Kuenen-Wellhausen School, and I contest the so-called newer documentary hypothesis generally." He undertakes to show that "criticism has been led through Astruc into a false path." And many who read his criticisms, while not indorsing the theories he proposes as a substitute, will agree that in the main he succeeds in his object.

Only those whose eyes have been shut to the signs of the times, or have been content to accept assurances that all is well in the critical camp without examination for themselves, will be surprized that such a voice should at length be heard. The critical hypothesis has, notwithstanding its apparent universal vogue, been for a considerable time in a condition of disintegration. It is not claimed that there has been much return to what may be called conservative or "orthodox" conclusions. This is not to be looked for till a more positive attitude is taken up to the idea of revelation as a whole. But for those who have had eyes to see, signs of reaction against the critical hypothesis which has held the field for the last twenty-five or thirty years have not been wanting. Archeologists, with few exceptions, have given their voice against it. Sayce, Hammel, Winckler, Halévy, Ditlef Nielson, Naville, Flinders Petrie, Pinches, may be named as examples. The new "Babylonian" school on the Continent has assailed it from the rear. The theory itself has taken on a complexity, and been driven into extravagances, which have tended to discredit it with sober minds. Individual scholars, like Baentsch, have broken with one or another of its characteristic positions. The extension of the theory to the New Testament has opened the eyes of many to its true bearings. Still it was possible to contend—and it is still contended—that at least the great fundamental lines of the analysis of the Pentateuch into the sources J, E, D, P, had been securely established and were fixt beyond recall. Now, by a strange irony, it is precisely these most certain of "assured results" which are called in question by Professor Eerdmans in his recent pronouncements.

Eerdmans' own theory has many doubtful features. He, too, sees a composite construction in Genesis, but it has nothing to do with the ordinary analysis, which he entirely discards. He thinks he finds evidence of a large collective work, called by him the "*Adamsbuch*," extending from Gen. 5 : 1, which is the groundwork of the present book.

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Embracing old legends, it was subsequently extensively enlarged. In its older parts, "Elohim" has still the sense of a plural, and "Jahve" is but one of the many gods. Monotheism is later. One need not discuss this, which is open to perhaps as many objections as the theory it opposes. What is interesting is the remorseless criticism Eerdmans applies to the current documentary theory. P, E, and J are in succession put into the crucible, and their claims, based on the use of the divine names, and other literary characteristics, to represent distinct documents, blended together by redactors, are effectively riddled. Much that our author says on these subjects is by no means new. It may be found urged in almost the same language, with the same illustrations, in other books, but, coming from this unexpected quarter, it may receive more attention.

One thing very clearly shown—a fact of which the critics are becoming aware—is that the mere use of the divine names is no safe criterion of different authorship. The author makes skilful use of the LXX, as well as of the Hebrew text, to establish this fact. As respects J and E, *e.g.*, it is shown that the distinction yielded by this criterion is throughout precarious. "Gen. 33 is Jahvistic, but uses Elohim exclusively." "In the history of Joseph Jahve is no more used after Gen. 39. In the Jahvistic parts (43; 44; 48 : 9–22), Jahve does not appear. Jacob uses El Shaddai, 43 : 14, and Elohim, 48 : 9, 11, 15, 20, 21. The brothers in 44 : 16 use Ha-Elohim"! "In Gen. 28 : 21 Jahve stands in an Elohistic narrative; Elohim in J, verses 27, 28. Gen. 22; 29–30 : 24 are narratives of one piece, but use the divine names promiscuously. Ch. 9 : 26, 27 does not admit of division, and belongs to J, but uses Jahve and Elohim." Other supposed distinctions of a literary and theological kind between J and E are found on examination not to bear the weight laid on them. "The distinction is slight. One must rely chiefly on the divine names"; *e.g.*, J is said to be more naive and anthropomorphic than E; the latter has a more exalted and transcendent conception of God. "But one can hardly imagine a more anthropomorphic representation than the struggle of Jacob with Elohim in ch. 33 : 22–29." The angel of Jehovah who calls from heaven in Gen. 22 : 15 appears in exactly the same way as the angel of Elohim in ch. 21 : 17. The result is that "the distinction between J and E appears an exceedingly doubtful matter." The exhaustive analysis which follows destroys it altogether.

Much attention is given to the study of the P document, in respect of which the critics show most unanimity. Eerdmans deals with this document, first, generally, with the aim of showing that it has not the schematic and complete character which the critics ascribe to it, but is broken, fragmentary, and unequal, with unaccountable gaps, and is quite unintelligible in parts when separated from J and E, as these also are when separated from it. Then he goes over the narratives in exhaustive detail. On various grounds he argues that the bulk of their contents can not be post-exilian. In this he but again reiterates what many have insisted on before him. "The P writing is put together out of chapters, verses, and half-verses, which are strewn throughout the whole book." It is claimed that when these are collected the writing is practically restored. "'That is the whole,' says Wellhausen. But this 'whole' yields no complete picture, and leaves many gaps which must be filled up." *E.g.*, "Gen. 25 : 19, 20, 26 (end) are unintelligible without mention of the birth of Jacob and Esau, which are narrated in verses 21–26 from another source. What P has told of Laban is not preserved. Only the isolated notice in Gen. 29 : 24, 28 b, 29 is allowed to originate from P. There is wanting all account of why Jacob returns from Padan-Aram, why Jacob goes to Egypt. The appearance of Joseph in Gen. 47 : 5–11 is perfectly incomprehensible, if the history of Joseph has not been previously related. There is, however, not the slightest indication that a priestly redaction of this history ever existed." Very acutely does Eerdmans argue that isolated verses from P, like Gen. 19 : 29, which only repeat what has been already narrated, are only intelligible on the supposition that the redactor wished to include absolutely the whole of P. But this is refuted by the amazing gaps, so the theory of an independent P will not hold. It is worth recalling that Graf, the founder of the new hypothesis, also refused to admit an independent, self-subsisting document P. Into the penetrating linguistic discussions it is unnecessary to enter.

In the second part of Eerdmans' "Studies" the reader is treated to the author's construction of early patriarchal and pre-Mosaic history, and to his criticism of opposing views. The Bible student who sees in these Genesis narratives the real unfolding of a divine revelation of grace and promise will not find much in Eerdmans' pages to satisfy him. Eerdmans, in his own way, thinks to vindicate a historical kernel in the patriarchal narratives, but the results are too meager to be of much serious use. The arbitrary pick-and-choose, which is the bane of so much of the modern criticism, vitiates his procedure throughout. As against the theories of the Wellhausen school, however, and of yet more radical critics, about the patriarchs, his criticism is often effective enough. It has been argued, *e.g.*, that the agricultural laws and the Decalog could not have been given by Moses, because the Israelites, till the entrance into

Canaan, were "nomads," and knew nothing of settled life. Eerdmans combats this nomadic theory, and ably shows that it does not agree with the notices we possess, the reliability of which we have no reason to doubt. The laws and Decalog may therefore quite easily be early. He discusses the various theories which would resolve the patriarchs into gods, or into mythological figures, or which would see in the patriarchal narratives the reflection of the conditions of the monarchy. All this he very thoroughly disposes of. The least satisfactory part of his discussion is probably that in which he endeavors to fix the date of the Exodus, and its relations to Egyptian history. His treatment is, indeed, most valuable and interesting, but his conclusion, that the Israelites proper did not enter Egypt till after the reign of Meneptah, about 1210 B.C., and that the Exodus took place about eighty years later, about 1130 B.C., will not, it may be safely predicted, gain much support. As his own pages show, the majority of Egyptological writers are looking in other directions for the solution of the problems raised by the mention of Israel on Meneptah's stela.

Time will test the value of Eerdmans' criticism, as well as of his positive theories. Meanwhile it will probably be admitted that the appearance of his "Studies" gives the critics, with their "assured results," some work to do.

RELIGIOUS OUTLOOK ABROAD

OUR LONDON CORRESPONDENT

Parliamentary Priests

CLERGYMEN must not sit in the British legislature. Only ex-clergymen can do so. It is not so in other lands. Several priests have been elected to the first, second, and third Russian Dumas. Abbés are likewise sometimes elected in Italy and in France. But Germany does most in the way of mixing sacerdotalism and politics. In the German Parliament no fewer than thirty-three Roman Catholic priests have seats, and the influence of the Clerical or "Centrum" block is very great. The Jesuits who had formerly no legal standing have secured one in the country. Some careful observers define one of the results as an unparalleled activity in military and naval armaments—with a purpose.

Monks Flitting Back

A Roman citizen with whom I talked in Rome lamented to me that tho the monks were in the Garibaldian days expelled they have been coming back. Thus two waves are sweeping over Italy. One is a new current of skepticism; the other, a reflux of monasticism. These are equally malignant. In the Italian Parliament Signor Chiesa recently showed that about a hundred monasteries are being created each year. Many of the grand old convents are thus being recovered by the orders which were evicted from them when United Italy came into being. The process of resuscitation must be regretted by all friends of the gallant young nation. For even Roman Catholics, who are both intelligent and patriotic, are offended at the sight of lazy mendicant monastics. There are secular beggars enough in Italy, without the reinforcement of hordes of "consecrated loafers."

Back to Unbelief

Some of the most recent investigations of spiritual conditions in France might suggest pessimistic conclusions. The able president of the McAll Mission in Paris states that not more than 655,000 Protestants can now be reckoned out of the thirty-nine millions of the people of France. And the Roman Catholic priests lament that to-day not more than four millions make even a nominal profession of following their teaching. In many a large village or small town only ten or twelve persons may be seen at the mass. The people at large have simply deserted the priests. France lies open to evangelicalism.

Where Reaction is Triumphant

At the time of this writing one of the most illustrious of Spanish progressives is in danger of being executed without even the pretense of a legal trial. Señor Ferrer is in this appalling peril through the pressure of those extreme clericals who are keeping back from the nation the privilege of real freedom of conscience, and who have managed to gain malignant ascendency in the Court precincts by their political intrigues. The present

premier, Señor Maura, is becoming a puppet in their hands. Señor Ferrer is hated by them because he alone has succeeded in establishing a genuine "modern school" of religious thought and practise, as he himself terms it, free from clerical domination. He has been arrested on the charge, manifestly a false one, of being implicated in the Barcelona outbreak. A few years ago a joint protest from England and France saved his life under very similar conditions.

Hebrew Speech Revivified

Significant portents attract attention in the Holy Land. One of these is the revival of Hebrew, which is now being exclusively spoken by about a thousand Jewish families in Palestine. Surely this is a matter for wonderment, for it is the first time in all history that a language once practically dead has been resuscitated. The resurrection of the spoken Hebrew tongue is the result of the enthusiasm of the Zionists, and it proves their indomitable zeal.

Still a Heathen Island

It is imagined by many that Ceylon has become largely evangelized. The truth is that the devil-worshiping type of Buddhism still dominates the lovely island of "spicy breezes." A very blest work is carried on in several Christian centers, but to-day there are still over nine thousand villages in Ceylon unreached by any missionary agency. Several of the societies are seeking to enlarge their operations where reenforcements are so sorely needed. Ceylon has yet to be conquered for Christ.

The New Idol

This year will be memorable in Chinese history. On the eighth day of the second month it was decreed that Confucius should be regarded as deified and worshiped throughout the empire. For one day all schools were closed. Thus another idol is added to the colossal Chinese pantheon. The sacrifices offered to Confucius are cows, sheep, and pigs, which are killed, offered at the shrine of the new god, and then eaten by the worshipers. The spirit of Confucius is supposed to reside in a tablet, before which the worshipers make nine prostrations. Confucianism has often been lauded as a pure moral philosophy; henceforth it is an idolatrous cult.

The Native Ministry

A crucial difficulty occurs in China. Missions are prospering blessedly; converts are increasing in number; a great revival has recently been recorded; but few converts are offering themselves for the native ministry. Several reasons are alleged for this reluctance; but the most plausible is that the customary stipends allotted to Chinese evangelists are miserably inadequate, more especially as several years of training are required. This fact involves one of several problems needing solution.

The Dawn in Brazil

Christianity has only nominally dominated the vast and beautiful country which was so long under Portuguese control. In the fruitful valleys of beautiful Brazil the prevailing spiritual type is a mixture of Indian fetishes and Catholic symbols, and the creed of the great majority of the people is of like constitution. But as in Argentina and Ecuador a new prospect is opening up. The work of a few widely scattered evangelists is beginning to tell. Some of these have accomplished perhaps even more by selling Bibles in many a little town and village than by their preaching. Reports of results during the past year or two are really encouraging. Brazil has never had the benefit of the presence of any large number of the higher type of Catholic priests. Dark superstition has therefore almost covered the land, but the impression produced by the propagation of the Gospel is apt to be all the deeper under such conditions.

The Bible in Bolivia

Four American missionaries have recently been in London on their way to South America. One of them has already labored long in Bolivia, but he will no longer be single-handed. The purpose of these evangelists is to take advantage of the wonderful opportunity now afforded by the open door in Bolivia since the revolution, in connection with which the government two years ago decreed liberty of conscience. The salaries of the priests were taken away. The nunneries were not abruptly abolished, but no more girls are allowed to enter, and each is to be closed when the present inmates are reduced to six. Moreover, the government has promised to encourage the Protestant missionaries in every possible way.

THE PREACHER

THE POWER OF A SUSTAINED MINISTRY

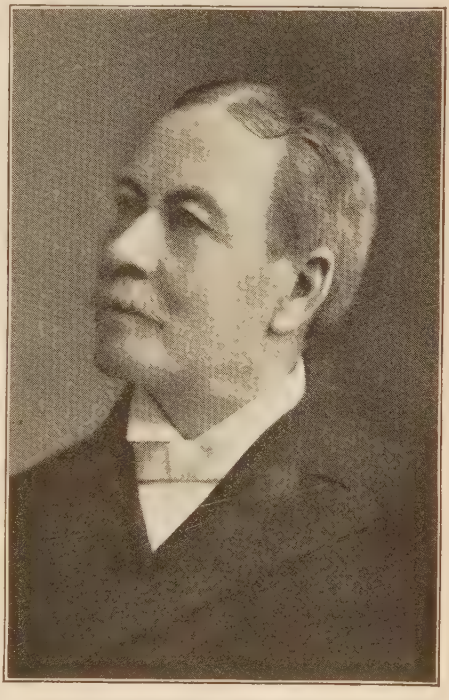
An Interview With Robert Stuart MacArthur, D.D.

THE REV. WILLIAM DURBAN, LONDON

THO born as long ago as 1841, in Quebec, Canada, the subject of this interview presents so fresh and energetic an aspect in his whole personality that it is impossible to think of him as being past the vigorous prime of life. Apparently, Dr. MacArthur, the widely known pastor of Calvary Baptist Church, New York City, will live and work on in his indefatigable style for many years to come before he will begin to feel that he is elderly or to show signs of declination toward the sunset. He is one of the best preserved preachers I have ever encountered. Therefore it was the more surprizing to hear him speak as follows:—

"I have lived here thirty-nine years, and have just completed thirty-nine years of work. I have never had any other church than this. I began here and here I shall end. I may observe that my ministry has been all the more enjoyable because this church building was erected under my own directions. We moved into it twenty-five years ago. It cost $525,000. It is one of the finest structures on this continent, the auditorium being absolutely perfect, for the purposes of seeing and hearing. Such conditions not only conduce to the comfort of a preacher, but tend to increase his efficiency. I am an incessant worker, for I have not had a Sunday free from preaching for twelve years. I may almost claim to be the *doyen* of the entire Protestant ministry in New York City. Dr. Wenner, of the Lutheran Church, antedated me, but I am almost the senior. But my sympathies certainly ought not to be confined to New York or even to America, for I have been very much in England and Scotland, and my birth took place in Canada while my Highland Scottish parents belonged to Aberfeldie. A strenuous ministry is sometimes supposed to wear out the minister prematurely, but my own career gives evidence of a contrary effect. I have never been ill and have never lost a Sunday through illness, and never felt a severe pain in my life. I have not been an idler. Into this church I have received about five thousand persons and have sent off several groups to form other churches in different districts of this city. I have published a considerable amount and have given to the public sixteen volumes."

I found no difficulty in drawing from Dr. MacArthur a description of his habits and



ROBERT STUART MACARTHUR

methods of study and preparation for special homiletic purposes. Concerning these he observed:—

"I make a great specialty of titles for advertising my sermons. I have given very great attention to the study of words. But there is one important accessory matter to which I attach much more importance than do many of my brother ministers. I make very much of the service of worship. We have an elaborate liturgy and in our church is a splendid and famous choir of one hundred and forty singers of both sexes wearing robes

and Oxford caps, while I also wear a gown when preaching. These features are unique, for no other Baptist church on this continent has adopted this method. But I have claimed that, tho preaching is a supreme factor, it is not everything. I maintain that we ought to seek to excel the Episcopalians in dignity and the Methodists in fervor and evangelical power. We have combined the two things in a striking way. The effect on the people was that a few excellent and old-fashioned conservative people were in doubt as to the results, but they withheld their opinion patiently till their experience supplied the needed test. Now there is not only agreement but actual enthusiasm, for we have retained many persons who might have drifted away to liturgical churches.

"Usually, for my evening services I arrange courses of sermons, historical or expository, sometimes combining the theological with the historical. For instance, not long since I preached a series on 'The Master and Other Masters'—Confucius, Zoroaster, and other founders of ethnic faiths, exalting Christ and extolling foreign missions. Good was done, for that effort brought in persons who had been infected with the Oriental fad. Then I delivered a course on 'Things Worth While,' under which were included such subjects as 'Genius,' 'Enthusiasm,' and 'Faith.' Each sermon led up to Christ as the ideal. Not long ago I preached twenty-four sermons on 'Famous Johns,' and these of course dealt with John the Apostle, John the Baptist, John Chrysostom, John Hus, John Wyclif, John Knox, John Bunyan, John Calvin, John Wesley, John Eliot, John Harvard, etc. This course lasted six months and was one of the most popular and instructive of my different series. When I dealt with John Knox I made the occasion a Scotch night, and Scotch hymns were sung in dialect—"My Ain Countrie," etc. We have all nationalities in our congregation. My father and mother spoke Gaelic, and I myself speak some, and it is astonishing how many people in New York speak that language. While thus alluding to my methods, I may state that I stand stanchly in this city for preaching pure politics. For I have lifted up my voice like a trumpet against Tammany Hall and all its works. I have had the great honor of enjoying the warm friendship of Presidents Harrison, McKinley, and Roosevelt.

"As to special preparation for preaching, that is practically laid out for my courses of sermons. I prepare always in advance, from two to four weeks. In my drawers are many sermons prepared for over a year but not yet preached. When I am much out for lecturing, or have unusually pressing duties, I can fall back on these. It is my habit to keep lists of topics growing out of my reading. I note these in a book which is frequently under my eye. Almost unconsciously some appropriate text will suggest itself, and thus a topic occurs. Then while reading the Bible, I take notice of texts which suggest fresh topics. These two processes, topical and the textual, go on simultaneously and assist each other. I never preach on a text which I have not studied in the original. I make it a rule to read some Greek every morning, beginning the work of the day with this study, which stimulates my interest and benefits my spiritual nature. I hold that in this century to be thoroughly competent and up-to-date a man should be able to verify his texts by reference to the original, tho of course a working pastor need not be an expert Hebrew scholar. Yet he ought to be able to verify the text according to the original, and not accept statements of commentators without critical examination."

I asked Dr. MacArthur to what extent he was in the habit of writing out his sermons.

"I write more or less, according to circumstances. The sermons which I have published were dictated to a stenographer after they had been preached. Habitually I make some notes before a sermon is delivered, and sometimes use these in the pulpit, at other times dispense entirely with them. In this respect my practise varies exceedingly. Those preachers are happiest in their delivery who possess facility in this respect. It is not helpful to be tied to the use of manuscript, even in notes, tho these may be exceedingly useful in sustaining continuity.

"As a minister in this vast and growing American city I wish to say that I do not agree with those who express dismal views of the religious outlook, for I regard it as being really hopeful, altho it requires unremitting diligence. We can do a magnificent foreign missionary work in connection with my own church. Each Sunday we conduct a Spanish service and are planning to start an Italian and Persian. We have more numerous nationalities in New York City than there were in Jerusalem at Pentecost. The variety in my

own congregation is wonderful, for we not only have representatives of all the countries of Europe but rejoice that there are among us at Calvary Baptist church excellent members who are Armenians, Chinese, Japanese, Persians, etc. I delight to feel that I have a gospel to preach which is suitable for all alike. And one dollar spent here in Italian missions will produce larger results than a hundred dollars expended for evangelizing Italians in Rome. My church is a most generous one tho it is not a millionaire congregation. It has laid two million dollars on God's altar. I may add that Protestantism is having a hard fight in New York City. Some say that we are fighting a losing battle, but I am an optimist. Yet I admit that the case is difficult, because of the enormous increase of the population rushing in from Italy, Hungary, Ireland, and other lands where Roman Catholicism flourishes. The need of mission work on the spot is felt to be all the more urgent, and we do not fail to shape our plans accordingly."

A PLEA FOR EXTEMPORANEOUS PREACHING

The Rev. Harold Ford, LL.D., D.C.L., Buxton, England

That extemporaneous preaching carries with it a greater power of impressibility than a sermon read from a manuscript is too obvious to need confutation, assuming always, of course, that a preacher has first most thoroughly and conscientiously equipped himself for it, spiritually, intellectually, and otherwise.

For instance, preaching from a manuscript begets almost invariably a drowsy and monotonous uniformity of tone and cadence which is more or less inseparable from the manner of a reader.

Moreover, a reader, as such, never excites the same sympathetic impulse in the minds of his hearers, whereas a speaker, untrammeled by a manuscript, has ampler scope for the expression of the personal element; hence he will speak with truer naturalness, greater vivacity, and intenser earnestness and warmth of expression—qualities in which alone lie a speaker's power of impressibility and influence over his hearers.

Further, a sermon which is delivered extemporaneously must perforce be mentally absorbed before it can filter through the mind, and it is this mental absorption and filtration alone that can impart to it that vital force and intellectual energy which to the same extent is impossible to him who is rigidly confined to the use of a manuscript.

With many preachers the repetition of an old sermon is too often nothing more than the exhumation of a literary skeleton from among the débris of some antiquated remains—"it is of the earth, earthy"—a dead message, barren of spiritual results, because it does not penetrate, possess, or take hold of souls; instead of a living message, a word of life upon the preacher's lips, pregnant with the fire which has been kindled in the immediate and illuminating presence of God Himself.

To unearth a sermon from the dusty pile of accumulated theological or heterogeneous matter, however excellent it may be in substance and in form, and to deliver it, as is not infrequently done, without any mental assimilation or absorption of the matter, is to rob the sermon of all vital virtue and spiritual force and to render it powerless to stir men's minds and hearts. Yet, alas! this is not an uncommon practise, we fear, among a large number of the clergy, whose consciences seem satisfied with the hasty dismissal of an ill-prepared and slovenly delivered sermon with no attempt to touch the hearts and consciences of their hearers. Moreover, to preach without a manuscript is indisputably the more apostolic way of preaching. We can not conceive of Paul taking out a Greek manuscript on Mars Hill. "Oh, but Paul was inspired," says an objector. Granted. So is every true preacher of the gospel, tho not in the same degree. "There are diversities of gifts, but the same spirit"; and that selfsame spirit which inspired Paul operates in and through every man who has at heart the salvation of human souls—the passionate desire to preach the living Christ. Not that every man may become a pulpit orator, or even a great preacher. Yet it is within the power of every true minister of the gospel to become not only an impressive but an eloquent extemporaneous preacher, if he fulfil the necessary conditions, and if by eloquence we mean no mere tricks of speech or artifices of oratory, but the speaking out from the inner man of

soul to soul with that burning, fiery eloquence which is flung direct from the heart of the speaker into the heart of the hearer. Then, tho he have nothing of the eloquence of a Chrysostom, a Magee, or a Boyd-Carpenter, yet if his words are those of deep, religious earnestness, intense, ardent, pregnant with a spiritual fervor, he will not fail powerfully to impress the minds and hearts of his hearers. We are well aware that the word "extempore," and more particularly when applied to preaching, excites in the minds of many a feeling of suspicion if not a positive prejudice against it, since it is too frequently associated with that fatal and debilitating fluency of words behind which there is an abject mental poverty than which nothing is more disastrous to successful preaching. There is nothing in a preacher more deserving of condemnation than the miserable fluency of the mere hack of the rostrum.

To understand more clearly what is meant by extemporaneous preaching, let us accurately define our terms. The connotation of the term "extempore preaching," as popularly understood, presupposes the absolute mastery beforehand of the substance of the sermon, leaving the language to the inspiration of the moment. To preach without any preparation whatever is "like a schism, either a necessity or a sin." At times, of course, unforeseen circumstances must needs arise which justify it. But in all other cases it is little short of profanity to offer to God that which costs us nothing.

It is an immutable law that "in the sweat of thy face shalt thou eat bread." And to nothing is this law more applicable than to extemporaneous preaching. There is no greater fallacy than to suppose that it will save the preacher labor. It involves more labor and strenuous mental work—"*infinitus labor et quotidiana meditatio*"*—[Infinite study and daily reflection] if we would achieve anything approaching success.

Now there is a numerous class of the clergy who, without submitting themselves to that patient, laborious preparation which is absolutely indispensable, attempt to preach without notes, but who ignominiously fail in the attempt, and not undeservedly so. They either culpably neglect efficiently to prepare themselves from sheer intellectual indolence, arising from a low conception of the ministerial office; or they are those who, not without presumption, rely upon the unpremeditated speech which was promised to the apostles in emergencies as a gift of special inspiration. "But it is presumption, not faith," as Bishop Gott observes, "to expect help when we have neglected to prepare our best."

Paul's exhortation to Timothy clearly indicates that premeditation and study were needed ordinarily. No uninspired men can therefore presume on the same promise without diligent study and prayerful meditation on ordinary occasions.

It is the abuse, not the right use, of extemporaneous preaching which has merited the scorn it so justly deserves. Let a preacher bring to the pulpit a tithe of that preparation which is deemed indispensable for any other profession, and we shall soon cease to hear the outcry against the deficiencies and delinquencies of modern preaching.

* *Tac. de Orat. Dial.*

Study

ROBERT SCOTT, MONTCLAIR, N. J.

ON the principle that "a man's reach should be beyond his grasp" a teacher should be something more than a teacher. He should be a student—that is, one devoted to study. Study is the application of thought to a subject. Sir Joshua Reynolds says, "The great business of study is to form a mind adapted and adequate to all time and all occasions." To have such a mind is a fine accomplishment, for it means the avoidance of fantastic and unbalanced views. We will do much to get the right kind of mind when we are willing to accustom ourselves to looking every human interest squarely in the face. That involves considering all the facts, or at least all that are available.

The religious teacher's horizon should be constantly expanding. His researches should cover as far as possible everything that answers to human need. To do this is to develop skill in study, and skill comes only by practise.

> Learning by study must be won,
> 'Twas ne'er entailed from son to son.

"The work of the preacher is not exhausted in the office of teacher. His great aim in the presentation of ideas is to affect the heart. His chief purpose is to make character after the type of Jesus Christ. The success of his endeavor is essential to the life of civilized man. And only men great in character can render this supremely desirable and supremely difficult service; only they can fashion the hearts of men after the pattern of Jesus Christ."—*George A. Gordon, D.D.*

THE PASTOR

THE GOOD AND THE BAD IN MODERN EVANGELISM

JOHN BALCOM SHAW, D.D., LL.D.

MODERN evangelism is a cause that has swept the entire church during the past decade. Little interest and attention were being given it when the century began, whereas now it is like a fire inflaming the whole American church. Even the most staid, conservative denominations have been caught by it, and practically all ministers of larger and smaller, city and country, family and people's churches alike are enamored of it. So firm a hold has this cause secured upon the Church in general that the evangelistic pastor is sought after as is no other type to-day, and the people are everywhere demanding evangelistic preaching. Two of the largest churches in Chicago, certainly the two strongest and richest churches there, have recently called evangelistic pastors, and the most conspicuous church of the communion to which I belong has found that only with evangelistic preaching is it able to fill the vast edifice in summer or at the second service the rest of the year.

Indeed, the second service is now pretty generally evangelistic in all churches, and few are the churches anywhere that do not conscientiously give themselves to some form of evangelistic endeavor at some time during the year. At every religious convention and conference of these times, summer and winter alike, the most popular subject discust is evangelism, particularly what is now coming to be spoken of as personal evangelism, and for no work are the Christian people more willing to give than that carried on under evangelistic leadership in our parks or in tents and public halls.

This movement which has so completely, and, as we trust, so permanently captured the American Church has certain modern characteristics that distinguish it from the evangelism of the past. Very naturally, some of these mark an advance, while others would seem to indicate retrogression.

What is good in modern evangelism? I feel decidedly inclined to give the primacy to its conservatism. In speaking of its conservatism, I mean its loyalty to what we regard the essential tenets and divinely ordained institutions of Christianity.

Singularly loyal is it to the Bible. Some of its leaders lean toward the critical attitude to the Bible, while others hold tenaciously, and I might say jealously, to the traditional view of the inspired Scriptures, but both classes believe in and preach a whole rather than a shredded, a God-inspired and not a humanly-made Bible.

And this loyalty to the Bible has been shown in a much more significant way. The evangelistic preaching of our age magnifies the Bible by making constant and illuminating use of the Bible. In other words, it is Scriptural preaching; less and less exhortation and more and more exposition; sowing the unmixt seed of the Word in confident dependence upon the promise that it shall not fail to take root and bring a harvest. And for this reason among others, modern evangelistic preaching has been steadily improving these recent years.

Loyalty to the Church is equally discernible in the evangelistic preaching of the day. Some of us remember with pain the attacks which evangelists of twenty-five years ago were wont to fling against the churches. They never spoke but they fell into some form of aspersion, and the evangelist who did not get most of the pastors of a town into a defensive, not to say resentful, mood before he was done with his meetings, was the exception. Even Mr. Moody was in the habit of yielding to this temptation in his earlier career, and it was not until late in life that he was persuaded of the error of such a course and carefully avoided all criticism of ministers and churches. How much in contrast with all this is the attitude of the average modern evangelist. If he can not have the support of the ministers of a place, he will refuse to work there. He courts the cooperation of the pastor, and criticism of a church is the last thing you expect to hear from his lips. He has learned that the Church with all her faults is both the best anchorage and fulcrum there is and that without her Christian work and worship alike would cease rather than increase. Nay, his position is more deeply founded than that. He believes her to be a divine institution founded of God, guided and

governed by the Holy Spirit, and to be openly and gloriously crowned by Jesus Christ in the day of His consummation, and that therefore no religious movement can have the favor of God and long continue that either antagonizes or ignores that divinely appointed agency.

Of course, there are exceptions to this rule—in one or two cases conspicuous exceptions, perhaps—but they are so overwhelmingly in the minority as to count for little in the general reckoning.

Universally loyal also to the cross, is the modern evangelist. Loose views of the atonement which have crept, alas! into so many evangelical pulpits nowhere exist among this class of preachers. They are logical enough to feel that without the doctrine of sin and guilt and the belief in the saving character of Christ's death, there would be no place for them either within or without the Church.

Now, what this may mean in an age like ours no one here has the power to estimate. While a few critics are recklessly breaking down respect for the Bible the evangelist everywhere throughout the country is holding the Bible up before the multitudes, unfolding its beauty, appealing to its authority, and demonstrating its truth and power. Who can contemplate this providential interposition except with enthusiastic satisfaction and gratitude?

While the drift away from the Church is going on, these leaders are drawing men and women by the hundreds back to the Church, pleading with them to tie their lives up to the Church and help the Church in its mighty conquest of the age for Jesus Christ and His kingdom, thus doing more than they can ever know to turn the tide which has been for years moving away from the Church.

And while the magazines and newspapers, encouraged by an ultra-liberal party in the Church, are trying to tell people that such old-time words as guilt, conversion, the blood of Christ, regeneration, and the like are obsolete, the new evangelism is renewing the Church's respect for the allegiance to the old coinage. So long as this conserving force continues, the defenders of the faith need not indulge the least tremor of fear as to the gospel's future, for impregnably secure must it be.

Another good thing—and it is supremely good—about the modern evangelism, is its flexibility; perhaps I should say its adaptability or its universality. Its method is so broad and inclusive as to be calculated to reach all grades and classes, and, all things being equal, to yield the maximum result. Formerly, the evangelist depended exclusively upon the protracted meeting and this was usually conducted in one set way and addrest to man's emotional nature. Now, while preaching has the primary accent, various contributory agencies are brought into service. There are three ways of seeking to evangelize the people. We may invite them to come to the church to hear the gospel, and to get them there we advertise, erect signs and scatter dodgers, illuminate, use the mails, and resort to various other expedients. Or, we may go part of the way to them and ask them to come the rest of the way to hear the gospel we preach; in which case, we plant a tent down near them and invite them to come in, or we hire a hall or theater and set up a pulpit there. Or we may go all the way to them and bring the gospel to the people right where they are. To do this, we preach in the saloons and parks and factories and on the street corners, anywhere and everywhere, so long as we can get the offer of salvation before the people. All three of these methods modern evangelism is making use of. It is banding the churches together in series of preaching services, turning places of amusement for the time being into places of worship, and going out into the very marketplace and proclaiming Jesus Christ and His salvation to the masses, with the result that the gospel is being preached to all classes to-day as has not been the case in at least half a century.

Ten years ago when I preached from the steps of the West End church in New York I was looked upon as at least peculiar. A month ago when I returned to the old church and was asked to address the passing throng as formerly the strangeness was gone, the look of surprize and wonder having left the faces of the people. Ten years of outdoor preaching had accustomed them to the sight. As I stood there that Sunday evening, I recalled the fact that even Grace Episcopal church in that city had built an outside pulpit from which the gospel could be preached to the passing crowds on Broadway, and what was once a reflection, not to say a hardship for Christ, I felt was now an honor and a distinction. It was all the outcome of modern evangelism.

And what I have been saying about the locus of modern evangelistic activity might be said with no less veracity or emphasis of the manner of conducting a service; variety, attractiveness, and force characterizing such meetings quite without exception.

Yet another thing that is good about modern evangelism is the type of preaching, which is more and more inspiring and promoting.

It is, as a rule, virile preaching, calculated to win not merely the weak-minded and sentimental, but the sturdy and thoughtful. It is not the effusive, mushy, story-crammed, platitudinous type of thirty or forty years ago which often brought the evangelist into disfavor with the better element in the Church, but a fresh, up-to-date, original, and thoughtful presentation of the great evangel that commends it to the attention and respect, if not the acceptance, of strong and earnest people.

It is, generally speaking, volitional, as contradistinguished from emotional. How little excitement prevails in a modern evangelistic service, whereas such meetings a generation ago were occasions of keen amusement to the irreverent youth. No longer can the old-fashioned amen or hallelujah be heard, except upon rare occasions. Instead of excitement, there is a deep, quiet atmosphere, often a hush upon the assemblage, born not of agitation but conviction. So true is this that some critically opposed to evangelism have said that the speaker hypnotized the audience.

It is sociological, not having society as a whole for its goal rather than the individual, but always sounding with a clear and persistent note the call to service, addressing it to both convert and confirmed Christian. No sooner does a man make his confession than his face is turned outward to the world and he bidden to go forth and bring others into the same estate. Under the evangelist's leadership, personal work is everywhere urged to-day. This is the order: men are called out of the world, then commanded to separate themselves from the world, then sent back into the world charged with responsibility of winning their part of the world for Christ.

And still again, it is benevolent, preaching the love of God and not His wrath, alluring, not threatening the sinner, presenting salvation not as a duty but a privilege, disclosing the sunny side of the Christian life and opening up to view the joys of service rather than the doom of impenitence. Years ago much of the revival preaching was on judgment and hell; now one practically never hears these themes presented in an evangelistic service.

Is it not evident from all this that modern evangelistic preaching is as much in advance of the old-time type as noon-day is in advance of the dawn?

There are other favorable characteristics of modern evangelism, such as its contribution to Church federation, uniting all denominations of a town as it does in a quest for souls; its insistence upon a religious experience, its freedom from cant and sanctimoniousness, and its wholesomeness and sanity in general.

Let me now proceed to mention what I regard as the bad in modern evangelism, from which it ought at once and forever to rid itself.

My first criticism of present-day evangelism, if I may use so strong a word as criticism, is of its too spectacular methods. Whole campaigns are not infrequently conducted with as much regard to the effect produced upon the outside public mind as is usual in the case of a circus or a theater show. If I mistake not, the word "publicity" as now so often used in the sense of advertisement is of the evangelist's coining. But be that as it may, a publicity committee or agent is too often supposed to be one of the first requisites of a successful evangelistic campaign. In not a few cases the secular press is practically subsidized, not only by the expenditure of disproportionate sums in advertising, but also by inducing reporters by one means or another to write up sensational accounts of the meetings and give them striking headlines and abundant illustration. Prominent names are sought for the committee lists; torches, brass bands, processions, newspaper cuts, slumming parties—these are but a few of the spectacular means and methods sometimes resorted to. I know what is said in defense of such things, and plausible it sounds:—that it is the habit of the age and must be adopted or only failure can ensue; that it is a legitimate way of attracting an otherwise stolid and unreachable world; that the Bible tells us to be all things to all men; that the Salvation Army which long had a patent upon the thing has been prospered and honored in its use; that the material is always the basis and medium of the spiritual, etc.,

etc.,—all of which has a sound seemingly reasonable and convincing; but, say all that you may in its defense, it still has a question mark after it that will not rub out. To some of us it would seem so much of the earth earthy as to leave little, if any, freedom or honor for the Holy Ghost. It impresses one as being a dependence upon human energy rather than divine power. There is too much that is worked-up, diagramed, and scheduled about it—an articulated organization or piece of machinery, so much in contrast with our Lord's method, the method of the apostles in their world-moving evangelism and that of the great revival-leaders of the past that my own soul—and I believe I am far from being alone—falls back before it all with a kind of shock from which it is never easy to recover. One can not think of Wesley, or Whitefield, or Evans, or Finney, or Drummond, or even Moody at work in this way.

If the Salvation Army be cited, it need only be said that it is by no means the spiritual force which it once promised to be, its work having largely reduced itself into the sociological and humanitarian. Whoever hears today of a Salvation Army revival of any great proportions? For that matter when has it ever been used to save souls in large numbers?

But drop that reference and turn to the justification that builds itself upon the temper of the age. Where were the use of commanding the public's attention, if the public be not saved; or where were the wisdom of offending, if not alienating, one class of people, in order to attract an inferior class of the population; for it must be admitted that the better element dislike and resent such methods; or wherein is the need of such subsidiary and second-rate instrumentalities when all heaven is our all-sufficient and unfailing ally? Certainly this much remains when the pros and cons are all in—that the long-awaited, much-prayed-for revival still delays and with all that has been done there is yet no awakening that can for a moment be placed in the same category with the mighty waves of spiritual power that broke over the country in the thirties, the fifties, or even the seventies. Returns? Of course there would be some impressions made and gains acquired. A uniting of the churches and greater activity and devotion among Christians? Could less than this follow? But to stir a city is not to eave it saved, and there is a public attention and favor which postpones instead of hastens a real day of the Lord, and makes a general and genuine revival of religion only the more difficult and unlikely.

My second criticism is upon much of the finance of modern evangelism. If the money question slew some of the older evangelists, it would have likewise slain many of the new evangelists had they not been more discreet in keeping their hands out of sight. In these days there is a capable second, or matters are put into the hands of a manager. A free-will offering is taken and that in sealed envelopes, but there has been a careful working up of the matter. The best local committee, usually of moneyed men, if possible, is appointed, and when the psychological moment arrives some one properly schooled is set forward to make a fetching appeal. Little is said about money, whereas much is done to get it, and when the evangelist and his party go away, the people are none the wiser; but some behind the scenes, a group of ministers ordinarily, are very much like the young man in the front seat at the wedding, who, when the minister read the customary challenge, demanding of each present if he knew of any good reason why the parties should not be joined together, whispered to his neighbor, "I could tell lots if I only dared."

This does not by any means describe all modern evangelists, but it does characterize some of them, and must be corrected before the converting-power we are all seeking will come in any wide and mighty way. It is not that the evangelist is overpaid; in more instances he is underpaid. It is not that the people can not afford to give what they do; if their response could only set the standard for all their giving, it would be better. But it is the way in which it is done and the offense which it leaves behind it in its track. If I were bolder, perhaps I should have spoken of the all-too-frequent entravagance which is resorted to and which as frequently is an incubus upon a church and its minister for months after the meetings are over, but I leave this unsaid. I know the strain attached to the work; I am also mindful of the long summer intermission when all pay stops and domestic and personal expenses must go on; not less do I sympathize with the evangelist in the home sacrifices he makes; but I appreciate him so thoroughly and am so sincerely his friend and co-worker, that I could wish for his own sake, as well as the good

name of the Church and the gospel, that the finances of modern evangelism were a little sounder and always such that the broad daylight could be let in upon them and no one have to blush or apologize.

I name as the third bad thing in modern evangelism its often faulty arithmetic. Everybody knows precisely what I mean by that. In some cases it is a miscount of converts; in others the failure to count them at all but liberally estimating the results instead. At times it is confusion in the seeking of results so that count and classification become impossible. If there were less care about the published reports of evangelistic meetings and greater straightforwardness and painstaking in getting decisions, modern evangelism would be far stronger and be accorded higher esteem and favor in the Church at large than it now enjoys.

Evangelism is the hope of the church to-day. Wisely led and honestly pursued, it can do what no other agency in the Church is capable of doing. If the summons to a forward movement for souls was clear and loud ten years ago, far louder and clearer it is sounding just now. No one at all sensitive to the voice of God can fail to detect it. It is enunciated for us in the world's indifference and antagonism to a Church which shuts the gospel away from over half of our population. Nothing will bridge this chasm and bring the people in trooping thousands back to the Church as will the sweet, simple, sincere preaching of the love of God to men.

It is emphasized by the present unrest within the Church, by which thousands of our people are turning to new cults or bidding final farewell to religion altogether. Can anything but the proclamation of the old evangel backed by consistent and holy living counteract the ill effects of extreme criticism or correct the mischievous work of the magazine and newspaper?

Nothing succeeds like the gospel. If the preaching of Jesus Christ as the Savior of men can do what nothing else will, then, as we love the kingdom, as we love the souls of men, and above all as we love the blessed Christ who has saved us and become our hope, our joy, our inspiration, our life, our all, let us to-day resolve before God to burn out the bad in this work until it is all good and give the second decade of the twentieth century, so soon to be begun, an ideal evangelism that God can mightily use to redeem the Church and save the people, and which will bring to this country the long-sought revival.

The Children's Golden Age

This is the children's age. More time, more thought, and more energy are in this generation given to the study, development, and discipline of children than has been even attempted systematically in any past century. The seed-thoughts on this subject scattered by Christ upon the soil of the first century are coming to blossom and fruitage now in the twentieth. Emerson quotes an old gentleman as saying that all his life had been spent in a most unlucky time of transitions: when he was a boy the greatest respect was paid to old age, and now that he was old the greatest respect was paid to children!

The true father of to-day directs his energies to his children's advancement physically and intellectually. The spiritual, in some cases, is as carefully fostered, but in the majority of homes the realization has still to dawn that the child who early learns the great fundamental truth of Christ's love has a power within which will mold and strengthen his whole career.

THE PRAYER-MEETING

TOPICS FOR NOVEMBER

November	1–6.	**Acceptable Worshipers.** John 4 : 19–24.
	8–13.	**Freedom Through Truth.** John 8 : 25–32.
	15–20.	**Love Surpassing Almsgiving.** John 12 : 1–6.
	22–27.	**Thanksgiving.** Isa. 58 : 6–12.
	29–Dec. 4.	**The Progress ve Life.** Phil. 3 : 12–20.

These topics are treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by Funk & Wagnalls Company.

THE TEACHER

STUDIES IN THE GOSPEL OF THE KINGDOM

The Temperance Reform and the New Civilization

JOSIAH STRONG, NEW YORK

THE record of intemperance goes as far back as Noah. The evil is well-nigh world-wide and time-long.

This problem, however, assumes increased importance in the presence of the industrial revolution.

Agricultural peoples work in the open air which feeds the nervous system and keeps it healthy; while manufacturing peoples work indoors for the most part, and often in vitiated and devitalized air. This reduces vitality, and the resulting exhaustion creates an artificial craving for stimulus.

Not only does the industrial revolution create an unnatural appetite for strong drink, it also increases the means of gratifying that appetite. With many peasants poverty has rendered abstemiousness compulsory; but the advent of machinery increases wages and raises the standard of living. With the means of self-indulgence largely and rapidly increased, it is not strange that many gratify their animal wants to excess before they develop the more refined wants of a higher civilization. Furthermore, the farmer must go out of his way to find the saloon, while in manufacturing communities one must usually go out of his way to avoid it.

Again with the coming of industrial civilization there is taking place a change in the nervous organization; it is becoming more responsive to every stimulant. Electricity, railways, the telegraph, the telephone, the press, are bringing men into closer and more intimate relations. Nations are brought into contact with each other. Thought leaps from continent to continent. Such increased communication provokes competition, arouses action, and intensifies the stress of life many fold. Conditions of modern life are radically changed. The nervous system now responds to alcohol as that of our fathers and grandfathers never did; hence it is becoming more and more dangerous to use it.

And not only is the nervous temperament more sensitive to stimulants, it is more surely and speedily ruined by them.

The phlegmatic man may drink much with comparatively little effect. There is, therefore, but little reaction. The drink habit is formed slowly, and the work of destruction is correspondingly slow. But to a man of sensitive nervous organization a glass of spirits is like the cut of a whip to a blooded horse. The nerves tingle and leap. The reaction is proportionally great, and the resulting depression clamors for further stimulus. Hence the habit grows rapidly and the work of destruction is rapid. It should be further observed that it is more dangerous for Americans to use stimulants than for other peoples. We have the most stimulating climate in the world. Francis Higginson ten years after the landing of the Pilgrims wrote back, "A sup of New England air is better than a whole flagon of English ale." The very atmosphere we breathe is like wine. Our political institutions, with their municipal, State, and national elections keep the political cauldron boiling most of the time. Our free institutions which offer the same opportunities to every man, our marvelous natural resources that hold out the greatest inducements to energy are all stimulating; hence the furious speed at which we live here in the United States. We are thus becoming the most nervous people in the world; and it is, therefore, more dangerous for us to drink than for any other people in the world.

Thus under the whip and spur of machinery a change takes place in the nervous system which creates a predilection for stimulants, the exhaustion which attends long hours of work in a close and vitiated air awakes the appetite, the higher wages of industrial civilization afford increased means of gratifying it, and the evil effects of indulgence are aggravated.

And not only does drunkenness exact severer penalties from the individual in the new civilization, its effects on society are

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farther reaching and more disastrous just in proportion as society becomes more highly organized.

The division of labor is fundamental to organized industry; and as the subdivision of labor becomes more minute the interdependence of men correspondingly increases, society becomes more highly organized, and the failure of any member or organ to perform its proper function involves larger numbers and more serious consequences. If a farmer gets drunk, he injures chiefly himself and his own family. If a mechanic, or an engineer, or a switchman gets drunk, he may wreck a mill or a passenger train.

Thus as the industrial revolution extends, we may expect intemperance to become, at the same time, more common and more destructive both to the individual and to society unless preventive measures are adopted.

Personal and social aspects of the reform.

With the application of the scientific method which is enabling us to trace so many effects back to their causes, a new emphasis is being laid on the value of prevention as compared with cure. Thus criminology, as we saw in the studies of last month, is now more concerned to stop the production of criminals than it is to punish or even to reform them. The growing recognition of sanitation and preventive medicine affords other illustrations. Nor is the temperance reform an exception. Intemperance is traceable to various causes such as custom, overcrowding, bad ventilation, and malnutrition; and the effect will not disappear until the causes are removed.

Inasmuch as the causes of intemperance are complex, we must not expect to find a single specific for it. Every cause that is discovered opens up a new line of attack which should be vigorously prest. But meanwhile the methods which for two generations have yielded good results, should not be abandoned. Historically the temperance reform has traveled on two feet. Human progress in general is not constant and in one direction. It has moved down the ages much as a rail-fence zigzags across a field. The first great temperance awakening, which occurred two generations ago, made its appeal to the individual conscience. Its great weapon was moral suasion. Multitudes of drunkards were reclaimed; but in time men began to see that it was better to stop making drunkards than to reform them, and then they discovered the weakness of existing laws. Accordingly about a generation ago temperance workers turned their attention to legislative reform and concentrated their energies on constitutional prohibition. Since then effort has been directed chiefly along political lines. And now the objection raised is that prohibition does not prohibit. So far as this is true, it is because public opinion and the public conscience do not enforce the law. And public conviction is weak because individual conviction is weak. Legislation has too often represented, not the matured principles and the established habits of the majority, but the high-water mark of a wave of enthusiasm. And when enthusiasm subsides the law is only imperfectly sustained.

Thus the temperance reform has hobbled along, now on one foot, now on the other, and like Mephibosheth has been lame in both feet. Before it can march on to complete victory it must be strong in both limbs. The law must be sustained by intelligent conviction and fixt principle on the part of the individual, and public opinion must be made effective by being crystallized into wise laws.

Temperance legislation has made most gratifying progress in recent years. To secure this gain against reaction there needs to be inaugurated a new campaign of moral suasion. For lack of such education, there are many families to-day in society and in the Church using stimulants of whom we have a right to expect better things. Our social customs invite the use of wine. We find it at public banquets, at fashionable weddings, and on private tables; and professing Christians excuse themselves on the ground that Jesus performed a miracle that there might be more wine at the feast. We forget the different conditions of life in His day and in our own. We forget the difference between that climate and this. I think if Jesus Christ were present at a modern wedding, He would be much more likely to transform wine into water than water into wine.

The liquor traffic is doubtless the greatest organized evil in the world to-day. Surely in its presence no man of moral earnestness, no lover of his kind, can afford to stop his mouth with a wine-glass. If total abstinence is not his duty for his own sake it is certainly his privilege for the sake of others.

The argument for total abstinence gains more and more force as society becomes more and more collective.

INTEMPERANCE

The Drink Evil

I. The Scriptural Basis.—Intemperance is one of the evils found in all countries and is frequently referred to in Scripture. Many illustrations of the evil effects are to be found in the Bible narrative; but besides these, there are numerous proverbs and direct injunctions concerning the evil: Prov. 20. "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." Prov. 23 : 29–35. "Who hath wo? Who hath sorrow? . . . they that tarry long at the wine, they that go to seek out mixt wine. Look not upon the wine when it is red, when it sparkleth in the cup," &c. Isa. 5 : 11. "Wo unto them that tarry late into the night till wine inflame them." Isa. 5 : 22. "Wo unto them that are mighty to drink wine and men of strength to mingle strong drink." Hosea 4 : 11. "Whoredom and wine and new wine take away the understanding." Eph. 5 : 18. "Be not drunken with wine wherein is riot."

II. Statistics of the Evil. The quantity of absolute alcohol contained in the more than 2,000,000,000 gallons of alcoholic beverages consumed annually in the United States is about 84,000,000 gallons, a trifle more than one gallon per capita.

It appears from the following table that all of the peoples of Europe except those of Sweden, Norway, and Finland are greater consumers of alcohol than are the American people.

Annual Consumption per Capita of Absolute Alcohol in Gallons.

France	3.49	United Kingdom	1.79
Belgium	2.76	Austria-Hungary	1.75
Spain	2.65	Netherlands	1.38
Denmark	2.39	Russia (approx.)	1.14
Switzerland	2.36	United States	1.04
Italy	2.26	Sweden	.97
Portugal	2.22	Norway	.58
Germany	2.03	Finland	.41

Arthur Newsholme, M.D., F.R.C.P., has prepared a table showing the annual consumption per capita of intoxicants in European countries, estimated in liters of absolute alcohol, for the years 1891 to 1895. This table is quoted above with the liters reduced to gallons.

The following is "the drink bill" of the nation (the direct money cost) as estimated by the "American Prohibition Year Book for 1908," based on the Internal Revenue reports:

	Gallons	At	Sold for
Spirits,			
domestic	136,302,381	$6.25	$851,889,881
imported	3,782,055	8.00	30,256,440
Wines,			
domestic	50,079,383	2.00	100,158,766
imported	7,659,565	4.00	30,638,260
Malt,			
domestic	1,814,695,785	.64½	1,170,478,781
imported	7,171,842	1.00	7,171,842
Add dilution at rectifiers	13,516,302	6.25	84,476,887
			$2,275,070,857

The quantities above given are official and the prices conservative.

The United States Bureau of Statistics estimates the population of the United States June 30, 1908, as 87,207,079. The drink bill, therefore, is equivalent to $24.94 for every man, woman, and child in the United States. Counting the average of four and a half persons to every family, which has been found approximately correct, we find that the amount of money directly paid by the people to the liquor trade is $112.23 for every one of the families in the United States, there being 19,379,351 families on the above basis.

In the "American Prohibition Year Book for 1908," pages 54 and 55, an estimate was made, based upon the number of retail liquor-selling places in the country (which pay the special tax to the government), which were placed in round numbers for convenience at 250,000, the real number so paying being 254,714 in 1907. It is still entirely safe to use the same number, 250,000, as the saloons, tho slightly reduced, still show 250,946 in 1908.

The national liquor expenditures being in 1908 $2,174,766,954, we find that each one of the 250,000 saloons absorbed $8,700 from the earnings of the people, the drain being $23.84 per day for 365 days in the year for each saloon.

It has been shown that it would require forty drinkers of full average "holding capacity" to consume the more than four hundred drinks per day sold by each average saloon. This puts ten millions of our people (overwhelmingly men) in the ranks of the regular saloon patrons.

Per capita	expenditure for liquor	$24.94
" "	cost of U. S. Government	6.73
" "	merchandise imported for consumption	16.49
" "	merchandise exported	21.60
" "	expenditure for education of population, 5 to 18 years of age	12.94

The cost of the liquors consumed in the

United Kingdom (England, Wales, Scotland, Ireland) was estimated in 1906 by the Rev. Dawson Buern, D.D., an authority on the subject, at £166,425,911, a per capita cost of $14.29.

The German Empire spent (1905–06) $2,826,000,000 for alcoholic drinks, compared with $419,000,000 for public schools (*Der Alcoholismus*, March, 1906), a per capita cost for liquors of $50.13.

The liquor traffic is becoming a monopoly. Says an editorial in *The Chicago Tribune*, Feb. 9, 1906: "Forty-two breweries situated in this and neighboring cities take out 72 per cent. of the saloon licenses issued in Chicago. This explains why the breweries are so solicitous about the size of the license. It appears that they are gradually monopolizing the saloon-keeping business and are driving the 'small, respectable, struggling saloon-keeper,' of whom so much has been heard of late, out of it."

The records of other large cities show a similar state of affairs. In Detroit, Toledo, Cleveland, Cincinnati, Columbus, Rock Island, Moline, Peoria, and many other cities, the breweries are in the same position. "Under the old system the tax was paid by the saloonist, but now the breweries own all, or nearly all, of the saloons. It is the brewer that buys the buildings, pays for the licenses, and puts in the fixtures. The saloon-keeper is simply a clerk on salary" (*Peoria Star*).

Causes of Intemperance

I. Scriptural Basis.—We have given, in the first study of this subject, references to Bible verses showing the evil effects of intemperance. Confusion arises in many minds, owing to the fact that the Bible frequently speaks with approbation of the drinking of wine. This confusion has been greatly intensified by the differences of scholars on this subject. The consensus of opinion, to-day, among the ablest Biblical scholars, is that there is no such hard and fast distinction between new wine and old as has been so zealously maintained by many temperance-writers.

The Bible does not give precise rules for moral conduct. It is a book of principles. Rules of conduct vary from age to age according to the varying standards of judgment in any given age. Principles are the same in all ages. If in the great slavery conflict we had gone to the Scriptures for precise rules the friends of slavery would have had most of the proof texts on their side. The same with the marriage question. The Mormon to-day has abundance of Hebrew scripture for his plural marriages. A similar battle of texts may be waged in regard to the place of women in Church and State. We have learned that the processes of history must be accepted as an expression of the mind of God.

There were two kinds of wine, or rather two states of wine, in Palestine: new wine, the state before fermentation, and old wine, the state after fermentation, just as in apple countries we have new cider and hard cider. In any wine country to-day you may get the new wine or must, just as it runs from the press, which is trodden precisely as in the scriptural days. Now we can hardly imagine that the Scriptures would focus such emphasis upon the distinction between new and hard wine, any more than we would expect a government to-day to legislate between new and hard cider.

No such fine discrimination is needed between drunkenness and sobriety. Between these the Bible is absolutely clear and imperative.

Professor Fagnani, of Union Theological Seminary, sends us the following concerning the present status of the linguistic question.

"*Yayin* intoxicates—first mentioned, Gen. 9 : 21, in connection with Noah's drunkenness. *Cf.* also 1 Sam. 25 : 37, case of Nabal. Also case of Lot, Gen. 19 : 32. Also Prov. 31 : 5, and Prov. 20.

"*Tirosh* intoxicates, Hos. 4 : 11. Driver says ('Joel and Amos,' 'Cambridge Bible,' University Press, 1897, page 79), 'with our present knowledge it is most just, probably, to the various passages to suppose that Tirosh was a comprehensive term, applied to both the freshly exprest unfermented juice of the grapes, or must, and also to a light kind of wine, such as we know the ancients were in the habit of making by checking fermentation. (The same practise is common to-day in the treatment of cider.) That new wine, or sweet, could intoxicate is shown by its supposed effects on the disciples at Pentecost. Acts 2 : 13. The argument to prove that the wine made at Cana was not intoxicating is exceedingly precarious. Every consideration of exegesis and probability

points the other way. The Temperance cause is weakened, even jeopardized by the old-fashioned and repeatedly non-proven two-wine theory.' "

II. Causes.—It is very important to study the causes of intemperance because modern science and social reform are learning to overcome evil by striking at its causes.

The causes of intemperance, as of most social evils, are, however, manifold and intricate. Science to-day knows that there are various causes, but the extent to which different causes contribute to intemperance, science does not know. In general, however, they may be divided into what may be called individual and social causes. Individual causes are largely inherited: social causes are largely those of environment. Certain races, the Russian and Teutonic, and to a less extent the Saxon, seem much more inclined to intoxication than the Latin races. The Hebrew race is singularly free from this vice. Francis Murphy is said to have remarked that if all people drank with the Jews, there would be no temperance problem. But these seeming race proclivities may be largely due to early environment. Most Russians, Germans, and many Englishmen are brought up to use liquors more or less intoxicating, or are surrounded by those who use them, while the Latin races are used to light wines very little intoxicating. How far the liquor taste is inherited and how far it is the result of early environment science does not know, but undoubtedly bad surroundings go far. So long as children are born in crowded tenements, almost cradled in the gutter, with no playground but the sidewalk, and with the street for their main school, they are very likely to take a post-graduate course in the saloon. Another potent cause is the fact that the saloon is very often "the poor man's club." Here he finds warmth, food, welcome, and equality. In how many charitable institutions or Christian churches does he find equality? Many saloons have halls which they rent free, or for a nominal price, to labor unions. Most unions meet in such halls. A Labor temple in most cities would reduce drunkenness. Another potent cause of intemperance is poor food or malnutrition. Dr. J. J. McLaughlin of Chicago says, "I believe that bad cooking brings to men the desire for alcohol and other stimulants when otherwise they would not feel the craving for them." The unsatisfied or ill-treated stomach, abused perhaps by over-spiced food, seeks a stimulant. Exhausting work is another cause. For the good effects of reducing the hours of labor in relation to intemperance, see the studies for last month.

At the other extreme of the social ladder, homes of ostentation, luxury, and self-indulgence, with their convivial customs, often lead to intoxication and not infrequently among women. Sexual vices and passions lead to intemperance. An eminent lawyer is quoted as saying, "It is my deliberate conviction, based upon facts coming to my knowledge in the course of twenty years' practise, that more boys are converted to drinking habits in homes of ill-fame than in the saloons." The connection between the saloon and the brothel is one of its worst features. Says the "Prohibition Year Book," "Alcoholic drinks arouse lust. Saloon environments seem cunningly adapted to prolong the unworthy thoughts and to pollute the lips and the mind. It is hereby charged against the liquor traffic that such is its nature and such its deliberate purpose. Witness its device of wine-rooms, often suppressed and again and again reinstated. Witness the pictures and songs referred to and the low character of the conversation. Witness the presence of degraded women in the saloons, so often ordered away, so constantly welcomed back by the rumseller. Witness the almost invariable presence of the brothel as a near neighbor and often as an immediate adjunct of the saloon."

III. **Is Intemperance chiefly the Cause or the Result of Poverty?** This can not be answered categorically. The two go constantly together; it is usually impossible to prove which is cause and which effect. Modern investigation tends, however, increasingly to show that intemperance is more often the result than the cause of poverty, or the result of a wrong economic system, producing poverty, unemployment, and hopelessness at one end and fast, luxurious idleness at the other. Perhaps the nearest approach to a scientific tabulation and valuation of different causes is the one made in 1894 by Prof. A. G. Warner, and published in his "American Charities." He has collected and tabulated the results of investigations into the causes of thousands of actual cases of poverty in the United States, England, and Germany. He says:

"Probably nothing in the tables of the causes of poverty, as ascertained by cold

counting, will more surprize the average reader than the fact that intemperance is held to be the chief cause in only from one-fifteenth to one-fifth of the cases, and that where an attempt is made to learn in how many cases it had a contributory influence, its presence can not be traced at all in more than 28.1 per cent. of the cases." Professor Warner sums up the case by saying: "The general conclusion regarding drink as a cause of poverty is sufficiently well formulated by Mr. Booth. 'Of drink in all its combinations, adding to every trouble, undermining every effort after good, destroying the home and cursing the young lives of the children, the stories tell enough. It does not stand in apparent chief cause in as many cases as sickness and old age; but if it were not for drink, sickness and old age could be better met.'"

IV. **Subjects for further Study.**

Professor Warner's tables of the causes of poverty. ("Enc. Soc. Ref.," p. 937.)

Opinions as to the causes and results of intemperance. ("Enc. Soc. Ref.," p. 636.)

V. **Topics for Discussion.**

Is whiskey or beer the greatest foe of temperence?

Is the saloon or the brewery the greater social evil?

Methods of Reform

I. **Scriptural Basis.**—Intemperance among the Jews could scarcely be called a national peril. The priests and Levites were not to drink wine—at least at the times of convocation (Lev. 10 : 9). The Nazarite vow was a Jewish vow of total abstinence (Num. 6 : 3). Families sometimes took such vows as in the case of the Rechabites (Jer. 35 : 2–19). All such cases receive the strongest approbation in the Bible. St. Paul writes, "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth" (Rom. 14 : 21). All is, however, voluntary, not compulsory nor by legislation. This does not condemn temperance legislation. That question was not up in the Bible ages. The Bible approbation of total abstinence for those able and willing to take such pledges is beyond question.

II. **Methods of Reform.**—These may be divided into methods dealing with the individual and those dealing with society. It is with the latter that we are concerned in this course of study, without questioning the importance of the former—moderation, control of the appetite, total abstinence, signing of pledges, gospel temperance, the Keeley cure, and the like.

The social methods which do come into the field of these studies may also be divided into two kinds, direct and indirect.

The direct methods attack the evils of intemperance themselves; the indirect methods aim rather at the causes of intemperance. Both classes of methods, however, have so many forms, we can do little but state them here. To enter into arguments for each, brought forward by its advocates, and to attempt to settle between their rival claims, is impossible within our space.

Prohibition seeks to prohibit the liquor traffic by legislation, within certain political districts, as is done in some States, and—under local option—in numerous counties and towns. That prohibition is a success is both claimed and denied. That in some communities, however, it works well, few would deny, while not many would claim that it is at all possible to-day to enforce it or even adopt it in the larger cities.

High license, it is claimed, is better in the larger cities, forcing the traffic into larger and fewer saloons, which can be more easily watched and controlled, and limited as to hours and days of closing. High license, it is replied, does not really help the State financially, but tends to corrupt the government by the money in the business, and stimulates the motives for pushing the traffic.

The Gothenburg system, under various forms, is a State monopoly, the so-called Dispensary system. The actual Gothenburg system attempts to take the traffic from private into public hands so as to eliminate private interest from the trade, on the ground that it is profit which mainly expands the traffic, and that government control will limit the traffic until temperance education finally ends the demand for it.

According to the English Public House Trust system the traffic is carried on by a trust of responsible persons, who would reform the traffic till finally it can be reformed out of existence. That all of these systems accomplish their proposed ends is both urged and denied.

The more important indirect methods are, first and foremost, temperance educa-

tion, especially among the young and in the public schools, so much of which has been done with the best results, mainly through the efforts of the W. C. T. U. (2) Temperance work of all kinds in the churches, arousing them to support temperance legislation and to aid the cause in every other way. This method is adopted largely by the successful Anti-Saloon League. (3) Providing substitutes for the saloon,—the opening of halls, reading-rooms, clubs, etc., for workingmen. (4) Working for good food, better homes, shorter hours, better conditions generally for the working-classes.

III. **Subjects for Study.**

Prohibition. ("Enc. Soc. Ref.," pp. 966–972.) The Prohibition Party. ("Enc. Soc. Ref.," pp. 972–975.) Local option. ("Enc. Soc. Ref.," p. 725.) High license. ("Enc. Soc. Ref.," 572.) Gothenburg system. ("Enc. Soc. Ref.," p. 839.) Dispensary system. ("Enc. Soc. Ref.," p. 387). Public house trust system. ("Enc. Soc. Ref.," p. 155.) Other methods. ("Enc. Soc. Ref.," pp. 1212–1219.) For all of these methods see "Social Progress" for 1905, pp. 110–122.

IV. **Topics for Discussion.**

Is temperance on the increase in the United States? ("Enc. Soc. Ref.," pp. 716–718 and p. 1213.)

Which are the more important, the direct or the indirect methods?

The Church and Temperance

I. **Scriptural Basis.**—It is characteristic of the Bible that references to efforts for temperance are all in connection with religion. The Hebrew priests were allowed to drink unfermented wines except at times of religious gathering and services (Lev. 10 : 9 and Ezek. 44 : 21). The vows of the Nazarites and Rechabites, previously referred to, were religious vows. Women in the New Testament are taught not to drink "as becometh holiness" (Tit. 2 : 3); men are exhorted not to drink, not merely on moral grounds, but lest they make some weaker brother to offend (Rom. 14 : 21). The whole teaching is thus put, not on the mere negative ground of fighting an evil, but on the positive ground of preaching a higher spiritual life. Paul writes to the Ephesians (5 : 18), "Be not drunk with wine, but be filled with the Spirit." The evil of intemperance, according to the Bible, as with all other moral evils, is to be driven out, not by the mere battle against it, but by the expulsive power of a new spiritual life.

II. **What the Church Has Done.**—The temperance question is the one social problem on which the Church has been most earnestly and continuously active. Almost all temperance movements have been conducted by church people and usually in direct connection with the Church.

The early movements for temperance in the first Christian centuries and in the middle ages, by preaching, by religious enactment, or by taking certain vows, were almost invariably in connection with the Church. With the important exception of the Washingtonian movement almost all modern temperance movements and organizations, like the American Society for the Promotion of Temperance, founded in 1826, similar organizations in England, the Father Matthew movement in Ireland, the Woman's Christian Temperance Union, and the Anti-Saloon League, have been begun by church people and usually conducted in close touch with the Church. The Woman's Christian Temperance Union, the Anti-Saloon League, and even the Prohibition Party may almost be said to be church organizations. Sermons on temperance like those of Lyman Beecher (in 1829) have had great influence. Most local temperance societies meet in church rooms. Even temperance orders, like the Order of Good Templars, are conducted largely by church people. Almost every religious denomination has its denominational church temperance society or commission.

III. **What the Church Can Do.**—It is evident from a study of the methods of temperance reform that no one of them can effect much unless supported by the moral sense of the community. To create this moral sense is the main function of the Church. The Church can not wisely create a temperance political party, nor perhaps even temperance institutes (except locally). Denominational limitations prevent. But the Church can create the atmosphere and inspire individuals to make such efforts successful.

This can be done by temperance sermons on "Temperance Sunday," or at other times, by temperance lessons in the Sunday-schools, by parish temperance organizations for all classes, especially for the young, by the spread of temperance literature, by opening the churches to the presentation and advo-

cacy of temperance reform measures and movements, by collections and contributions for the temperance cause, by active work for the rescue of the intemperate, and the moral aid and support of those struggling to reform.

IV. Subjects for Study.

The Anti-Saloon League. ("Enc. Soc. Ref.," p. 53.) The Woman's Christian Temperance Union. ("Enc. Soc. Ref.," p. 1257.) The Church Temperance Society. ("Enc. Soc. Ref.," p. 226.)

V. Topics for Discussion.

Should temperance reform be advocated in connection with other social reforms or as a movement by itself?

Should pastors become candidates on temperance platforms?

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*Economic Losses from Moderate Drinking**

Of our more than eighty-three millions of people about twenty-five millions are wage-earners, and not less than two millions are "captains of industry" and their salaried lieutenants. The average wage is about $1.50 (6s.) per day, but the product is worth at least $2 to the employer, who must have a profit, and at least as much to the nation. One-tenth of that for 300 days means $60 per year for each workman, and a total for all wage-earners of $1,150,000,000 (£230,000,000). In the United States, we have passed the period of millions in describing the damage from drink, for alcohol as well as oil has become a "billionaire."

We are not dependent on laboratory experiments for proof that even a moderate use of alcohol impairs efficiency. Benjamin Franklin, in the eighteenth century, observed as a printer, what Dr. Aschaffenburg has just proved by tests, that sober printers do more and better work than drinkers. That is why 51 per cent. of a representative list of American employers, questioned by the United States Bureau of Labor some years since, reported that they discriminated in all or a part of their work in favor of abstainers as employees. The athletic records and the tests of soldiers in marksmanship and marching all tell the same story, that even moderate use of intoxicants decreases efficiency. When we turn to the "captains of industry" and their lieutenants, from whose ranks life insurance has obtained most of the test cases that have shown that total abstainers, other conditions being equal, live fully 15 per cent. longer than even those very moderate drinkers who are allowed to insure, we see that the losses in valuable lives must rise to millions more. The loosening of the tongue and drugging of judgment and conscience, and the shortening of a life worth $10,000 a year becomes a very costly matter when the man is the manager of a great business or the leader of an army, or the arbiter of a nation's politics. In this age of keen competition, national as well as individual, it is the "fit" that "survive" and succeed. Many Japanese gave up sake during the war with Russia that they might contribute the money thus saved as a patriotic offering to the nation's war fund. In Britain, Germany, and other lands, patriots might well abstain for a patriotic reenforcement to the nation's efficiency, by which the supreme industrial "battle of the nations" shall be ultimately decided.

*Extract from speech at Twelfth International Congress on Alcoholism held in London by Rev. Wilbur F. Crafts, Ph.D.

THE BOOK

PAUL AT ROME

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The Voyage to Rome (Acts 27 : 1–28 :-16). The account of the sea voyage of the apostle Paul from Cæsarea to Italy stands out as one of the most noteworthy passages in the Bible. The touches of the author's personality unconsciously gleaming through its lines indicate, as Ramsay points out, "Luke's Greek love of the sea and his eye for sea effects." Throughout the whole history of the discussion of the authorship and merits of Acts, this 27th chapter has been pointed out as one of the strong evidences of the historic credibility and supreme value of the book as a contemporaneous source of information. The man who can write as realistically as this story is written, it has been argued, was no tamperer in cheap second-hand historical material, but could both appreciate and use exact historical methods, and, in this case, he knew whereof he spake and spake whereof he knew.

But it would be unjust to Luke to imagine that his interest in the affair is preeminently an incident of travel and adventure. It is rather the personality of the apostle that fascinates and stirs him. The figure of the great prisoner towers above the turmoil of the elements and stands as the firm rock to which all may cling, and as the source of light from which all may receive cheer as well as direction. It is Paul's work as a missionary, ready to suffer and die for the gospel he was preaching, to "go down into the deep" and fight with winds and waves, as well as with wild beasts, that inspires the historian and gives him a subject worthy of the best strokes of his pen. It is not simply that historical research and inscriptions have confirmed the author's facts, not only that the accuracy of his nautical observation and the correctness of his phrases are attested, but that his whole picture of Paul bears on its face the stamp of a master's work.

Along the Coast to Myra (27 : 1–6). Coming to the details of the portraiture, light has been thrown by Mommsen's recent researches on the method of Paul's conveyance from Cæsarea to the capital of the Empire. According to these researches a regular system of communication between Rome and the provinces had been established immediately prior to the days of the apostle for governmental purposes. A body of legionaries called *frumentarii* or *peregrini* ("foreigners," from the fact that they were recruited from foreign parts) was organized, and used for a variety of purposes. Among these the taking charge of prisoners and carrying them to the capital easily takes one of the most legitimate and expected places. At all events, tho the name Julius, mentioned as that of the commander in whose charge Paul was placed, is too common to permit of our identifying this officer, we may be sure that his function was precisely that of a centurion of the *peregrini*.

Regarding the use of the name "Augustan" as applied to the cohort ("band") of which Julius was the head, we know less. The probability is that the adjective Augustan like the modern "royal" was a popular title, and that it was used informally rather than as the official designation of a military company. It does not appear that the cohorts of the Roman legion were given specific names in an official way.

The first part of the voyage was uneventful. There were "other prisoners" in the custody of Julius. Who they were and what awaited them in Rome can only be a matter of conjecture.

The ship on which the voyage was begun was a coasting vessel carrying passengers and freight from port to port; and Julius with his prisoners evidently took it only in order to reach a port like that of Myra or Cnidus from whence he might transship to Italy or else reach the Egnatian Way in Thrace, and thence proceed by land to the capital.

Luke and one or two others appear to have taken advantage of the freedom of travel on such a vessel in order to be near Paul and minister unto him. The return of the author at this point to the first person plural in the narrative (the "we" sections) is in perfect harmony with what has already been said of the characteristics of the story as that of an eye-witness. The presence of Aristarchus with Paul from Acts 21 : 18 onward, and the

mention of him by the apostle in his Epistle to the Colossians written from Rome (4 : 10) as a "fellow prisoner" gives ground for the conjecture that he may have been involved in the charge against Paul because of his presence and participation in the affair of the Nazirites.

From Myra to Fair Havens (27 : 7, 8). The course of the vessel from Cæsarea to Myra is clearly marked. It began with a favorable wind. But it was the time of year (end of August or beginning of September) when the "Etesian" winds regularly make their appearance, blowing from the west. Even before Myra was reached these had occasioned some adaptation of the course of the vessel to their appearance. They had forced the commander to coast under the "lee of Cyprus" (*i.e.*, to the east of the island). The course of the wind increased after the company left Myra where, however, according to the original plan they transshipped into a vessel bound for Italy. From Myra to Italy the usual route would have taken the company first to Cnidus, then in a straight line to Cythera, the island just south of Greece, and finally through the Adriatic in a northwesterly direction to some harbor on the Italian coast. The first part of this route was covered without much difficulty. But when the run from Cnidus to Cythera was undertaken it was found impossible in the face of the wind, and the ship was steered southwest to Salmone, a cape to the northeast of Crete, and thence along the south side of the island. By this time the weather conditions made it necessary for them to take refuge at Fair Havens which is identified in the text by its nearness to a city named Lasea, probably a better known place in the apostolic days than later. The name is still attached to some ruins four miles east of Fair Havens.

The Storm (27 : 9–20). The effort to cross from the coast of Asia Minor to Italy during this season of the year was a venture attended with great risks. The resources of ancient navigation were too limited to permit of its being made later than the first two weeks of November. And in general it was not considered safe later than the end of September. Having taken the risk, however, and having reached as far as Fair Havens, the Roman centurion had now the choice of either remaining there for the winter, or making a bold dash for a better wintering-place farther west. Paul pointed out the danger and injury to life and property that would arise from choosing the latter alternative. But the master of the vessel, deeming his own experiences of more value than the advice of a landsman like Paul, and partly encouraged by the temporary change, which brought a gentle southern wind, prevailed on the centurion to make the run to Phenice on the coast of Crete.

The sudden change which brought the wind called "Euraquilo" (a name derived from *Eurus*, the SE. wind and *Aquilo* the N.) blowing with the force of a hurricane at once brought into view the danger of being driven "on the Syrtis," the great stretch of sand-banks off the coast of Tunis and Tripoli. The only escape was to take down sail and drift. The situation grew rapidly desperate, requiring as the next step the lightening of the vessel by throwing overboard "the tackling," *i.e.*, the furniture that was not absolutely necessary, and the undergirding of the vessel. This latter was a process designed to keep the timbers from breaking apart under the strain of wind and waves. It was resorted to as late as the latter part of the eighteenth century and consisted in passing coils of cable around the hull. With these steps the end of all that could be done was reached, and as no improvement was observed "all hope of being saved was taken away."

The Encouraging Vision (27 : 21–26). How profound the impression of helplessness was on the mind of the storm-tossed company may be gathered from the fact of their refusal to eat, not for lack of provisions, but because of loss in interest in and a fatalistic outlook on life. This condition lasted some time and was broken by Paul's "standing forth in the midst of them and exhorting them to be of good cheer" with the recital of his experience of a vision and the assurance that none of them should perish, tho the ship should be lost.

The Shipwreck (27 : 27–44). The immediate effect of the apostle's words was no doubt wholesome; but the danger was still far from being past. The storm had now driven them into Adria, *i.e.*, that arm of the Mediterranean which lies between Greece and Italy. It had lasted for two weeks, with what intermissions or abatement, if any, we are not told. On the midnight of the 14th day, the mariners became aware that they were approaching land. By repeated soundings

they ascertained the fact that they were rapidly nearing shore, most probably a rocky coast. They were thus in the face of the new danger of dashing against the rocks and perishing before the dawn of the day.

They met the crisis by casting four anchors "from the stern," a procedure which surprizes the modern man because of its rarity and difficulty, but one whose feasibility and advisability in the circumstances, considerations drawn both from ancient contemporaneous and modern sources abundantly justify. Meantime the danger of a sudden collapse or gradual foundering of the vessel was still imminent, so much so that the sailors who realized the situation better than the rest of the company attempted to save themselves by lowering the boat under pretense of "laying out anchors," and effecting their escape in it. Paul, who saw through their schemes, called the centurion's attention to the necessity of keeping the men on board. Accordingly the ropes that held the boat were quicky cut and it fell and floated away. Paul once more came forward to encourage the company and persuaded them to partake of nourishment. Thus the night was passed. With the breaking of the dawn, they saw that they were within reach of land, and first emptying the ship of her cargo of grain, which was now absolutely useless, being probably thoroughly saturated with salt water, and then steering the vessel toward the shore, they reached near enough (between "two seas," *i.e.*, a neck of land) to be able to swim or by clinging to planks or other things from the ship, which by this time had broken to pieces, they all escaped safe to land.

Melitean Ethics and Philosophy (28 : 1–6). The inhabitants of the island, which the shipwrecked company presently found to be Melita (the modern Malta), were for the most part Phenicians by race and descent. Accordingly Luke, true to the Greek feeling and custom of calling all non-Greek-speaking people "barbarians," uses this title in speaking of them. But barbarism in speech was not inconsistent with humaneness in feeling and kindness in conduct. The natives did all they could to make the refugees comfortable. In the midst of the rain and cold, a fire was built, and Paul with his usual energy went about gathering fuel for it. The chain around his wrist no doubt gave the natives the information that he was a prisoner accused of some misdeed. As in the process of feeding the fire with brushwood a viper, warmed and revived out of its numbness, darted and fastened itself on his arm, the natives immediately drew the inference that the man must be a great criminal whom Justice (the goddess) would not suffer to go unpunished, even tho her effort to bring him to retribution by drowning had just proved futile. However, as the apostle shook the snake into the fire and no such harm as they had anticipated came to him, a violent change of mind took place among them and he was regarded as a divine being. All of this bears upon its very face the marks of its own credibility. It is just the kind of succession of psychological states that one would expect from simple primitive islanders. The fact that there are now no poisonous snakes in Malta has been cited as against the accuracy of the narrative. But with the thick population of the island for centuries past, it would be surprizing if they had been allowed to survive. The point on the shore line at which the shipwreck occurred bears to the present day the traditional name "St. Paul's Bay."

The Winter in Malta (28 : 7–10). The Island of Malta has always been regarded as a strategic point on the Mediterranean. It was settled in the first place by Phenicians. A Greek colony then found its way into it. Later, Carthage took possession of it; and Rome, upon the conquests of Carthage, assumed control (218 B.C.), making it a part of the province of Sicily. The importance of the island as a military station led the British Government to entertain an appeal of its inhabitants to be taken under British protection. The Congress of Vienna (1814) having recognized this protectorate, it has since remained practically a British possession.

In the apostle's days, Roman authority in Malta was represented by a procurator; but the native element was also recognized in the government, as is evinced by local inscriptions, in the person of a native entitled the "Head-man" (the "First Man of the island"). The name of the personage who held this office (Publius) is probably a Romanized form of a similar Maltese word.

The experience of three months in Malta was for Paul a season of rest and recovery without implications in controversy, and it may be well believed that his labors resulted

in the establishment of at least a nucleus of a Christian community.

The Journey to Rome (28 : 11–15). The interest of the last portion of the journey to Rome is scarcely more than geographical. No items of a personal character are cited. The arrival at Puteoli (the modern Pozzuoli) in the Bay of Naples (which altho 150 miles distant from Rome was still regarded as the principal port of the city) is of importance because here the apostle found "brethren." Just how it came to pass that there were Christians here it is not difficult to realize when it is borne in mind that the place was a large shipping-center. According to the testimony of Juvenal (*Sat.* III., 62) here "the Syrian Orontes first disgorged its crowds on the way to the Roman Tiber." This makes it probable that there was a large Jewish community and equally probable that within the Jewish community many had accepted Jesus as the Messiah.

Paul and the Jews at Rome (28 : 16–29). With Paul's arrival in Rome, the plan of the book of Acts is completed. The author's sense of literary finish, however, leads him to add, by way of epilogue, an account of the interview of the apostle with the leaders of the Jewish community in the capital. It is at first glance surprizing to find these professing not to have heard of Paul, and to be apparently ignorant of the fact that in their own midst was an organized body of believers in the tenets of what was called "this sect that is everywhere spoken against." To Paul it was a matter of indifference whether they spoke truthfully or not. He was eager for the opportunity to preach to them the Messiahship of Jesus, and this he did by appointment.

The book closes with a statement that he abode two whole years in his own hired dwelling, *i.e.*, in the condition of "free imprisonment." Why his case was delayed so long may be realized from a knowledge of legal processes in that day. His accusers must be summoned, witnesses from Asia and other places must be brought together; and the Jews may have intentionally prolonged the time with the hope of bringing influence to bear on Nero which should counteract the good effect of the report from Festus. To Paul the interval of two years was full of fruitful service to the cause dear to his heart. It was during this time that he wrote his letters to the Ephesians, Colossians, Philemon, and Philippians.

Paul's Account of His Life (2 Cor. 11 · 21–12 : 10). No New-Testament writer reveals more fully his own personality than Paul. This may be due partly to temperamental endowment. It is undoubtedly partly due to the fact that his right to preach Christ had been challenged and he must needs vindicate it. In so doing he brings into view much of his inner world of thought. At all events the autobiographical element comes more prominently into play in those of his writings which are addrest to communities affected by his enemies the Judaizing teachers.

2 Corinthians under Critical Study.— The second of Paul's epistles to the church at Corinth contains a most vivid and detailed account of some of the apostle's experiences (11 : 21–12 : 10). The place, however, which this passage occupies in the epistle as a whole and the radical difference of tone between it and what precedes has raised the question of its being an original part of the epistle. Its Pauline authorship can scarcely be questioned. And if it be not a part of 2 Corinthians, it must belong to another epistle which was written previously; or it must itself be a complete epistle standing between 1 and 2 Corinthians. Present-day criticism shows a tendency to consider this last supposition as a correct one. The reasons that support it are perhaps too recondite to enumerate in this connection. If, however, the theory be accepted that the apostle Paul, after dispatching 1 Corinthians, heard of the effect of that epistle and also of the efforts of his enemies to undermine his influence in the Church, and dictated 2 Corinthians 10 : 13 as a vehement protest and self-vindication, and finally on learning of the success of this document addrest to the same church 2 Cor nthians 1 : 9, not only is an interesting glimpse secured into Paul's history in relation to the Church, but much light is thrown on the text of both these sections of this rather difficult writing.

The content of the spec al passage in which the apostle recites his sufferings in behalf of the gospel is vivid and clear, but the individual incidents alluded to can be identified only in a vague and general way with what is known of the apostle's previous history.

SERMONIC LITERATURE

THE LAW OF THE SUDDEN LEAP

NEWELL DWIGHT HILLIS

. . . *the child shall* [*be born*] *die an hundred years old.*—Isaiah 65 : 20.
"*A nation shall be born in a day.*"—Jewish Proverb.

IN general the laws of progress are two in number—the law of gradualism and the law of the sudden leap. The first law is the law of progress through slow growth and was stated by Jesus—first the blade, then the ear, and then the full corn in the ear. It was also illustrated by the sage, who explained the long, slow, upward movement of society by the fact that with God a thousand years are as one day. This law of gradualism is the mother idea of the physical sciences. Astronomers deal with gradual processes. They have to do with eons and world epochs. Their science asks for millions of years, while nebulous fire mists cool, fling off planetary rings, put on crust and soil, and journey slowly toward vegetable life, man, cities, and civilization. The geologists also use the law of gradualism. Slowly the continents rise out of the sea; slowly the ice plows scoop out the valleys; slowly the mountain ranges rise to separate between states and nations. Historians invoke this law for the explanation of buried cities, rude tools, rude laws, and cruel customs. Enter the museum, and lo every room in the ethnological exhibit shows how a man journeyed from littleness toward full mastery of nature, with control over the powers, fire and water and wind. Inventions are accretions rather than creations. No loom or engine or ship was ever a spark struck out upon the anvil of genius. Three thousand years of history and ten thousand rude tools stand between Hero's first steam wheel and Fulton's *Clermomt*. The history of liberty also is the history of gradualism. Once the tallest, strongest, youth was lithe young Saul, free to do as he pleased, enjoying liberty. Later barons and aristocrats became free; then the middle classes achieved liberty, and last of all the black man's wrists became too large for fetters. How wonderful the upward march of mankind! What an amazing spectacle this of the pilgrim host going slowly across the wilderness, learning how to avoid thorns and jungles and wild beasts! Terrific losses overtake the marching host, but there is a leader behind the battlements. The multitudes march and march forward. Their music is always the music of victory, and beholding from afar the ultimate triumph, all the sons of God shout for joy. But when that longed-for consummation is reached, the golden age will represent the results of the law of gradualism, the slow method of God, who has time enough and to spare, and in whose sight a thousand years are but as one day.

Now, over against this law of gradualism stands its complementary law, the law of the sudden leap in nature and grace. This second world principle should not surprize us. It is illustrated in Saul of Tarsus, who under the influence of the vision splendid became Paul the apostle. It is set forth in the career of Nicodemus, who, being mature, with plastic impulses hardened into habits, was born again, and had anew the zest of life, the noble rage of living, the moral enthusiasm that is life's mainspring. This law is proclained for individuals from the viewpoint of heredity in the text—the child shall be born a hundred years old, while a nation, through a great crisis, may be born in a day. For the law of gradualism is completed by the law of the sudden leap, just as the centrifugal law that makes one planet fly from the sun is completed by the centripetal law that makes another planet fly toward the sun. This law of the sudden leap, however, is a new discovery by science. It was first given us by the Dutch husbandman who grew his new tulips, less than ten years ago. By feeding his flowers, and giving them every possible stimulant to growth, he found that here and there a blossom rose suddenly and triumphantly above a thousand mediocre blossoms, and took on quadruple size and double perfume, and triple beauty of color. Now, the world for centuries had supposed these extraordinary blooms were sports and freaks, but in crossing the flowers the scientist discovered that he could set this sudden leap into permanence in two or three generations. He

found this sudden leap was the probable explanation of all our best fruits, grains, and flowers. In that hour the whole world of science thrilled with expectancy. With a wonder light in his eyes, the husbandman turned toward the orchard and the vineyard. Instead of the old grains and fruits being fixt and permanent, man saw that there was nothing so flexible and sensitive as these so-called fixt forms. One man fed the roots of wheat, and when a few fortunate stalks suddenly leaped into kingly supremacy he crossed the stalks and made the sudden leap permanent.

In Minnesota to-day we have seven new varieties of bread corn. This discovery of the law of the sudden leap and the fixt results explains the Shasta daisy, the new oat in England, the new orange and fig in California, the new flowers in Holland—indeed, the future of the vineyard, the orchard, and cornfield holds more hope than the future of man's flight through the air, or his mastery of the poles. Gone Malthus' fear of starving populations! Gone the thought that this is an old, worn-out world. Man has become again an eager youth, out in the cornfields, keeping his tryst with God. The one thing that has beaten our railway men and merchants is the fact that they have not been able to keep up with the growth of their country. Trust your highest hopes, and to-morrow they will be found to have fallen short of the reality. Afraid? Hope thou in God. Against a stone wall? A gate of pearl shall open. Fallen the rich flowers by life's untimely frost? Lo, from the ground there blossoms red life that shall endless be. As for the individual, the very child shall be born a hundred years old through the accumulated virtues of its parents. As for the country, the nation shall be born in a day out of selfishness, into a passion of good will, sympathy to the poor, and in a single year make more progress than in a century. It could not be otherwise. God is in the midst of the people. Out of the very stones of the street He can raise up prophets of a new era, poets with a brighter vision, reformers with a keener sword, patriots with a new passion for liberty. For if God achieves one kind of progress through long time and slow processes He achieves another form of progress by the principle of the sudden leap in nature and life.

Let us test this new law in nature and human life with the lamp of experience, and the example of past events. History is the record of what God has done. Conscience is a voice telling us what He is doing. The last event represents the divine will, become vocal. The yesterdays tell us what God once thought and once did, as the world of to-day tells us what He is now thinking and now doing. And what does the past have to say about this statement that a nation shall be born in a day? For some of you it seems but yesterday that slavery, like a dark cloud, enveloped the land. The North sold goods, the South bought them. Lest they offend their customers, manufacturers in Northern cities padlocked their lips. The rich man warned his pastor not to irritate the South and disturb trade. Politicians frowned upon anti-slavery meetings. The American Tract Society withdrew its colporteurs from the South, lest the Bible educate the slave. In New Jersey, the prayer-book is found to have as frontispiece Ary Schefer's "Christ the Emancipator," that showed Jesus freeing the slaves, as well as opening the eyes of the blind, and lest that picture of a Jesus who brought liberty to the bondman injure commerce, the edition was withdrawn, and a new frontispiece substituted that permitted Jesus to heal the sick and make the lame to walk, but lo, the figure of the slave had disappeared from Ary Schefer's canvas. In that hour men's hearts grew faint with fear. The slave cried out, "How long, O Lord, how long!" Liberty was all but dumb. Trade was servile. Cotton was king. "We must wait a hundred years," wrote the editors. "We must appeal to time, long time," urged the orators. But one morning, God entered the earthly scene. He had decided that a nation should be born in a day. His decree went forth that a child of liberty should be born a hundred years old. Sumter was fired on. The spark leaped into a flame, and like a prairie fire swept a thousand miles westward. When night fell, the nation had had a new birth of liberty. Mere boys rose up and became heroes. The freshman and the senior alike closed his book, turned his back on college, and in a few weeks braved the awful shock of battle.

Another day passed, and of many a youth we can only say, He was not—God took him. But his name liveth forevermore. So sudden was the leap, so marvelous the transformation, that only the infinite God can explain the mighty transformation. And this forward movement of patriotism never re-

ceded. This sudden leap into a new liberty became fixt and permanent. Thirty millions grew in one day, more than their fathers had grown in a hundred years.

And what is the Renaissance, but the sudden leap of the intellect fixt into permanent literature! What is the art movement in Florence but the law of the sudden leap fixt in the masterpieces! What is the reformation in Germany and England but the law of the sudden leap in conscience, making a nation to be born in a day! What is the meaning of the age of Columbus, with a thousand boats soon exploring every harbor, but the birth of a new continent! What is this world enthusiasm over aviation but the sudden mastery of the air! What wonders God hath wrought! No man knows what shall happen in this country, because no man can foresee what great man may be reborn to-morrow, what prophet may be set in the market-place, what voices may fall through the open rift in the sky, what sword may be sharpened against oppression and tyranny. Are you thinking of the politicians, forswearing their great convictions for office; of writers, mixing the dross of lies with the gold of truth to sell their wares? Are you thinking of the worship of success, the hypnotic power of wealth, the stolidity of the middle class, the grossness of the pampered few, the hopelessness of the poor, the restlessness in the palaces, the sullenness in the tenements, the godlessness and the hopelessness of millions? Oh, the page can be made as black as can be woven out of the warp and the woof of man's despair, and selfishness and sin! But wait! One beam of light pierces the eastern sky. God enters the arena. He is fully equal to the emergency. The scales fall from the man's eyes, the youth meets his vision, and the nation is born in a day.

This law of the sudden leap explains the appearance of genius in rude hamlets and obscure homes. Man's body is from his fathers, his heredity in part is from God. Therefore clouds and darkness are round about his crystal throne of intellect, where genius reigns, stretching forth its jeweled scepter. Ordinarily greatness in the son can be explained by greatness in the father. Witness music in the Bach family, eloquence in the Pitts, patriotism in the Adams, science in the Darwins, philosophy in the Emersons, finance in the sons of the richest man of antiquity, Abraham. But Germany's giant came out of a coal mine, and Kentucky's hero out of a log cabin; England's master prose writer came from a poor tinker's house. We expect a large cluster of grapes from the great vine in Hampton court, but what if the largest cluster of all grows in the wild, neglected spot in the thicket? Plainly, we must invoke a divine form, standing beside the cradle, and dedicating the babe to song or eloquence, to invention, liberty, or religion. The Bard of Avon is that occasional flower that leapt into kingly preeminence in the English flower garden. Lincoln was that tall stalk of soul grain standing high above the lower grain. The hero represents a fully awakened soul, with powers dormant and latent in others, led forth suddenly into their best state. Therefore no law offers so much comfort and hope to parents as the law of heredity. Solomon's wisdom with all his languages perished with him, as did the more than a score of languages and dialects that ended with the life of Sir William Jones. The universal scholar can leave his gold to his children, but not his knowledge or art or science, yet there is one thing better still that he can transmit—namely, the highly sensitized brain, that, thanks to heredity, may be wax to receive knowledge in the father and steel to hold it for the son. Therefore the children climb up toward preeminency on the shoulders of the fathers. Therefore the race is growing taller, stronger, healthier, more intelligent, and more beautiful. The intellectual and moral traits of the fathers are put out at compound interest for the children. Heredity is a Christmas angel that approaches the cradle to leave rich gifts for the sleeping babe. God visits the wisdom, obedience, industry, and character of the fathers down upon the children, to a thousand generations. But the trackway along which the precious treasure moves is the groove of heredity, that is described in the text—a child shall be born with the wisdom of a hundred years, while a nation shall be born in a day.

Scarcely less striking is the law of the sudden leap in character. In general, the intellect grows strong by study in school, the artist gains skill by practise with his brush, the young orator gains eloquence by speaking and meeting audiences, the young author by long practise develops insight, mastering his technic, but a sudden experience, a great crisis, a shock of accident, peril, love, or threatened death, furnishes the great theme, and

that is nine-tenths of the masterpiece. Not otherwise is it in the realm of character. Here is an African cannibal, cruel, superstitious, sodden in ignorance. He comes into collision with Moffat, the missionary. One day, Bishop Africanus leaves Africa for a visit to London, and preaches in Windsor Chapel, before Queen Victoria. It was not a miracle, but it was the law of the sudden leap. Here is the English tinker, drifting, profane, pleasure-loving, dissolute. Suddenly a startling event awakens his intellect, arouses his conscience, inflames his heart, and, rising up, John Bunyan forsakes all, to follow the Master with a passionate devotion and fidelity that stirred all England; it is the law of the sudden leap. Here is Augustine, the teacher of eloquence in Rome, giving his days to the making of money, giving his nights to banquets and feasts, and at length to carousals. One day his mother, beautiful Monica, comes with the story of the Christ, and Augustine turns his back upon gold, luxury, music, flowers, honeyed compliments, fame, and becomes the father of the people of Hippo. He wrought as nurse for the sick, the teacher of children, the builder of his city, the author of the New Commonwealth of God; it is the law of the sudden leap, in the philosopher, as truly as that law was seen in Nicodemus or Paul. For growth has two sides, the sudden unrolling of the flower, and then the gradual setting of the fruit, the sudden pushing out of the maple bough, and then the hardening of that bough through five months of summer; the sudden leap of the boy or girl at fourteen or fifteen, and then thirty years for the compacting of the constitution. Jesus understood; in that quiet twilight hour He unfolded to Nicodemus the secret, "ye may be born again." That is the explanation of the transformation of the woman at the well in Samaria, who in a single hour saw a vision of the new and beautiful woman she might become, and went away transformed, sweetened, and saved. The hope of the millions is in this law of the sudden leap. This is the promise of God to parents for their children, to teachers for their pupils, to reformers for the sodden multitude. For the child in morals may in some vision hour be born with the ideals of a hundred years' growth, and so the nation be born in a day.

Life itself is the great teacher of this principle. Your own autobiography illustrates this law. Is it not true that the great epochs of growth in your career represent unexpected emergencies, and then a sudden leap into strength, that left you an altered man? You have built a competence; your riches took wings; you bowed like a bulrush before the fierce storm of adversity, and lo! God stretched forth His hand upon you and lifted you up. In a few brief days you grew more than in many years before, and that sudden uprising of manhood has remained a permanent possession. Then you wrestled with sorrow, and lo! the wrestling turned to strength. You met disaster, and submitted your will to God, and rose up equal to the weight of the world. Indeed, these sudden leaps explain what is deepest and richest in your life; therefore, it is your duty to attempt the impossible. This year plan things that would have been incredible last year. Open new furrows and sow new harvests. Remember that power is not in the sail, but in the wind, and that for the soul, power is not in the mind, but in God, who fills the soul and lends uplift and gives the outlook. This year you can double your happiness and quadruple your influence. The world is not the same world to all people. We all have seen a brick wall lifted up, and on the north side, in late May, snow, ice chilled soil, and dead roots, dormant seeds. But just on the other side, where the soft southern beams fell, lo! the succulent vegetables, the peach blossoms, and the young fruit. You can take the cold, cheerless side of life, if you wish, closing your intellect to God, closing your affections to the sweet overtures of love, refusing your will, hardening your heart, blinding your eyes, stupefying your life. Or you can open the windows toward God, and grow like the flowers, sing like the birds, ripen like the corn-shocks and become the very tree and garden of God. Whosoever will may come, for the overture is for all. Believe in yourself and in the infinite possibilities of one who is made in God's image and carries eternity in the heart. And discover for yourself this law of the sudden leap in penitence, aspiration, happiness, influence, and character, while you prove that the child of God may be born a hundred years old and a nation be born in a day.

THE SERVANT AND THE SON

The Rev. Thomas Phillips, London

Make me as one of thy hired servants.

The father said to the servants, Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the fatted calf and kill it and let us eat and be merry.—Luke 15 : 19, 22, 23.

In these verses we have two ideals—the ideal of the prodigal and the ideal of the father—the ideal of man and the ideal of God—the ideal engendered amid swinish men and swinish brutes and the ideal cherished and prized in the land of light and purity. "Make me as one of thy hired servants," says the prodigal, "I have sinned and am not worthy of any other position, but give me a lower place, even the lowest, the hardest, the most menial and degrading, in the old home." "Bring forth the best robe, the finest shoes, the choicest ring, the fattest calf," says the father. "Spare no cost, avoid no sacrifice, give him the best possible greeting." "Give me the lowest place," says the prodigal. "Give him the highest," says God. "Give me the worst," says the son. "Give him the best," says the Father. "Make me a slave, drudge, anything . . ." says the wanderer. "Treat him as a son," says God. "Give me a task, a chain," says the son. "Put shoes on his feet—the badge of freedom, the distinction of sonship and honor," says the Father.

These two ideals still exist among Christian people. Altho we have all returned to our Father's home, yet we have carried something with us from the far country and not seldom pray and work, trust and suffer more like servants than like sons.

The prodigal had so abused his father's love and so violated the home feeling, he had wandered so far into the wilderness, and so wantonly wasted his substance in riotous living, that when he came back he had not the heart to ask for anything more than a servant's place. "I am not worthy to be a son, I have forfeited that claim forever—I dare not take the holy place. I would not feel at home—my past career will come up to torment me. I could not stand my father's face for very shame. Give me some place out of the way and out of his sight where, perchance by hard work, I can prove myself worthy." It is wonderful how graphically this attitude of the prodigal depicts the beginning of the Christian life.

It is difficult for an awakened man to feel at home, to be fearless, and confident and happy in the presence of his God. There is a constraint, a dread, and even a dumbness about him. The man can not pray—guilt and shame choke him. It is the timid, cowering slave, dumb and shy and helpless, trembling in the presence of his offended Master God, and not the glad, trustful, communicative child perfectly at home and at ease in the presence of his Father God.

The slave spirit is more deep-reaching in its operations than even that. I think the prodigal had some lurking notion that by being a servant he could atone for his past misdoings and make up for his foolishness and sin, and we have all passed through that stage. We want to be Christians, but first of all we must either punish ourselves or propitiate God. We must do something to mend the breach and fill the gap. Wesley fasted, Luther famished, John Bunyan gave up dancing, and thought no man in England pleased God better than he; and all of us depended a little on God, but much more on ourselves.

But this is to start on a career of hopeless slavery, for the more a man endeavors to retrieve his lost position by struggle and effort and merit, the more miserable and desperate he becomes. The psalmist was right, it is the horrible pit and the miry clay, and the sides of the pit are as perpendicular as the walls of a house, and the more a man struggles in the clay, the deeper he sinks and the faster he becomes. There is only misery and despair in that direction.

That is the prodigal's view of restoration, and not the father's. When he bethinks of his old life he says—"Let me skulk out of the way and do something to retrieve the heights from which I have fallen." So long as he remembered himself he was never more than a slave, but the moment he looked at his father's face, and heard his father's voice, he felt himself to be a son. That has been exactly our position. The shame that comes from sin has been lost in the encouragement that comes from grace; all the constraint that comes from guilt has given way to the homeness that comes from forgiveness. The anxiety that springs from unavailing effort has been replaced by the confidence that comes

from knowing that One that is mighty has undertaken for us. The despair of salvation by effort has given way to the triumphant joy of salvation by grace.

At first the prodigal thought it was all himself and he was no more than a servant. Then he saw it all of his father and then he was once more his father's son. Saul of Tarsus struggling to be perfect—there is the servant! Paul the apostle, challenging every power of earth or out of it, to separate him from the love of God, which was in Jesus Christ his Lord—there is a son! Luther, in his narrow cell, scourging himself until he was covered with blood, and starving himself to a mere skeleton, craving and agonizing for peace and satisfaction—there is the slave! Luther discovering justification by faith and living on it, and thriving through it, and conquering by it—there is the son! Charles Spurgeon under the gallery in a Primitive-Methodist chapel on a wintry morning, looking so miserable as to attract the attention of the preacher—there is the slave! Charles Spurgeon as the result of the sermon looking at the Crucified until he felt he could look his eyes away—there is the son about to enter into the richest spiritual inheritance of the century.

But the meaning of all this is that we enter into the full liberty and the radiant joy of the Christian life only when we lean our whole weight on justification by faith.

There is a joy which comes from justification by faith alone, and it is only as we let go our whole weight on God that the servant is lost in the son, and the broken fetters rattle on the ground. There is one sentence of John Calvin which is sound theology and true experience: "Partial Justification is of no good; it only produces misery." To get rid of our bondage and fear, we must see God drawing near, in His unutterable love and fulness, and displacing everything—not only our guilt and sin, but even our righteousness and penitence and faith—compelling us to forget everything but the wonder of His grace, annihilating by His glory every shred of sin and self. Then, as the waters are cradled on their ocean bed, as the mountains rest on their unyielding sockets, as a child nestles in its mother's bosom, so shall we rest our whole support on the everlasting arms of the Almighty God.

Presumably the prodigal lost the slave spirit after the first few days, but with most of us the spirit persists more or less to the end of the chapter. The servile temper not only hinders justification, but delays sanctification. We too often fight our sins like beaten slaves, and not like gladsome heirs of God. We enter the fray with cowering timidity, and not as men destined to conquer. Listen to a chapter from the autobiography of many and many a Christian—"This besetting sin is his purgatory and inferno. He has fought with it for twenty years or more, beaten year after year, and week after week, winning an occasional battle, but hopelessly beaten in the long campaign. The vows he makes, registered with tears, and sometimes written with the warm blood of his veins, the conferences he attends, the expedients he resorts to—and yet in his holiest moments, when he is on his knees before his God, when in the communion service he remembers the garden and the cross, this persistent sin comes over him like a specter, and a nightmare, and a curse. He is never free from its pressure or constraint. All honor to him that he has fought so long and bravely refused to give in!" Surely this very human chapter can be altered. Like the prodigal, he has been looking to himself and has fought like a slave; while he ought to have looked away to the resources of his God, and fought like a freeborn son. A slave can never fight effectively, slavery takes the grit and the confidence out of the soul, and the finest saints were never produced in the atmosphere of fear and constraint, or by the means of vows and resolutions, or by morbid introspection, and never-ceasing attention to the limitations and deficiencies of self. To all men Christianity means a battle, a struggle with sin, but surely it makes all the difference as to whether a man is relying upon his own vows and resolutions, and determining the probability of victory by the resources of his own character; or whether he is looking clean away from self and centering his attention and hope upon the exhaustless resources of omnipotent love; realizing that he is not a solitary drop, but part and parcel of the mighty currents of goodness which are sweeping down the ages, knowing that every good force in the universe is on his side, and assured that the floods of sunshine are no more ready to fill the pores of a plant or the cup of a flower than the Holy Spirit—the great Spirit of goodness, is to fill and charge, vitalize and energize his broken, struggling life. It means all the difference between a timid and dis-

heartened slave, and a confident and triumphant son.

Nowhere is the slave spirit more evident and more out of place than in what we call "Definite religious work." We read our Bible because it is a duty, and not because we revel in the glories of the sacred page. We regard it as the drill-book of the slave, and not as the oracle of God. It is, alas! the same with regard to prayer. We pray because we are told, and not because we can not help it. Our prayers are the timid cries of slaves, who stand far off, and not the intimate and spontaneous talk of a child with his father, at ease in his Father's home. Then our Sunday-school work, and maybe even the preparation of our sermon, become a burden. We put the subject off to the last moment, and dread the drudgery, while to tell the old, old, story of Jesus and His love ought to be a luxury and a delight.

Surely when the love of God has taken complete possession of a man's life, he will long to see the dawn of Sunday in order to say a good word about Jesus Christ to his class or to his people, and he will be glad to see the evening of the day to obtain another opportunity of finding a better word for the following Sunday. We condemn ritualism, and we do well, for it is simply the expression of the slave spirit, the monotonous drill of the servant, and not the spontaneous movements of the son; but, alas! it is present in our free churches. It is unutterably sad to go into some congregations and see a whole body of men crusht down by prosperity and respectability and religious etiquette and social decorum, from being happy children of God, natural, easy and free and sunny and joyous in His presence, to be a gang of slaves, bound, fettered, manacled, somber, unnatural, waiting for the "amen" as for the proclamation of their release. God surely expects us to be natural—he made us so—and surely most natural of all when we are nearest to Him. Away with the undignified constraint of the slave, and forth with the winsome spontaneity of happy children! Away with the pestilent atmosphere of the diamond compound and its indentured service, and welcome the breezes from the cross-crowned hill and the mighty rushing wind of the upper room of Pentecost! Not the hard task from without, but the holy outrush of the rich life from within! A son does only what he likes, but he likes only what his father likes. There is no compulsion nor force, no repression nor restraint, but just the outflowing of the indwelling life divine, as natural as the bubbling of a mountain spring, and as easy as the formation of a bleb of dew.

We find the same contrast between the servant and the son in our attitude toward the providences of life. In the long run none of us are free from the dispensations which daze our minds and wring our hearts. The mystery of life is dense and impenetrable, but no man has passed through it who has not said in the midst of the darkness, "Here is my chance." All suffering and disappointment is our opportunity of proving ourselves to be sons and princes, not servants and slaves. It is easy for us to seek comfort in fatalism and to say, "This has to be—it was my lot, my fate!" I have often heard that from the lips of Christian saints, and yet if that is all, we are the bondslaves of the cruel chains of a blind necessity. I do not deny that there is comfort in the thought, but it is the comfort that comes from the inevitability of our chains.

The son is safe in the clasp of his father's love. The father makes a ring about the personality of his children, and altho evil forces prowl about, none is permitted within that ring except the father and the child. So God is a greater part of my life than I am myself. My affairs are more His concern than my own. My dear ones are dearer to Him than to me, and His eternal cross is an inviolable pledge that before He is done with me every drop of black sorrow is to be transmuted into crystal joy.

But we go beyond this, for to be a slave is to be a chattel, owned and branded and controlled, but to be a son is to share in the inheritance and to be lord of the estate. Owing to the unchristian distinction that has been drawn between the sacred and the secular, we take up much of our possession as if it was stolen property, regarding it with shyness if not with suspicion. But, if sons, then heirs—joint heirs with Jesus Christ, and all that belongs to Him belongs to us. To be afraid of art and music, of holy mirth, and wholesome recreation, of social movements and political questions, is to be cowering slaves and not kings of God. To be mastered and intimidated is to hug our servile chains, but to claim all things and master all forces for Jesus Christ's sake is to claim the inheritance. So long as we think of our limitations, we

lose sight of the inheritance, but the nearer we draw to our God, the more sure we are of our joint inheritance, the more confident our assurance that Jesus can not occupy the highest throne in Heaven without sharing it with the humblest Christian. All things are ours—we are Christ's and Christ is God's.

So, throughout the whole Christian life, from its crude beginning to the very borderland of glory, there is the clanking of chains. Not that we are all slaves, or that any one Christian is always a slave, but the best of us are strange mixtures, with sometimes the child uppermost and sometimes the servant. Nor do I maintain that the slave spirit has no place in the development of the Christian life. In the parable the hired servant is the undeveloped son.

It is easy to characterize the Christian life; the problem is, how to alter it. It is easy to point to the servant here, and to the son there; the problem is, how to make the slave grow less and less, and the child grow more and more. The solution of the problem is in the parable of our text. The prodigal was a slave on his outward journey, a slave in the land of revelry and indulgence, a slave in the midst of the husks and the troughs and the pig-dealers, a slave when he came to himself and thought of his father's hired servants, a slave every step of the way home, as he rehearsed his plea and story. But as he drew near to the old homestead, the child life began to flutter in his heart, and as he saw his father's look, and heard the gladness of his father's voice, and felt the warmth of his father's kiss, the son began to grow, and grow so fast, that as a matter of fact the slave never finished his story. The son could not say what the slave had prepared and rehearsed. That is the remedy—a renewed look at God's face, and a better acquaintanceship with the Father's heart. It is the surprize and sacrifice of divine grace that will depose the servant and crown the son. Yes, the surprize of it! I know of no better word to describe the unexpected revelations of God's love. The prodigal was prepared for the worst, and he was surprized by the best. He expected coldness and anger, strong disapproval and stern retribution, but he got the greeting of compassion and the kiss of peace. All the way home he had been troubled by forebodings and tormented by misgivings, so that when his father ran to meet him and threw his arms about him, the prodigal could not believe that he was himself—the old self was surprized out of existence by the cordiality of the welcome and the completeness of the pardon. The son revived and the slave perished. The method of divine grace is the method of surprize. God never turns out as sinful man expected Him to be. He is always infinitely better. Forgiveness itself is the greatest surprize of all. It is not according to the laws of nature, or the usage of society, or the ways of men. A great preacher of my native land used to tell the story of a farmer he knew. His daughter ran away from home, once, twice, three times, and on going into the county town one day, he was told that she was up before the magistrate for disorderly conduct. His landlord sat on the bench and said, "Mr. So-and-so, we all respect you, take your daughter home." But the old man said, "She is no daughter of mine any longer. I forgave her once, I took her back twice, but when she went away the third time I gathered my people together in family worship and took my knife and cut her name out of the family Bible." Men and women, we have run away from home not once, or twice, but some of us a hundred times. We have grieved our God over and over again, but our name has never been erased from the Lamb's Book of Life. The dastardly shame of disobedience has been met by the overwhelming surprizes of divine forgiveness. It is so wonderful that when we draw near to God, putting the emphasis upon faith and repentance, and the fulfilment of conditions in Jesus Christ our Lord, He bursts upon our vision as one who loved us before we did anything at all, just because we were weak and needy and sinful, and wrapt His love about us, as the atmosphere is wrapt about the trees of the woodland and the flower of the field. When we thought we had to push ourselves upon a reluctant sovereign, we discovered that in His unutterable compassion He had set out to meet us, and that in His redeeming grace He was thrusting Himself upon an unwilling humanity. When we turn to men, we meet with many a sore rebuff, but when we turn to God, it is always a glad surprize. It is a surprize every time here, and it will be a series of surprizes throughout all eternity.

You can not look on the Father's face and continue to be a slave. There is enough love in that face to wrap round this world a thousand times, and around a thousand worlds in swathe upon swathe, layer upon

layer, and fold upon fold. If we could only draw back the curtain and look into God's heart for one brief second, the slave spirit would pass away as cloud-spots in the dawn, and the child spirit abide forevermore.

But it is more than the surprize of grace, it is the sacrifice of love. Some men fail to see the atonement in this parable. I can not see anything else. The father is sitting at the ingle, in the lonely eventide, saying nothing, but thinking much, his heart far away with his wandering boy. Taking his stand at dawn of day and at set of sun, with hand over his eyes, he scans the distant horizon for the movements of a familiar figure for which his heart hungered. The elder son was concerned about the property, but on the night of his lad's return, the father would have sacrificed every scrap of property out of sheer delight. In the gladness of his heart he spared and stinted nothing. I see Gethsemane and Calvary, the cross and the grave, in the father's hunger and the father's joy.

When I think of God, high and holy and majestic, I am ready to crouch and to cower as a slave. His majestic personality overwhelms me, but when I think of God using His Godhood as a lever to lift humanity up, when I think of Him as living and thinking and purposing and agonizing and sacrificing, in order to make men better, when I think of Him gathering up His whole being and pouring it out in a mighty sacrifice on the cross, I am ashamed that I ever regarded myself as a slave. I am worth something to God, my little life has gone up in value a million-fold by the great sacrifice on Calvary. I am a son, a king, and a priest, with Him to reign.

THE FINALITY OF JESUS

Henry Sloane Coffin, D.D., New York

I am the Omega.—Rev. 22 : 13.

The book in which these words are ascribed to Jesus was written by a Jew of the Jews, whose mind was saturated with the thought and literature of his people, to whom the religion of his race—belief in one righteous God—was a passion, and the ascription of divinity to any other than the one God abhorrent blasphemy; but such is the impression Jesus of Nazareth had made upon him, that he places Him side by side with God on the throne, and puts upon His lips the identical words, taken from an Old-Testament Scripture, which he puts upon the lips of God: "I am the Omega," the Last, the End. This Jew voiced the conviction of primitive Christendom, the conviction of those who stood closest to Jesus Himself, and became His most intelligent and sympathetic interpreters. And he expresses the faith of all of us who, since his time and to-day, have come under the redeeming control of the personality of Jesus. The Jesus we obey, love, and worship is for us final. Our consciences, our spiritual experiences, hear Him asserting, "I am the Omega." On what does our conviction rest?

Jesus is for us the complete revelation of the character of God. He reveals God in two ways—through what God was to Him, and through what He Himself was.

No one can come near the Jesus of history without feeling that He is in closest touch with the God of His race, whom He habitually thinks of as "Father, Lord of heaven and earth"; with whom He is on terms of affectionate intimacy, and to whom He speaks with adoring reverence, "Hallowed be thy name!" We constantly catch from His lips expressions which show that He is thinking of this unseen Companion's attitude toward people, and letting that attitude determine His own. "He is kind to the unthankful and the evil"; the peacemakers are the children who most resemble their divine Father; He cares for the incompetent, "the little ones," "the lost," "the least"; He forgives every son who returns to Him, but only sons who as freely forgive their brothers can receive His forgiveness. Jesus abides in His Father's love, does what He sees His Father doing, works as His Father has been and still is working, feels that the Father in closest partnership with Him doeth His works.

There have been, and there are to-day, other men to whom God is a most real and a most dear Being. They look to Him for guidance, count on His assistance in every right endeavor, bring their sins to Him for forgiveness, rest in Him for comfort and hope, enlist in His purpose, and feel themselves strong in His strength. But we know of no other in all history to whom God has been

exactly what He was to this Son. We speak of the God of Abraham, and see in that patriarch a noteworthy pioneer in the religious life of mankind; of the God of Moses, and feel that this revered lawgiver and his successors saw deeply into the will of the Most High for the national life of their people; of the God of the prophets, and acknowledge that these inspired preachers of righteousness penetrated far into the secrets of the Spirit, and brought from their explorations priceless discoveries of the justice, kindness, and faithfulness of Jehovah; of the God of the psalmists, and ascribe to the sweet singers of Israel a communion with the King of glory, the Lord of hosts, the Shepherd of Israel, their refuge and strength, their light and exceeding joy, their high tower and fortress, their dwelling-place in all generations, which enables them to voice the thirst of our souls for the living God, and, to a large extent, to express the satisfaction of that thirst in language we shall never wholly outgrow. And outside the boundaries of Israel we recognize that there have been many elect spirits who have been guides and inspirations to their fellows in their quest for the Lord and Deliverer and Comrade of their souls. We would not disparage a Buddha, a Confucius, a Socrates, a Mohammed, or any other to whose conscience righteousness was precious, and to whose soul the unseen was not void. But the God and Father of Jesus is for us a distinctive conception, which eclipses them all, which satisfies our religious aspirations as no one of the others, and which appears to include all that is of worth in them. When we wish to find God and enter into friendship with Him, we go not to a number of teachers, getting whatever we can from each and combining it all into a universal religion of our own compilation; but we go to One, feeling that He sums up all that we need in our thought of God, saying, "Lord, thou knowest the Father, and we would learn of thee." It may seem ungracious in us to say to representatives of other faiths, "We have really nothing to learn of you." It is well for us to study every sincere conviction of any man, well for us to listen respectfully while he tells us what his faith means for him and his fellow believers; but we can not admit that he has anything needed to supplement the religion of Jesus. "No man knoweth the Father save the Son." "I am the Omega."

Nor is this all. We Christians, starting with the God of Jesus, the God to whom He prayed, and whom He trusted, obeyed, loved, adored, find that God disclosed in Jesus Himself. To quote the words of a cultured woman, a Jewess by birth, spoken with great earnestness: "I have become convinced that there is nothing I can think of in the character of God, which I do not find in Jesus; and nothing that I want a God for, which Jesus does not do for me."

It is easy to spin with our thought a philosophical conception of God as the absolute, infinite, omnipotent, omniscient, omnipresent, and so on, and, failing to see the fulfilment of these speculative conceptions in the historic Jesus, deny His deity. No one claims that Jesus was the complete revelation of the intellect of God, or of His esthetic nature, or of His multitudinous relations with the universe. But when we come to character, to what God really is, if we agree with Jesus that God is longsuffering, forgiving, redeeming, self-giving love, there is nothing we can think of in God that we do not possess in Jesus. We say to Him, as the psalmist to Jehovah: "Thou art my Lord, I have no good beyond thee." We look at Jesus in all His relations with men, and supremely when He hangs on the cross, and we are compelled to confess, "Behold our God!" That is what we mean by the word "God." In Jesus dwelleth all the fulness of the Godhead bodily. What more can there be?

> "Thou, O Christ, art all I want;
> More than all in thee I find."

In the unveiling of the character, the purpose, the heart, the will of Him, whom we adore as God over all, Jesus is the Omega.

He is, moreover, the complete revelation of man's life with God and with his fellow men, which are not two things, but one, for, according to Jesus, no man is rightly adjusted to God who is not rightly adjusted to his brother.

Jesus is not for us a heavenly Being masquerading on earth in human disguise. If He is absolutely one with God in purpose, heart of His heart and life of His life, He is as entirely one with us, bone of our bone and flesh of our flesh, "made in all points like unto his brethren." He is limited in knowledge and limited in power. There are many things which He does not know, many things which He can not do. He is a man of His age, the first century, with the world-view and

science, and even much of the theology, of His contemporaries, believing, for instance, that certain types of disease were due to demons, as was commonly believed in that day. He is a man of His race, a Jew, with the inheritance and language and forms of thought and intense patriotism of His people. He is a Galilean village carpenter, and His culture and training and connections are those of His class and position. Spiritually He is akin to us, with no immunities from pain and evil which we do not possess, "tempted in all points like as we are," now elated, now deprest, now conscious of God's presence, now feeling Himself utterly forsaken. He is our Brother.

But this human, limited, uncultured, tempted Man has been looked up to for these nineteen centuries as the ideal which forever baffles approximation, as the embodiment of the spirit which every right-minded man covets for himself and seems never able altogether to attain. Mr. Higginson reports an interesting conversation between Emerson and Whittier. The former had remarked that the world had not yet seen the highest development of manhood.

"Does thee think so?" said Whittier. "I suppose thee would admit that Jesus Christ is the highest development our world has seen?"

"Yes, yes, but not the highest it will see."

"Does thee think the world has yet reached the ideals the Christ has set for mankind?"

"No, no, I think not."

"Then is it not the part of wisdom to be content with what has been given us, till we have lived up to that ideal? And when we need something higher, infinite wisdom will supply our needs." That is a cautious statement that in manhood Jesus is the Omega so far.

And in a world which we have come to think of as in process of evolution morally, each age surpassing its predecessor in its standards of duty, its conceptions of man's obligations to man in home and industry and commerce and government, its charities and sympathies, is it not a marvel that for all these growing centuries one Figure should tower aloft like a giant Alp, in comparison with whom the loftiest seem but foothills? You remember Sidney Lanier's exquisite lines to the race's prophetic poets:

"Ye companies of governor-spirits grave,
Bards, and old bringers-down of flaming news
From steep-wall'd heavens, holy malcontents,
Sweet seers, and stellar visionaries, all
That brood about the skies of poesy,
Full bright ye shine, insuperable stars;
Yet, if a man look hard upon you, none
With total luster blazeth, no, not one
But hath some heinous freckle of the flesh
Upon his shining cheek, not one but winks
His ray, opaqued with intermittent mist
Of defect; yea, you masters all must ask
Some sweet forgiveness, which we leap to give."

And then he runs over a list of earth's famous teachers, pointing out some imperfection in each, and at length turns from them all and concludes:

"But thee, but thee, O sovereign Seer of time,
But thee, O poets' Poet, wisdom's Tongue,
But thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ.
O all men Comrade, Servant, King, or Priest,—
What 'if' or 'yet,' what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor tattled by an enemy
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's or death's—
Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou crystal Christ."

We have no hesitancy in going to Jesus for the final solution of any problem which may arise in connection with man's relations to the Unseen, or with his most practical relations with his fellows. We do not think of Jesus as tentative and temporary, as affording us the best guidance up to date, but ultimately to be surpassed or superseded. We take the most complicated questions of our age—race problems, the attitude of the white man to the yellow and the brown, of the black to the white, of Gentile to Jew and of Jew to Gentile; industrial perplexities, the legitimacy of competition as a motive in business, the relations of employer and employee, the proportion of profits due to capital and labor respectively, the rights of the property-owner and the rights of workers to employment; political questions, free trade or protection, more or no battleships, the obligations of society to the criminal; social questions, race-track gambling—is a horse of more value than a man?—the drink traffic, its regulation or prohibition; the social evil in the narrower sense, with its hideous roll of victims in every so-called Christian city, a moral plague far more loathsome and unnecessary

than the pestilences of the Middle Ages which our medical men look back on as completely eradicable evils;—we take them all to Jesus, certain that His spirit, if seriously and conscientiously applied to them, will infallibly lead to an ultimate solution. We do not expect to find our questions answered in so many words in the teaching of Jesus. Obviously many of these problems were not within His horizon. And were the answer thus given us, we should be dealt with as babies, not as sons and daughters with minds of our own, who, once given a principle, can be trusted to think out its application for themselves. But the principle, the controlling spirit, has been given in Him, and we are confident that the spirit of Jesus is adequate to guide us to such a solution that, if we obey, we shall find the kingdom of God coming, and at length see His will done in earth as it is in heaven. Jesus is the Omega.

But even this is not all. Jesus is more than the complete revelation of the character of God, and of the life of man with God and his fellows. Those who attempt to sum up Christianity by quoting Jesus' summary of the Jewish law, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," need to be reminded that He was merely answering the question, "What is the essence of Judaism?" not "What is the sum of all religion?" Jesus claimed to be an innovator as well as a fulfiller. "A new commandment give I unto you," an early follower interprets Him as saying. "This is my commandment that ye love one another even as I have loved you." "Even as I"—the most important contribution Jesus made to the world was just Himself. Judaism had said, "Ye shall be holy, for I, Jehovah your God, am holy"; and Jesus had repeated and interpreted it, "Be ye merciful, even as your Father is merciful." But how is God holy, how is He merciful? The Christians hear Jesus answering, "Even as I." There is His own divinity, and further we are at once led to Calvary. "Hereby know we love," say the primitive Christians, "because he laid down his life for us."

And the important thing is that they are compelled at once to complete the sentence by adding: "And we ought to lay down our lives for the brethren." Had Jesus come, like the Old-Testament prophets or like John the Baptist, merely to reform Judaism, to distinguish the important from the unimportant elements in the law, Christianity would have been nothing distinctive. Jesus would have been a repetition and interpretation of Moses, and His movement a sect of reformed Jews. But why is it that a religion which, up till Jesus, had been a tribal, a national, a racial affair with a few proselytes, and has remained such ever since, only with far fewer proselytes to-day than in the first century, suddenly, after Jesus, becomes a world-conquering power? The only explanation is that the personality of Jesus, and that personality as disclosed supremely on the cross, had brought a new and well-nigh irresistible force. "I am not ashamed of the gospel," wrote a Hebrew of Hebrews, who had known the highest inspiration which the most vigorous and earnest form of the faith of his fathers could furnish, and had found it inadequate, "I am not ashamed of the gospel, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek." So soon as a man comes under the control of the spirit of Jesus he is possest by an overmastering impulse. "The love of Christ constraineth me." He is conscious of a supply of energy adequate for anything. "I can do all things in Him that strengtheneth me." Ask the men and women, who in every Christian century have been ready to hazard their lives on mission fields, to give themselves to the care of the sick, the leper, the victims of disease or of social wrong,—yes, ask any one of us Christians here, what is the most forceful inspiration we know of, and we point with Paul to a scene in the past, where outside a city wall a dearly loving and now dearly loved Man is nailed to a cross. We say that in Him we see unveiled the very heart of Him, of whom and through whom and unto whom are all things, and are compelled to live no longer unto ourselves, but unto Him who for our sakes died, and has risen again, and is the present controlling power in us. A well-known British journalist watched the Passion Play at Oberammergau and came away saying to himself: "This is the story that has transformed the world," and he seemed to hear an echo, "Yes, and will transform it."

Jesus is not merely Revealer to us, but Redeemer; not only the unveiling of the ideal for ourselves and for all men, but the inspiration to achieve it. It is because we have discovered in Him the mightiest force of which we are aware, a force whose potencies

we never seem to exhaust, that we are driven to confess that He is the Omega.

Were Jesus any less to us than final He could not enlist all our loyalty and command our entire consecration. But we feel that there is no limit to the devotion we owe Him.

"Had I a thousand hearts to give,
Lord, they should all be Thine."

He draws from us all the reverence, all the confidence, all the adoration, all the self-dedication of which we are capable. We have no more for God Himself, and therefore Jesus is for us God, the embodiment of God's character and the transmitter of God's life. In harmony with Jesus we feel that there remains no further attainment. We are at one with the purpose of Him, whose are sun and moon and stars of light. If it be idolatry to worship any but God alone, we are either idolaters or Jesus is for us as God. When we "survey the wondrous cross" we can not help ourselves.

"Love so amazing, so divine,
Demands my soul, my life, my all."

Because He claims and gains our Omega we can not but call Him "The Omega."

Feeling thus toward Jesus is it possible for us to imagine for a moment that we are acting as brothers toward any man, however good, who lacks this experience of the power of Christ, if we do not seek to impart it to him? In the recent controversy over the use of Christian hymns in the public schools, a prominent Jewish paper said in an editorial, "Scratch a Christian anywhere and you find a missionary." That is inevitable. Scratch a man without finding in him a missionary, and you can be certain that you have not found a Christian. If the best of men who does not share our faith in Jesus points to a noble religious creed and a high standard of conduct, and asks, "What would you convert me to?" we answer without hesitation, "To Jesus Christ: to the authority of His religious experience, to God as revealed in Him, to the transforming power of obedience to His spirit, to unreserved consecration to His purpose." If a man pleads that his religion is bound up with his very being, that to forsake it will upset his entire life, tear him up from the roots, as the Brahman does in India, as the Jew with us, we can only answer: "There can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." "He that loveth caste or race, father or mother, son or daughter, yea his own life, more than me is not worthy of me. I am the Omega."

Let us not be unjust or ungenerous to any man. Let us gladly acknowledge that the Spirit of God, which is for us the Spirit of Jesus, controls many who have no conviction of Jesus' finality, and no sense of personal loyalty to Him. Let us rejoice in all that makes for righteousness and see in its workers allies for the kingdom of God. Jesus had no sympathy with the disciples who saw one casting out a demon and forbade him because he was not a fellow follower with them. "Forbid him not: for he that is not against us, is for us."

At the same time let us not minimize what the best and most useful of men lacks without personal attachment to Jesus. There is a world of difference between Saul of Tarsus as a disciple of one of the broadest and most spiritual of non-Christian teachers, and Paul the servant of Jesus Christ. He has a new light—"the light of the knowledge of the glory of God in the face of Jesus Christ"; a new power—"I labor, striving according to his working, which worketh in me mightily"; a new peace—"the peace of God which passeth all understanding," guards his "heart and thoughts in Christ Jesus"; a new joy—"most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me. I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong"; a new inextinguishable and triumphant hope—"Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." Saul of Tarsus was one of the most conscientious and earnest of men, while he lived by the highest standards the faith of his fathers had to offer; and it is difficult to see how the forces latent in that faith alone could have transformed him, impossible to see how they could have made him the man he became. "But if any man is in Christ," no matter how excellent before, "there is a new creation"; and the new creation justifies his and our faith in the finality of the new Creator. "I am the Omega."

THE REAL PRESENCE OF THE LIVING GOD

A Thanksgiving Sermon

THE LATE EDWARD EVERETT HALE, D.D.

The Lord God planted a garden in Eden, and there he put the man whom he had formed.—Gen. 2 : 8.

And I, behold, I establish my covenant with you, and with your seed after you.—Gen. 9 : 9.

THE record of the first American Thanksgiving is in a letter ascribed to George Morton, written at Plymouth on the 11th of December, 1621. "Our harvest being gotten in, Governor Bradford sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labor. They four in one day collected as much fowl as with a little help beside served the company almost a week."

It is worth noting that Massasoit came in with "some ninety Indians who for three days were entertained and feasted, for which purpose he brought in five deer." It has been thought worthy of note by our local historians that the recent discovery of Governor Bradford's journal shows that turkeys are among the fowl brought in by these sportsmen.

The first Thanksgiving Day in Boston was February, 1631. This is the Thanksgiving of which the record is that a day of fasting had been appointed, and that, on the arrival of Mr. Pierce with his ship "Lion," the governor changed the day of fasting to be kept as a day of thanksgiving, on the 22d of February. The "Lion" had been laden with provisions bought by Winthrop's advice at great charge in England, in a year which was almost a year of famine; and her stores of wheat-meal, peas, oat-meal, beef and pork, cheese, butter, and suet, were distributed by the governor unto his six hundred people "according to their necessities."

There was, of course, no danger that in either colony people were starving, with the fish in the harbor, with the game on shore, and the wild geese and turkeys in the skies, and the oysters and clams in the beaches. There never was any danger of starvation in New England.

But these "godly men" were *godly* men. They would not accept physical comfort or luxury without thanking the God of comfort and luxury. It might be that they thanked God because the "Lion" arrived on the right day. It might be because the bay had yielded stores of halibut and the stream stores of salmon; but they did not think that they made the halibut or the salmon, or that their winds had brought the "Lion" to her harbor. They knew that Pierce in the "Lion" had been a fellow worker with God when he trimmed his sails or stood at the helm at midnight. They knew that Massasoit had been a fellow worker with God when he shot the deer which he brought in as his tribute to the thanksgiving festival. God had bidden the deer range in the woods. Yes! And the deer was ready for Massasoit's flint arrow. God had bidden the wind to blow! Yes! And the wind was ready for Pierce's topsail and mainsail. Was it a million years ago that God had provided for the deer and the wind, or is it now that He provides for the deer and the wind? This is all one to those who appoint the Thanksgiving. They know that God is the present God,—I AM that I AM! To Him there is no time, or to Him, if you please to split hairs in using words, time is eternity. To God we owe the Thanksgiving: to God we owe the "Lion" and the arrival of the "Lion." "My Father worketh hitherto; and I work." And, because we are godly men, we thank God, and we make a special Thanksgiving Day, when we eat from the table which is spread or when we welcome our wives and our children as they step from the ship's gangway on her arrival. For, as godly men, we live and move and have our being in our God.

For these godly men know and remember what their children are too apt to forget, that every blessing comes to us in this divine world which is so human because we men and women are the living children of the living God. He creates, and we create. We plant, and He waters. He teaches the winds to blow and the rivers to flow, and we use the wind for our mainsail and the river for our turbine.

In the dark ages of history men did not understand this: they did not even know it. In the dark ages of history—call them what you will, pagan or heathen or worldly or Calvinistic—you do not know that God is our Father. For in these dark ages men are afraid of God. What they say of Jupiter is that he thunders; and what man has to do is to sacrifice his choicest, tho it were his son or his daughter, to the angry God. And what we call "revelation" marks this era or that,

when the black veil of separation is drawn away, when God the Father is revealed as the Father to man,—the child,—when we are taught again and yet again and yet again what is the humanity of God and what is the divinity of man. Man is a partaker of the divine nature; and, when he really wills and does, it is God working in him. This world is made for man to subdue, and man is made to subdue it to God. That is what we wisely call revelation.

The distinction of our fathers is that they understood all this, in a measure. Because they did, New England is New England, the United States is the United States; because they could come to God and He could come to them, and nobody could interfere.

"Freedom to worship God,"—that is what Mrs. Hemans calls it. This they sought, and this they found. They had been "harried out" from their own land by a fool whom they had for a king. They were but closely cabined in the refuge they found in Holland. But here was freedom first from king or from burgomaster, and also freedom to worship.

The open sky! The earth as God made it without chains! And the present God! The child with his Father! The Father with his child!

We do our best to restore all the fond memories of the first excursions, of the opening of the mayflower in the spring, of the welcome of the faithful Samoset. That every new walk should have its tale of a new discovery, that the shallop could never put out for a day but she came home with some new curiosity! We study this freshness of new life to men who had been weaving fustian and baize or stitching on jerkins in a Leyden workshop,—all this unites in our imagination. But this picture is not real unless we see in it that these were godly men, who did not think they were in a desert, but knew they were with God,—God's heaven above them! God's earth beneath them! God's ocean lapping at the beach! the world fitted for man, man fitted for the world, because it is God's world, and men are God's sons, and women are His daughters,—"Our Father" and "His children"! For daily human life their Bible began with the words, "The Lord God planted a garden in Eden." They had looked for that garden in England, and his grace the archbishop was the gardener and locked the gate. He and his had forced them to Holland, and they looked for their garden there. But this new world—"this brave new world" which hath such wonders in it—was heard of even then, on the other side of the ocean, which seemed so much wider than it seems to us now. They knew they should not find a place of Paradise. They did not expect to find apples or oranges or palm-trees, but they did expect to find God. And, as you and I know, those do find Him who seek for Him with all their hearts, and you and I know that the Father seeketh those that worship Him.

For Thanksgiving Day, or any day of decent life, this is the first thought or memory of the morning: it is the last thought or memory as one goes to sleep,—God is with me, and I am with Him. And for to-day you and I are to train ourselves or inspirit ourselves by tracing out this companionship wherever we are. And we are to play our part in the symphony, whatever that part is, and we are to open our lives more cordially to the others who are playing their part. We are to persuade the children to do so. Yes! with that resolute fellow who strikes on the kettledrum yonder, and with that delicate creature as well who plays the flute. Nearer to them and nearer to the great master Composer of the universe; and all along we are seeking Him with all our hearts.

I do not say that they could not establish this intimacy in the Clock Steeg in Leyden. But I do say that because they were godly men and women they could establish it here in the wilderness, whether they broke the icicles in a brook at Plymouth or whether they cut down spruce-trees and rolled the logs for their fortress. I say they felt that they worked with God and that He worked with them, as they did not feel His presence in the fustian shop or at the loom. They found that the God of Eden was the God of their new-found Manomet, that the God of the palm-tree is the God of the pine and cedar and spruce; that He sends Moses as His messenger on one day and sends the Indian Samoset with His message to-morrow, and that to Him to-day and to-morrow are the same. "Give us *this day* our daily bread" is the language of the Lord's Prayer as we read it in Matthew. "Give us *day by* day our daily bread" is the language in Luke; and the two are the same. The same God who has been feeding this race of His children from the time when the first man and woman "stept forth resplendent" to this hour is the

God to whom I owe this Swansdown flour which the mills in Minneapolis made for me from that first-grade wheat which my plowman and reapers harvested for me in the great harvest field in Dakota. The knife with which I spread my butter on my bread is from the same steel which the Steel Trust forged from the iron which was melted from the block which some of their workmen stumbled over as he went down to his bath at Marquette. If the man had been named Nahum or Zerubbabel or Abednego, and had happened to serve God in eight centuries before Christ, you read of his exploit in the Bible. He is named John Smith or John Herreshof or Patrick Hennessey, and you read his name in the newspaper, but all the same he is working in the providence of the same loving Father who sent him on this business when He wanted to give you and me our daily bread. And it is not fitting, it is not worth our while, that you and I should grind through the humdrum of daily life without remembering every hour, as Thanksgiving Day bids us remember, that we are at His high court all the time. We are standing next the throne, and the King beckons me or He beckons you, to say: "Do you see those poor fellows who seem to be cold? Weave me some cloth for them. Do you see that ship which is going to sea half-equipped? Spin for me a cable for her. Do you see those nails which will break under the strain? Forge for me something which is better."

We owe it to Him, and we owe it to ourselves, that each day shall be divine; and for this we have to remember that the world is made for God's children, and that God's children are born so that they must subdue the world.

"The Lord God planted a garden in Eden, and there he put the man whom he had formed.

"And I, behold, I establish my covenant with you and with your seed after you."

You will spend half an hour to good advantage if you will work out the changes in your own calling, the advances to a higher life which the last century has made; and, if you will trace them to their origin, inevitably you will find that that origin is a religious origin. It is the triumph of spirit over matter; that is, it is man's closer walk with God. I do not except my own calling, the pulpit. A hundred years ago my own grandfather, as good a man and as unselfish as lived, would have said that his business was to persuade Aaron or Mary in his congregation to save their souls from hell. So it was! But after a hundred years he and men like him had so wrought in their work, better than they knew, that what the pulpit of to-day is telling you all is to save other people, to save all the people whom you have to do with, to uplift other lives, and to tread on all scorpions and serpents and all the powers of the enemy. Thus in the physical inventions. As I am forever saying, each man has a thousand times as much physical power at his command as his grandfather had one hundred years ago. George Stephenson, if he takes a train to-morrow to Albany in six hours, where it would have taken Adonijah Stephenson a fortnight to drive his span of horses a hundred years ago, not only takes a thousand times as much behind him as Adonijah's span would have taken, but he presents to everybody concerned thirteen fresh days which were wasted in that business.

For we can not tell—no one can tell—what part the physical inventors have had in the coming of the kingdom, if they tried to bring it in, and what part the teachers and preachers and poets, the men who printed books and who read them, how much the Daniel Boone who cut down the forest and filled up the ravine, or the Lucy Boone and her children, the Brainerd and the Campbell who made in the wilderness a Christian home.

By the hand and with the endeavor, yes, say, of a hundred million of His children, the good God gave to me the first crumb of bread which I ate this morning.

Physical blessings? Yes, the bit of bread. Mental ingenuity? Yes, the science of Priestley and Torricelli, the cleverness of Stephenson and Corliss. But as the lord of these, the soul of man, the child carrying out the will of God the Father, we are to thank God for these inventions and improvements. It is not our ancestors, the hyenas or the anthropoids, from whom we inherited the justice, the persistence, the rectitude, which bridge the rivers or rivet the boilers or smelt the iron. In this long, God-directed process there has been many a failure. Some lazy French boy drove a rotten bolt in Fulton's barge on the river Seine, and the little steamboat sank the day when she should have shown her best to the great Napoleon. The world was set back a year or two by that lazy boy. For every stroke of careless work, every lazy delay in delivery of a letter, every

lie told to a voter, every corner in a wheat market, has set back the progress of man and the purpose of God. What has been done has been done by men and women who have tried to do their duty. The sailor swinging down from the ship in the Arctic to take his place in the boat which is to send back the oil which eases the travel of the locomotive has had the courage and loyalty to do his part. And, on the other hand, the shirk in the next berth, who has refused, who has sworn that he will not turn out with the others, he has set God's work back. The successes have been won by the brave men and true. The delays and failures have come from the lazy, the selfish, the liars, and the thieves. Even history condescends to own that it was not Narrangansetts or Mohicans or Ojibways or Blackfeet, who brought to me my daily bread. But history prattles about the Caucasian race or the "Anglo-Saxon spirit" of adventure. Yet I do not observe that the Caucasian race has done much for the Caucasus. And I have never heard of an Anglo-Saxon who was worth his salt in the advance of mankind till the Anglo-Saxon adventurer fell in with a Christian apostle. And in this nation (to talk of what we see) I know, and we all know, that every step in the victories of this land has been hindered by the men who lived for themselves, by the liars and the thieves, the drunkards and the adulterers,—by those who lived for themselves and died for themselves. And we know that success has come, light in the place of darkness, truth in place of falsehood, where men lived to the glory of God, and chose to enjoy His enterprises forever.

In the future here is our hope, our effort, our prayer, that men may walk with God as they have never done. He will reveal Himself to them as they have never seen Him nor heard Him. The humanity of God, the divinity of men, assert themselves.

And, lo! His kingdom comes, and earth becomes a part of heaven.

PROSPERITY THE GIFT OF GOD

A Thanksgiving Sermon

The Rev. S. B. Dunn, New York

They take up all of them with the angle, and catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net and burn incense unto their drag; because by them their portion is fat and their meat plenteous.—Habakkuk 1 : 15–16.

Nebuchadnezzar is the type of the prosperous man. Success is his chief distinction. Dying at the age of eighty-three years, after a reign of forty-three years, he left behind the reputation of having been the most powerful and prosperous monarch that Babylon had ever had.

Nebuchadnezzar was a brilliant success. His military enterprises knew no reverse. His civil projects were carried through. He made Babylon one of the seven wonders of the world. His figure looms up amid the mists of antiquity like his own colossal image of gold.

One serious defect, however, mars both the man and his success. God is forgotten. In the zenith of his prosperity the proud king paces the roof of his palace, and as his eye rests upon the outspreading tokens of his greatness, from his swelling bosom bursts forth the ungrateful utterance: "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?"

Alas! our image of gold has feet of clay. His success is self-won! His prosperity is his own!

Now, Habakkuk compares Nebuchadnezzar's error to fishermen who, reaping the harvest of the sea, attribute their good fortune to their tackle, and so proceed to worship angle, net, and drag.

The simple truth is that prosperity is the gift of God.

How true this is in nature! Nature is a system or an economy of things, not original, not self-sufficient, but dependent upon, and directed by a supreme Intelligence. "Nature is but the name for an effect whose cause is God."

I like to think of nature as God's storehouse. His wealth is treasured in earth and sea and sky. The generous soil awaits plow and spade, to be tickled into smiling plenty, and to laugh out loud in harvests. The sea is full of God's riches, teeming with finny, glistening life ready to reward hardy sons of the sea with a generous share of "fisher-

man's luck." Careering clouds carry in their fleecy forms fatness for leaf and root. I like to think of nature as God's machine. It is His laboratory. God it is who operates the mighty mechanism, ordering the procession of the seasons, and making all things fulfil His sovereign will. I like to think of nature as the domain of man. It is a domain, however, to be won. Its best gifts are conditioned upon toil and skill and patience. The golden key to nature's treasury is work. Nature is a coy and dainty maiden, holding a rich dowry; but, to be won, the only wooing demanded must be done by a stalwart, ruddy, sinewy suitor named Industry.

As with nature so also with business. Here, too, prosperity is the gift of God. Men speak of waves of revival in trade; of eras of prosperity in business; of good times, as if the commercial world were under the domination of blind forces as fickle as the wind and as merciless as fate, and moving in cycles with the periodicity of an iron wheel, God and providence having little or nothing to do with it all; whereas, who will deny upon reflection that trade, business, commerce, is wholly amenable to natural laws, and is governed by rational principles, under the control of the same supreme Intelligence that presides over nature? For let those laws be contravened, or those principles violated, say by reckless speculation, or by personal extravagance, or even by incapacity, and how certain will be a crisis, a stringency, or bankruptcy.

Of course, the human factor obtains here as elsewhere. Business success, commercial prosperity, admits of the personal equation. There is no sphere of life in which tact and talent and devotion count for more than in business. Brains tell. I am not thinking now of smartness that buys in the cheapest market and sells in the dearest; still less of the smartness that takes a mean advantage of tender years, of ignorance, or of embarrassment; and least of all of the smartness that is swift to cripple and even crush a rival.

Ruling out all such smartness, room still remains for common sense, a sound judgment, and business capacity generally; for obliging manners; and for a score of cumulative qualities of mind and heart that go to make the prosperous and successful business man.

Taking such a man, who gave him his original capacity? Whence came the sterling character that won him confidence? Whose favoring winds filled the sails of his merchantmen? Who directs public patronage to his door? Who trims the lamp of his reason, feeds the fires of his life, sustains his health and spirits under the strain of toil and care, and refuses to permit the drudgery of monotonous duties to make common life scarcely one remove from a penal settlement? Is it not God? Our hands, our hearts, our lives are God's. No, it is not our nets and drags; it is God, and all success is from Him.

The well-being of the personal religious life—of course, only God can insure that. "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God." Salvation is not even potential in man, much less is it actual, until God quickens it. And as grace originates, so also does grace nourish and mature and energize all that is first implanted in the soul.

But the larger prosperity of religion, the welfare of the Church, the success of the kingdom in the world—it is the gift of God. Can these prosper further than He prospers them? Or other than He prospers them? Gideon's battle-cry must be ours: "The sword of the Lord and of Gideon!" Elisha's inquiry must be ours: "Where is the Lord God of Elijah?" The world's soul-winners and wonder-workers, who have smitten Midian and divided Jordan, have ever been the Gideons and the Elishas who have had more than sword and mantle, but with them Gideon's and Elijah's God.

Now, we are closing a year of reviving prosperity. No Thanksgiving Day has ever brought a richer promise of national well-being. Harvests are abundant. Business is booming. We are living in a wondrous age. Our old world is renewing its youth—"shaking its invincible locks and spreading its loosening silver in the sun." It is a privilege to be alive.

But all this only accentuates our peculiar national peril; and that is a practical atheism. We are in danger of forgetting God. The skepticism of the life is a thousand times more to be deplored than is the skepticism of the intellect. My counsel is: Enthrone God. Ply your nets and drags, by all means, but do not deify them. Keep your incense for God and burn it in His honor. Learn that prosperity, everywhere and always, is the gift of God.

OUTLINES

The Art of Omission

Ye shall not eat of every tree of the garden.—Gen. 3 : 1.

We have to choose among life's fruits, what to eat and what not to eat.

I. This necessity arises 1. From life's greatness and complexity. All things can not be touched or possest even if all were equally worthy. 2. From the fact that some things are more to our purpose and life than others. (1) We must learn to omit. (2) All must do it. You are no exception. (3) It applies to every sphere of life. (4) Some good things will have to be omitted.

II. The revelations of our omissions. 1. A man is known by what he omits. What he casts aside he has said he counts of little value. What a revelation if he cast aside the best things in life. 2. A man may be ruined by what he omits. 3. A man will be judged in eternity by what he has omitted here.

III. The exercise of the art. 1. Omit the trivial, the vulgar, etc. 2. Omit all that does not widen life's horizon. 3. Omit all that does not aid in fulfilling life's chief purpose. One has well said, "Life's business is not to get on but to get up." 4. Omit all that would injure others. 5. Omit all sin.

Above all, do not omit the Lord Jesus Christ.

The Indefensibility of Sin

He was speechless.—Matt. 22 : 12.

Like the unrobed guest at the wedding-feast the sinner has no defense to offer for his sin.

I. From the standpoint of knowledge he can make no defense. He knew better; for of the provision all had been told. What he did he did despite what he knew. This we may charge against humanity at large. Of sin, its power, its effect, humanity has knowledge.

II. From the standpoint of ability he can make no defense. He was not asked to buy but to receive. There is no reason why we should not conquer sin, for God is ready to furnish all needed grace. The coward says, "I can't." The Christian says, "By God's help I can."

III. From the standpoint of the judgment visited upon him he can make no defense. It was deserved, fitting, adequate. We shall never be able to quarrel with God's justice. The righteous judge doeth right. The consequences of sin are self-wrought, self-inflicted; we can only accept them in silence.

Discovering Men

He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus.—John 1 : 41, 42.

Andrew found Peter. His efforts exemplified the art of discovering men.

I. The process. 1. Find men by coming into personal touch with men. 2. He imparted information, told his experience. 3. He brought him to Jesus. Then was the process of discovery complete. For it took the rare ability of the great Teacher to draw out and show to the world all the merit that was hidden in the soul of Simon Peter.

II. Preparation. Not profound wisdom; not a theological training; but a child-like belief in the Messiah, "God's anointed one."

III. Possibilities. Andrew's effort in bringing Peter to Christ was the greatest act of his discipleship. Because: 1. It enabled Peter to discover his own latent talents. 2. It brought those talents under the marvelous transforming power of the Christ. 3. This power gave to the world, not Peter the fisherman, but Peter the fervent preacher of Pentecost, the zealous founder of the first Christian church.

Substitution

God will provide himself a lamb for the burnt offering.—Gen. 22 : 8.

Back of the heartbreak of Abraham, the devout soul can feel the heartbreak of God as he reads these words of triple significance. The great doctrine of substitution may be studied here in answer to the following questions:—

I. Why?—To save a race; as the race of Abraham, so the spiritual Israel is saved by substitution.

II. What?—Blood for blood; as the life of the ram was substituted for the life of Isaac, so Jesus was substituted for us.

III. How?—The death of the substitute; as the condemnation of Isaac was death, so the doom of the substitute was identical, and equally comprehensive.

IV. When?—In the moment of human despair; as Isaac was in utter despair, so the sinner in the same condition finds a substitute.

V. Whence?—God provided; Jesus was God-given (John 3 : 16), Jesus was God-slain (Isa. 53 : 10).

In the unutterable wo of Abraham we

can learn a lesson of the measure of God's sacrifice for us, when there was none to stay His hand.

The Great Remainder

And when they had lifted up their eyes they saw no man save Jesus only.—Matt. 17 : 8.

The criterion of wealth is what one has left.

I. When effete economies (Moses, Elijah) are all gone Jesus remains.

II. When fleeting ecstasies (clouds, transfigurations, voices) have faded Jesus remains

III. When losses impoverish Jesus remains.

IV. When time and earth cease to be Jesus remains. That mountain-scene is proof of immortality.

A Flight For Life

Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed.—Gen. 19 : 17.

We see here the worth of one man and the work to save one man.

I. The stake is life—to save it; to enrich it; to round it out.

II. The peril is aggravated. 1. By a divided interest. 2. By spirit of delay.

III. Safety is in sight, conspicuous as a mountain; as ample and secure.

Human Wreckage

These met him out of the tombs, &c.—Mark 5 : 2–5.

The Gadarene demoniac. The moral ruin of man consists in simply having his own way. The narrative teaches that:

I. Sin isolates. It was so with the demoniac, and is a law of all transgression.

II. Sin enslaves. It made a beast of the demoniac. Every man has a moral master. That master either gives liberty or binds in chains.

III. Sin destroys. It was destroying this man and this is the outcome of transgression in every instance.

A Vision of God and Its Results

Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.—Acts 26 : 19.

This was a result of the memorable experience of Saul on the way to Damascus. It brought to him:

I. A new view of God. 1. A God who loves. 2. A God who commissions. 3. A God who empowers.

II. A new view of man. 1. To be enlightened. 2. To be delivered.

III. The results of the vision. 1. A man spiritually vivified. 2. A man wholly consecrated. 3. A man eventually sanctified.

A Sinner Accepted of God

A REVIVAL SERMON

And the publican standing afar off, &c.—Luke 18 : 13–14.

In the Scripture referred to, we have the divine model of a sinner accepted of God. Such a person is:

I. Penetrated by a conviction of sin. 1. Of its heinousness. 2. Of personal responsibility for it.

II. Dominated by a desire for its extirpation. Shown 1. In contrition for it. 2. In confession of it.

III. Justified by divine acceptance. Shown 1. By the authoritative Word. 2. By confirmatory joy.

Christ as Viewed by the Prophets

(FOR AN ADVENT SERMON)

To him gave all the prophets witness.—Acts 10 : 43.

The Seed of Abraham (Gal. 3 : 36).

The Mighty One of Jacob (Isa. 60 : 16).

The Lion of the tribe of Judah (Rev. 5 : 5).

The Star of Balaam (Num. 24 : 17).

The Prophet of Moses (Deut. 18 : 15).

The Messiah of Daniel (Dan. 9 : 25).

The Redeemer of Job (Job 19 : 25).

The Root of Jesse (Isa. 11 : 10).

The Shepherd of David (Ps. 23 : 1).

The Rose of Sharon of Solomon (Cant. 2 : 1).

The Emmanuel of Isaiah (Matt. 1 : 23).

The Righteousness of Jeremiah (Jer. 51 : 10).

The Covenant of Peace of Ezekiel (Ezek. 37 : 26).

The Plumbline of Amos (Amos 7 : 7).

The Lily and the Blossom of Hosea (Hos. 14 : 5).

The Ruler of Micah (Mic. 5 : 2).

The Salvation of Habakkuk (Hab. 5 : 13).

The Zurubbabel of Zechariah (Zech. 4 : 7).

The Sun of Righteousness of Malachi (Mal. 4 : 2).

The Desire of All Nations of Haggai (Hag. 2 : 7).

FOR THANKSGIVING

Volcanic Thanksgiving

Blessed be the God and Father of our Lord Jesus Christ, &c.—1 Pet. 1 : 3–5.

An eruption of the soul in fiery lava of gratitude, remarkable alike for the affection exprest and the favors enumerated:

I. We are rich in God. Such a God, "Father of our Lord Jesus Christ," and "abundant in mercy."

II. We are rich in experience. "Begotten again unto a lively hope." "Kept" in a fortress. "A salvation ready to be revealed."

III. We are rich in heirship. To a "resurrection" like Christ's. To an "inheritance" "incorruptible" and "unfading" and "reserved." To a daybreak ready to be "revealed."

The Te Deum of a Nation

Oh that men would praise the Lord for his goodness, for his wonderful works to the children of men.—Ps. 107 : 8.

The refrain of a praise-song; the chorus of an oratorio; the *Te Deum* of a nation.

I. Thanksgiving Day, a time to cherish the grateful spirit; to think and thank. "Praise is the only employment in which self has no part."—Hannah More.

II. Thanksgiving Day, a time to foster the patriotic consciousness; to be pious and patriotic. "These American days are more wonderful than the Arabian nights."

III. Thanksgiving Day, a time to concentrate upon the family life. The home is the choir-loft of grateful song. Thanksgiving is the festival of the family.

Thankfulness as a Habit

I will bless the Lord at all times, his praise shall continually be in my mouth.—Ps. 14 : 1.

The Psalter is the song-book for Thanksgiving Day—David is the choirmaster of Thanksgiving singers.

God has no dumb children. Praise has no silent days.

I. The goodness of God has no mutation; it is constant as suns and seasons. The praise-year has 365 holy days in it. Goodness in God is a habit.

II. The goodness of God has diverse manifestations. Cloudy days are bright days with a mask on. God's "habit" sometimes wears a somber hue.

III. The goodness of God finds transmutation in man in "the garment of praise" to be constantly worn. Thankfulness as a habit is a case in which "dress is the man"—makes the man; shows the man; is man's working-garb.

The Brimming Cup

My cup runneth over.—Ps. 23 : 5.

This Shepherd Psalm is a carol of the heart. A song at a banquet. Its centerpiece is this brimming cup.

I. Is it our national cup? In it are: our fair possessions; our free institutions; our fruitful resources; our religious heritage.

II. Is it our domestic cup? It is brimming with comforts; ruddy with affection; rich in opportunities of helpfulness.

III. Is it our personal cup? This is a good time to be alive; a good land to live in; a good Lord to love and serve.

THEMES AND TEXTS

The Hygiene of the Gospel. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."—Jam. 4 : 9.

The Lure of Love. "I drew them with cords of a man, with bands of love."—Hos. 11 : 4.

The Task-Work of a Servile Temper. "Not by constraint but willingly; not for filthy lucre, but of a ready mind."—1 Pet. 5 : 2.

The Divine Renovator. "Behold, I make all things new."—Rev. 21 : 5.

The Veiled Heart. "But even unto this day, when Moses is read, the veil is upon their heart."—2 Cor. 3 : 15.

Personal Impulsions. "For the love of Christ constraineth us."—2 Cor. 5 : 14.

The Binominal Blade. "The sword of the Lord and of Gideon."—Jud. 7 : 20.

THANKSGIVING

Thankfulness and Courage. "When Paul saw, he thanked God and took courage."—Acts 28 : 15.

The Heritage of Asher. "And of Asher he said, Let Asher be blest with children; let him be acceptable to his brethren, and let him dip his foot in oil."—Deut. 33 : 24.

A National Doxology. "O praise the Lord, all ye nations, praise him, all ye people, for his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."—Ps. 117.

Tidings for the King's Household. "This day is a day of good tidings. . . . now therefore come, that we may go and tell the king's household."—2 Kings 7 : 9.

Musical Instruments of God. "And with them Heman and Jeduthun, and the rest that were chosen, who were exprest by name to give thanks to the Lord," &c.—1 Chron. 16 : 41–42.

ILLUSTRATIONS

Companion of Kings

Benjamin West returning to Springfield, Tenn., where he lived, after a visit to Philadelphia where he had seen some pictures and the works of Fresnoy and Richardson on painting, was asked what profession he intended to follow. Full of the dignity of his art he replied that he meant to be a painter. "What sort of a trade is that?" asked his questioner. "I never heard of such a thing." "A painter," replied young West, "is a companion for kings and emperors." "You are surely mad," was the retort, "for there are no such people as painters in America." "That may be," said West, "but there are plenty in other parts of the world." "I am a companion of all them that fear thee, &c." Ps. 119 : 63.

Passion for Art

It is told of Henry Fuseli that during a protracted visit to Rome he lay on his back day after day, and week succeeding week, with up-turned and wondering eyes musing on the splendid ceiling of the Sistine Chapel, following the advice of Sir Joshua Reynolds who bade him eat and drink and sleep and wake upon Michelangelo. "Consider the Apostle and High Priest of our profession, Jesus Christ." Heb. 3 : 1.

Devotion

A tradition of the Irish Church concerning the conversion of a King of Cashel by the eloquence of St. Patrick tells that the barbarian prince was impatient to be baptized; and how, such was the hurry of the Saint, he planted his iron-shod crosier unwittingly through the prince's foot, but so brave was the royal convert that he never uttered a murmur nor moved a muscle as he stood and was baptized. Barry, the artist, has immortalized this scene in one of his paintings. "He endured as seeing him who is invisible." Heb. 11 : 27.

Purpose

"What is this?" one day asked Sir David Wilkie of a student. "It is a man, sir." "Yes, I see it is a man; yet I seldom see a man utterly idle with hands or with head; now your man is doing nothing with his hands; what is he doing with his head?" "He is thinking, sir, what he will do with his hands," was the not unskilful reply. "Now, young man," said Wilkie, with a grave smile, "your answer is naught; you have made this man because you can draw well; but you should never draw anything with the hope of others finding out a meaning for it."

Cleansing

A woman working in one of the great paper mills of Glasgow, Scotland, was converted through the efforts of a city missionary, and became a person of marked devoutness of character. In speaking later of the process of her conversion she described it in this way:

"I was like the rags that go into the paper mill. They are torn and filthy, but they come out clean, white paper. That is like what Jesus is doing for me."

"Filthy rags" do become the white paper of righteousness, and on its leaves God can write His law and love. The Church is the Lord's paper mill.

Preoccupation

A boy returned from school one day with a report that his scholarship had fallen below the usual average. And this conversation took place:

"Son," said his father, "you've fallen behind this month, haven't you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed some dime novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips." Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back into the basket." When half the apples were replaced, the boy said:

"Father, they roll off. I can't put any more in."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in? No, of course you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket—it will not hold more than so much. And here

you've been the past month filling it up with chip dirt—dime novels."

The boy turned on his heel, whistled, and said: "Whew! I see the point."

Unused Power

The sunlight that falls upon Greater New York alone, it is said, would, if utilized, run all the steam-engines of the world. The grand total hydraulic power of Niagara Falls, secured through electrical appliances, not to mention the power permitted to run to waste, is more than twenty-six thousand power. The total horse-power of Niagara is estimated at ten millions. All the falling rivers of the world are equal to a thousand Niagaras. Coal is stored sunlight. The steam-engines using coal as a fuel do the work of a thousand million men. Think of the power stored up in the coal beds that await development! Each man, and the Christian Church itself, are mines of unused power for good.

Unappreciated

A young physician in the East Side, New York City, spends much time in charitable practise. In fact, he sometimes gives to a poor patient enough money to pay for prescriptions. "I'm not getting rich," he explains, "but I simply can't see them suffer for medicines that may put them on their feet again."

Not many days ago the doctor had occasion to visit a woman who occupied one small tenement room with her three children. After making out a prescription, he gave her $2, telling her to buy the medicine, and to use the change for needed food. On the following day, as he was about to enter the tenement for a second call, he met the ten-year-old daughter of the patient.

"How is your mother?" he inquired of the child.

"Oh, she's all well," was the answer. "She took that $2 and got a real doctor."

Utility

On many farms in this country there are areas, more or less extensive, covered with ferns. This plant has not been regarded as of value, except for decorative purposes, but it has a practical value of which few people in the United States are aware. An American consul reports that in parts of England fern leaves have long been employed in packing fruit, fresh butter, etc., for market. Formerly grape leaves were used for this purpose, but the fern leaf is said to be far superior to that of the vine for keeping articles wrapped in it fresh and wholesome. Little by little man is discovering uses for everything God has made.

Misery of Men

James Oppenheim in *The Century Magazine* expresses the true spirit of sympathy with the world's pain in the following verse:

Yonder fall of the leaf, yonder splashing of water,
Have all one meaning to me;
Under the mute, wet rocks, over the breathing tree-tops,
A voice speaks breathlessly.
Ushered into the woods 'mid the still, slim trunk of the pine
Waving the reddened boughs, and tearing the tangled vine—
The wild world's misery.
Far have I sped from men, far from the steel-stone city,
To meet with God in the woods,
To see the beauty of earth as it spins with the flaming planets,
And steep myself in its moods;
But, oh, not far enough to escape the anguish of man!
On every leaf it is stamped, on every blade is its ban;
Into the wind it swung, into the stream it ran.
And, lo! in the sky it broods!

Aspiration

Julia Hall points the contrast between the aspiring life and the life of dull sense as follows:

One walked in the low valleys
With eyes intent upon the ground;
Nor ever raised them to the hills,
The shining hills with sunlight crowned.
The paths were smooth; but mists hung low,
And to his soul no whisperings came
Of heights beyond; no keen desire
For broader view and higher aim.
His days were filled with careless ease,
His nights with rest. But in them were
No thrills of joy, no radiant dreams,
No hopes sublime for greater things.

One climbed the rugged pathways
Of mountains, with a questioning soul,
And many a slip. But constant
Gazed, with eyes toward the goal,
The glittering heights. With purpose firm
And eager heart, each effort brought
A sure reward in vistas clear
Of beauties new. A deeper thought,
With wider range, and strength to gain
The heights. The lonely hillside path
Led up where truth and beauty filled
The waiting soul with love and light.

Worship

George Herbert writes these verses:

By all means use sometimes to be alone,
Salute thyself; see what thy soul doth wear,
Dare to look in thy chest, for it's thine own;
And tumble up and down what thou find'st there.
Who can not rest till he good fellows finde,
He breaks up house, turns out-of-door his minde.

When once thy foot enters the church, be bare,
God is more there than thou, for thou art there
Only by His permission; then beware,
And make thyself all reverence and fear.
Kneeling ne'er spoiled silk stockings; quit thy state;
All equal are within the church's gate.

Let vain or busy thoughts have there no part;
Bring not thy plow, thy plots, thy pleasures thither,
Christ purged His temple; so must thou thy heart,
All worldly thoughts are but thieves met together
To cozen thee. Look to thy acting well,
For churches either are our Heaven or our hell.

FOR THANKSGIVING

Thanksgiving Day A Window

Hannah More says of praise that it is the only employment in which self has no part. Surely on one day in the year, if no more, the Lord of harvest and the nation's God should be remembered. Like the chapel in a hospice on Mount Sinai, in which is one window so located that the sun shines through it only on a single day in every year, so on Thanksgiving Day, at least, light enough should ray into every soul to show how good God is. And this should awaken praise, as the kiss of a sunbeam is said to have smitten into music the chords of a lyre in the temple of Memnon. Never was God better to us than now. It is a good time to be alive. A brimming cup is ours. Whether we think of our territorial possessions, of our material prosperity, or of our civil and religious blessings, the national thanksgiving ought to be volcanic—a very Vesuvius for its fire and a very Niagara for its flow.

The *Te Deum* of a Nation

The spirit that the national thanksgiving stands for will help realize a very pretty Jewish legend. When the Creator had finished His work He asked the angels what they thought of it. It was vast and perfect, they said, but one thing was wanting—a clear harmonious voice that should fill all quarters incessantly with sweet songs offering thanksgiving to its Maker for His goodness. A strain in that voice is the *Te Deum* of a nation.

Cadences of Song

As the custom is among certain Swiss herdsmen on the Alpine slopes, as the sun goes down for each to call to the one above him, through his horn, "Praise ye the Lord," so across this land, through its valleys and over its plains and up its mountain sides —everywhere ought to ring the note of praise to the declining sun of another year, and to the ever-rising sun of national greatness and destiny.

Thankfulness and Murmuring

Some murmur when their sky is clear
And wholly brought to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task
And all good things denied?
And hearts in poorest huts admire
How love has in their aid
(Love that never seems to tire)
Such rich provision made.

—Archbishop Trench.

The Golden Corn

Heap high the farmer's wintry hoard!
Heap high the golden corn!
No richer gift has autumn poured
From out her lavish horn!

Let other lands, exulting, glean
The apple from the pine,
The orange from the glossy green,
The cluster from the vine;

But let the good old corn adorn
The hills our fathers trod;
Still let us for his golden corn
Send up our thanks to God.

—Whittier.

PREACHERS EXCHANGING VIEWS

The Problem of the Leadership of the Spirit in View of Its Diverse Results in Human Life

[The following letter is a reply to a correspondent who after reading Mr. Metcalf's article in our August issue inquired as to how among men who are spiritually minded there could arise such diverse views on spiritual and moral questions; not only in the Bible but in the Church of to-day.]

Editor of THE HOMILETIC REVIEW:

The diverse and conflicting outcome of the leadership of the Holy Spirit in modern life is perplexing to many minds. How may the conflicting ideals, and often the entire lack of ideals, among Spirit-led men be harmonized? What strange things have been done conscientiously in the name of the Spirit! Many men within the Church live as tho they ought to be outside, and outside the Church men often seem to have the character essential to ideal church-membership. How can we hold to the leadership of the Spirit in view of the diverse and conflicting outcome? A few practical considerations may shed light upon the problem.

I. The Spirit deals as an individual with individuals. The same diversity of outcome must be expected that occurs when a teacher teaches pupils, or a preacher inspires a congregation, or a statesman leads a nation. In either case the lack of uniformity in the outcome marks the process as natural and as reasonable.

II. Individuals are led, as it were, by their inner hands. The appeal of the Spirit is to mind and heart, to will and conscience, to the subtle quality of the perceptions, to the congress of faculties which constitute the spirit of man. These differ marvelously in each individual, generation, race, and clime, and under the infinite variety of circumstance to which these are subjected. Yet nothing can be done, even by the Holy Spirit, in all this variety of person and circumstance, until the individual says, "O, I see!" and "Yes, I will!" The ability to thus respond is purely individual, and is the accumulated result of heredity, environment, education, circumstances, and personality. Manifestly, only the most varied outcome is possible. The Holy Spirit can do more for one than for another, just as a university can produce better and more useful graduates from brains than it can when that quality of personality is lacking.

III. It is clear that, at least on the human side, the requirements of ethics, of morality, and even of religion, must be flexible. To whom much is given of him shall much be required. Since the endowment of individuals is so varied, uniform achievement under the leadership of the Spirit is not to be expected. The process is evolutionary. God has brought the race up out of many a house of bondage, and He is at work upon the race and upon individuals even in these prosaic days. Religion is a partnership between God and man, in which the handicap of human nature rests upon God, so that the Almighty limits His achievement with man to the response of the individual human will. Reverently it may be said, that God does the best He can under the circumstances.

IV. All this, and more for which space is lacking, lies at the bottom of the perplexing diversity of Biblical ethics and morals and religion. The book of Judges and the thirteenth chapter of First Corinthians are points in a long upward journey. Paul was impossible at the earlier period, and the Levite and his concubine could not get into the New Testament. The worst of the good men of the Bible were coming up, and the best had traveled farther along the same King's Highway.

V. This principle sufficiently explains the ragged line of morality and the unideal ethics which too often characterize the religious life of our own time. In this respect we are living the Bible over again. We should remember that earnest men who fall short of ideal ethics may actually be following all the light they can appreciate. Moreover, no man can be a fair judge of his fellows. Owing to his heredity, his environment, and the constitution of his personality, for which he can hardly be blameworthy, the man who ignominiously fails may have made a more heroic fight for virtue, and so may actually be a sturdier character, than the other man who was endowed with placid virtue in his cradle and whose life has been easily good. All any man can do is to follow the light which never shone on land or sea, conscious that in his individual premises the Judge of all the earth will do right.

DES MOINES, IOWA. ARTHUR METCALF.

The Difficulty of "Letting Go"

Editor of THE HOMILETIC REVIEW:

"Pastor Pastorum's" graceful article in the July HOMILETIC, on "The Art of Letting Go," was a word needed by the tactless minority of departing pastors. With the majority "letting go" is not so much a problem of art as of opportunity. To let go "decisively and promptly" is not an easy matter. The writer is acquainted with many able and successful pastors who would show the perfection of art in leaving if the opportunity came. The question is not so much how to leave as when to leave.

Many a sane and sensible man has had to face the perplexing question, whether to resign when he felt he ought to resign or to wait for the Lord or the churches (the two are not always synonymous) to direct his steps. It is often proved that a man's judgment in this respect is not infallible. A pastor may feel that he ought to "let go," but his acquaintance with other ministers and churches makes him question the wisdom of his judgment, inasmuch as the mutual desire of church and pastor to say adieu has often wrought disaster to both. The conditions that need remedying in a church's life, are rarely remedied by a change of pastors, provided the minister in charge is one of good abilities and genuine in his religious life. It is a good rule for a man in any sphere of activity, and for a church as well, never to run away from a difficulty but to vanquish it. Churches are often wofully punished for wishing their minister to "let go," and under his successor have occasion to repent at leisure. Ministers who wish a change may unconsciously wish for what is not best for them or for the churches they serve. Under normal conditions the longer the pastorate the better. Stability is strength. Steadiness commands the community better than frequent change. One of the best assets to a minister and especially to a church is a pastorate of enough length to win the confidence and respect of the city or vicinage and to gain standing in the denomination. For this reason a good man finds that impromptu decisions to "let go" are impossible.

But taking it for granted that a change of pastorates would be really advantageous the question is still not one of art but of opportunity. The machinery of few denominations has any relation to this difficult problem. Men of splendid gifts and staying power have often the greatest difficulty in making the desired change. The writer knows of acceptable pastors who have continued more than twenty years in one field who would graciously and gracefully have "let go" at the end of ten years if the way had opened. Should such men have resigned "decisively and promptly" when this wish or conviction came over them, or does the lack of opportunity prove the proverb that "a man's heart deviseth his way but the Lord directeth his steps"?

Many of our strongest and most effective denominations have no bishopric. Their churches are a law unto themselves. Under such a system the difficulty of pastoral change is exceedingly complicated and perplexing. The best men are the least self-assertive. Their self-respect, as well as their faith in God, forbids a resort to the methods of the politician or office-seeker. If they keep their convictions and desires to themselves they are generally supposed to be contented in their fields. If they advertise their willingness or wish to make a change the success of their present work is instinctively qualified or questioned. And if this situation does not place a man "between the devil and the deep sea" it is difficult to conceive of one that would.

Unless there is some deep-seated difficulty, some friction or incompatibility that renders spiritual success impossible, the ordinary advice to pastor or church should be to hold on instead of let go.

D. M. PRATT.
CINCINNATI, OHIO.

"The Authority of the Bible"

Editor of THE HOMILETIC REVIEW:

In the August number of THE REVIEW there is a very cleverly written leading article on "The Authority of The Bible." Its chief tenor and object seem to be to show that "the Bible has become a dead letter," and that "as a book it has no authority."

This is written for a magazine published to "discuss every phase of the preacher's work." The word preacher is understood by the majority of its subscribers to signify a preacher of Bible truth—one who week after week builds his discourses on passages taken from all parts of the Bible. Is not this as great a contradiction as any said to be found in that Sacred Book?

Toward the end of this article we are told that the spirit of interpretation and judgment will obey some things in the Bible and repudiate others; also that the key to this lies in the leadership of the Spirit; tho even here there is danger of "misunderstanding and abuse." "But the Spirit, the Holy Spirit, may be trusted." How is the ordinary individual to discern between the spirits? If he should repudiate part of the Bible knowing it to be the "Creation of the Holy Spirit" may he not fall under the leadership of another—possibly a deceiving spirit? May not Satan come as an angel of light and become his leader?

Surely "man becomes most successfully religious," not as he repudiates parts of the Bible, but as he believes and obeys it all, and is led and taught by the Holy Spirit who inspired it. The author thinks because the New Testament teaches the precept "Love your enemies," and the Old Testament tells of the slaying of King Agag in cold blood, one contradicts the other. It must be remembered that nowhere in the New Testament is it even suggested that a murderer may go free. Agag was a cold-blooded murderer. He had murdered many helpless children. What was there inconsistent with the teaching of the New Testament in his being put to death in cold blood? He was not a special enemy of Samuel but simply a cruel murderer.

May I ask, with all courtesy and due respect for the clever writer, if we should fall in with the spirit of this article and repudiate portions of Bible history and warnings, and possibly much more, is there not danger of our depriving ourselves of the best defense against lawlessness, crime, and unbelief?

WARWICK, ONT. W. M. S.

Luther's System

Editor of THE HOMILETIC REVIEW:

I read Prof. Edouard Montet's editorial, "Calvin Considered as a Moral Force," in the July REVIEW and feel constrained to comment on the same in disapproval. I take exception to the statement, page 9, "The moral force of Calvin reveals itself in the fact that he alone among the reformers of the sixteenth century has constructed a dogmatic system. It is in vain that we seek in Luther . . . a dogmatic edifice which might recall even distantly 'The Institutes of the Christian Religion.'"

Luther's great labors and affectionate writings satisfy me and every sane person beyond a doubt that he, among other reformers, constructed a dogmatic system that is yet to be surpassed. Among the reformers of the sixteenth century Luther was the most zealous, as his dogmatic system fully testifies. Thousands of Lutheran ministers are in possession of the dogmatic system Luther constructed in the sixteenth century. We respectfully submit these statements and Luther's German library for Professor Montet's earnest and candid consideration. When Luther appeared there was not in all the wide world a single spot where religious liberty prevailed and in all Christendom there was not a single theologian that then espoused the cause of universal religious liberty. The Catholic theologians taught then, as they do to this day, that civil government is the servant of the Church to silence heretics and burn them. Nor could Zwingli, Calvin, Beza, John Knox, and other Reformed theologians give to America religious liberty; for they all taught and confest in their creeds that it is the duty of governments to provide for the establishment of the true, and the rooting out of the false, religion. The ideal cherished by the Reformed and Calvinistic theologians was not complete separation of Church and State combined with universal religious liberty and equality, but the amalgamation of Church and State into State churches or Church States, coupled with the oppression and extermination of false teachers. Hereof bear witness the earliest communities, established in America by Puritans, Episcopalians, and the Dutch Reformed, in which Quakers, Baptists, Catholics, and Lutherans were oppressed and cruelly persecuted. Luther stands alone and without a parallel as the prophet of the dogmatic system which not only calls for spiritual liberty, but for religious liberty as well. Complete separation of Church and State, combined with universal religious liberty as we enjoy it in America, was an ideal which was not in Calvin's dogmatic system, but which Luther clung to unto the very last as his dogmatic system tells us.

OLYMPIA, WASH. H. G. ATROPS.

Recent Books

"A Standard Bible Dictionary" and the Beginnings of Israel's Religious History

Eduard König, D.D., Bonn University, Germany

The Bible Dictionary, edited by Professors Jacobus, Nourse, and Zenos, which has lately been published, has aroused my interest in an unusual degree, and has filled me with the highest esteem for the abilities of those who planned and completed the work.

This is particularly the case in regard to the outward qualities of the book, for the completeness of the work has by no means been sacrificed to the necessary condensation. I, for my part, have not yet searched in vain in the book for any Biblical name. Who, moreover, can fail to admire the amount of illustrations and maps that enrich the work? In this respect the new Bible Dictionary stands without a rival. Nor can we omit to mention the exactness of the literary references, which are quite abreast with the point reached by recent scientific investigations. In regard to these preliminary points the Bible Dictionary merits the highest praise, and yet this is but the least of its excellencies. Much more important is the spirit which pervades "A Standard Bible Dictionary." It is the real scientific spirit. This can be shown with relation to many points. But I select that which, in the present stage of Old-Testament knowledge, is the most important. This is the question of the beginning of the true religion of Israel.

There was a time—and many an Old-Testament scholar still lives in it—when the beginning of the higher religion of Israel was dated from the eighth century. And are not the prophets of the eighth century still frequently regarded as the founders of the Old-Testament religion? Yes, this was the view which in the last quarter of the nineteenth century was considered the correct one. Men like Kuenen and Wellhausen worked this theory into a system, and a wide circle of authors gave their adherence to it. To be sure, there have not been wanting scholars in this last quarter of the nineteenth century who contradicted this view, but it is only within the last three years that the foundations of that theory have been shaken. A sensational sign of this change of things was the book by Bruno Baentsch (professor at Jena), that appeared in 1906 under the title of "*Altorientalischer und Israelitischer Monotheismus.*" In this book the position was maintained that the principle of monotheism was an element of the religion of Israel long before the prophets of the eighth century. The appearance of this book made a great impression in large circles of theological Germany. For with this book, a scholar, who belonged to the most positive supporters of the Wellhausen theory, passed over into the ranks of those who controverted that theory.

DOLMENS (PRIMITIVE ALTARS) IN EASTERN PALESTINE.

The effect of this book by Baentsch is shown by the following fact. A scholar like Karl Marti, in the new edition (1907) of his book "*Die Israelitische Religionsgeschichte,*" has spoken appreciatively of the relative value of the religion of Moses. Thus for the last three years the authority of the view which makes of the eighth century the creators of the true religion of Israel, has begun to be seriously impugned. But how does it stand now with regard to the value of the religion of Abraham?

At the present time this point is being seriously discust. For even the Old-Testament scholar just named does not in his book acknowledge Abraham as the founder of the religion profest by Abraham. Yes, he coolly stands out against the historic existence of the first patriarchs. He simply (in his book of 1907, p. 26) lets the matter rest with the question: Should we regard the patriarchs (as does the Old Testament) as the forefathers of the Hebrew nation, or should we, like Baentsch (l.c. 1906), look upon them as the enlightened priests of the west? Marti has not a single word to say in answer to this question. This is the point in which I admired the scholarly position of "A Standard Bible Dictionary." The articles dealing with this question—"Abraham" and "Moses"—candidly recognize the substantial result of the recent literary criticism of the Pentateuch, which concludes that it is a compilation from several sources. These articles admit also that the main substance of the narrative of those great men of Israel may have received an idealized expansion in the mouths of their grateful descendants. Moreover, the authors of this article have with good reason acknowledged the truth of those elements which are identical in these sources. They have adopted with reason the verdict that was once given by that keen critic—Lessing. He said in his "*Duplik*": "Even if Livius and Polybius and Tacitus relate the same event, the same meeting, the same occupancy, each with so many different circumstances that the circumstances of the one and the circumstances of the other completely give one another the lie, has any one ever denied the event itself in which they agree? In accordance with this axiom "A Standard Bible Dictionary," with every scholarly right, holds fast to the historic reality of Abraham as an individual.

But it goes even farther, and with perfect justice. It leaves to Abraham the position in religious history which is given to him by the Bible. It repeats the acknowledgment that the mighty position of Abraham in that history has been established through his special communion with the God who reigns beyond the stars of heaven. The work emphasizes also that the religious declarations of Moses confirm the religious position of Abraham. In the history of Moses, the sentences that speak of the God of Abraham, Isaac, and Jacob (Exod. 3 : 15) and of the land that was promised to Abraham (Deut. 1 : 18) have not been forgotten in this Bible Dictionary, as they have so often been forgotten recently. Of course, in the article on Moses, the modern opinion, that Jehovah was the God of the Canaanites, has been given, altho this opinion is at variance with many facts (see my "*Geschichte des Reiches Gottes*," 1908, p. 127 f.). But this error can be amended in the second edition of the work, which is soon to follow, and certainly it is not as important as the fact that, in this Bible Dictionary, the Biblical remarks as to the relation between Moses and Abraham are recognized as fundamental. Such are my reasons for stating that at least in regard to one point the spirit of this Bible Dictionary is truly Biblical. The aim of the editors that this book should treat the Bible and not about the Bible, has been attained. They have accomplished this object in spite of their intimate acquaintance with science of to-day, and so have again given evidence that the cultivation of true knowledge and sympathy with the Biblical view of the world do not necessarily exclude each other.

Modern Thought and The Crisis in Belief. By R. M. Wenley. Macmillan. 12mo, 364 pp. Price $1.50.

This volume contains The Baldwin Lectures for 1909. Its author is Professor of Philosophy in the University of Michigan and the first layman to deliver the course. His purpose is construction, but many readers as they watch him digging the pit for his foundations will grow impatient for the building to begin. This zest for criticism, however, belongs to his plan, which is to "let the head pursue its own course to the bitter end, only to find that, whatever the end, the heart refuses to rest satisfied." Its satisfaction, he discovers, can come only from a walk with God which is not to be defined in terms of ancient doctrine, but is a vital and progressive experience under the guidance of the Spirit. Professor Wenley brings learning, sympathy, and culture to his task. Such chapter-headings as "Sheaves on the Threshing-floor" and "The Waters of Meribah" are significant, too, of an active and well-developed imagination. But unfortunately his love of the picturesque masters as often as it serves him; and this fancifulness, joined to a highly technical style, makes large portions of the book painfully obscure and leaves the reader wondering what effect the lectures could have produced upon their original audience.

Body and Soul. By Percy Dearmer, M.A. 12mo, 426 pp. E. P. Dutton & Co. $1.50 net.

There is no advocacy of any particular school of thought in this book. It is rather an attempt "to encourage such a temper of mind as shall preserve body, soul, and spirit 'entire' in their fullest cooperation and sanity." That the attempt has been successful is abundantly evident. It is seldom that so much valuable material on so important a subject is given within such small compass. The first part of the book deals with such subjects as "The Significance of the Nerves"; "The Effect of Mind on Body"; "The Undermind or Subconscious Self"; "The Cells"; "Health and Recovery," etc. Part II. takes up "The Therapeutic Records of the Gospels"; "Demoniac Possession"; "The Power that Healed," etc. Part III. takes up "Faith Healing from the Second Century to Modern Times," etc., and Part IV. deals with "Faith Healing in our Own Time."

The main contention of the book is stated by the author "that the forces of religion,—its faith and hope and love, its prayer and peace, its rights and sacraments, have a powerful influence for good upon the spirit of man, and through the spirit upon the body."

The author's philosophy, so far as healing is concerned, is that "God gives us all things, both material and spiritual, to be rightly used and that He sees then that they are very good." In the appendixes incidents of healing are given from the lives of saints and worthies from the seventh century to the present day, also tables of cases treated by mind-cure, and forms for the unction of the sick and the imposition of hands.

The book is to be commended for its compactness, thoroughness, and sanity.

A Valid Christianity For To-day. By C. D. Williams. The Macmillan Co. $1.50.

These sermons by the Protestant Bishop of Michigan justify their title. They are altogether modern and concern themselves with a Christianity whose validity lies in its adaptation to life. In sermons like "Dives and Lazarus" and "The Legal Conscience" Bishop Williams deals in the plainest possible fashion with the social and commercial sins of to-day. "The Confidence of a Certain Faith" thus sets forth his idea of modern apologetics: "We have been too long grubbing among the roots of our religion trying to prove the authenticity of our sacred books, the genuineness of our traditions, . . . and the validity of our institution. But Christianity is to be proved not by its roots but by its fruits. "The age," says Bishop Williams, "is pragmatic in its philosophy and temper. Perhaps it pushes its pragmatism to an extreme upon occasion."

Precisely the same comment might fairly be made upon these addresses. Despite some tendency to exaggeration and an occasional lapse from good taste the volume is as wholesome and refreshing as the Northwest-wind in dog-days.

The Analyzed Bible. The Gospel according to John. G. Campbell Morgan. 12mo. Fleming H. Revell Co. $1.

This is the fourth volume of the extensive series planned by Dr. Morgan. The first three volumes dealt with an introduction to all the books of the Bible, which introduction consisted of a general analysis of their contents. The fuller analysis of the books is begun by this volume upon the Gospel according to John. The same method is followed as before, the difference being in the fuller statement of the contents of the books. Tabular outlines present different portions, and these are then expanded and expounded. The writer clings very closely to his purpose to present the book in an analyzed form, and gives what he conceives to be the meaning of the gospel as it stands. There is no reference to any of the present-day discussions of the Fourth Gospel. In this respect it is very different from the volume on this gospel by Professor Riggs in "The Messages of the Bible" series. The best way to use this book is to test its statements by constant reference to the gospel itself.

Religion and Life. 12mo, 274 pp. Sherman, French & Co. $1.10.

The sixteen addresses in this volume, varying in length and merit, are the productions of the faculty of the Meadville Theological School.

The prefatory note states that "the authors are men who are exempt from every dogmatic constraint imposed by institutions, and are accustomed to shape and utter their convictions in the atmosphere of a chartered freedom." Notwithstanding that, the addresses can not be said to possess anything but ordinary value.

Calvin and the Reformation. Four Studies. 8vo, 260 pp. Fleming H. Revell Co. $1.25 net.

This timely volume consists of four theological studies on Calvin and his system. Prof. E. Doumergue writes of Calvin. Professor Bavinck writes of Calvin and Common Grace. Professor Lang, of the University of Halle, on The Reformation and the Natural Law, and Professor Warfield on Calvin's Doctrine of the Knowledge of God. The essays are not light reading, but will hold the intense interest of all who desire a thorough knowledge of the breadth and depth of heart as well as intellect in this giant of the Christian centuries. There are fifty pages of learned notes and references.

Home of the Soul, The. By Rev. Charles Wagner. 16mo, 349 pp. Funk & Wagnalls Company. $1.20 net.

This is the first volume of sermons issued by the author of "The Simple Life" since he departed from his Alsatian home to establish in Paris an institute for religious culture, named "The Home of the Soul." The messages there delivered to his congregation are here collected. They are sweet and sane, but ethical rather than doctrinal, and do not go deep beneath the surface. His religion is a social religion and deals rather with the life that now is than with that which is to come. Development is the key-note in these sermons. Dr. Lyman Abbott writes a brief introduction.

Social Organization. By Charles Horton Cooley. 426 pp. Charles Scribner's Sons. $1.50.

This is an elaborate and fundamental argument for democracy. It is a study of the constituent elements and the ultimate forces of the democratic order. The book is largely, from beginning to end, a series of good definitions and of careful distinctions. It does not go much farther than this and it has not attempted any very definite prophecies as to the outcome of the present situation which the writer finds to be that of confusion and transition. It is clearly evident, however, from his definitions and distinctions, that Professor Cooley has faith in the ultimate working out and the permanent endurance of democracy.

The Apostle of Alaska. By John W. Arctander. Fleming H. Revell Co. $1.50.

This work is the remarkable story of William Duncan of Metlakahtla in Southeastern Alaska, told by John W. Arctander, LL.D., of the Minneapolis Bar, who himself toured, in 1903, the regions and made himself familiar with the scenes and incidents so graphically described in these pages. It is a story of Christian enterprise, heroic endurance, and large success among Indian peoples, who after long years are led to embrace the gospel and to adopt and enjoy the blessings of civilization. It is charmingly written, and the lessons indirectly inculcated are conducive to faith in Christianity and the furtherance of Christian missions.

Christianity and Islam. By C. H. Becker, Ph.D. Translated by Rev. W. J. Chaytor, M.A. 32mo, 113 pp. Harper & Bros. New York.

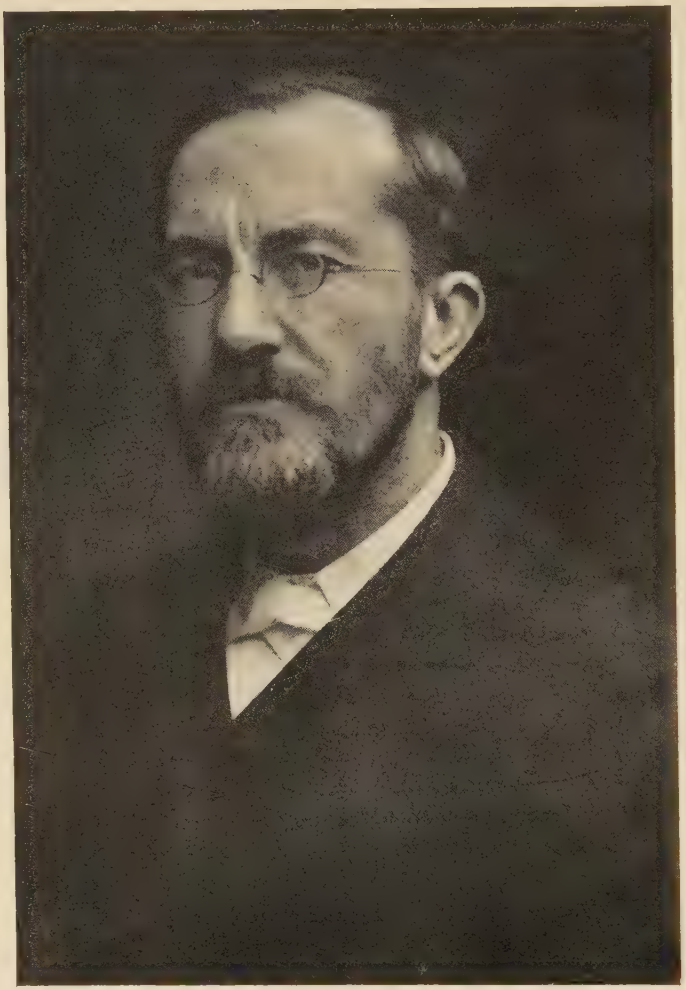
This latest issue in Harper's "Library of Living Thought" well deserves a place in the series. It is a study of the similarity and interaction of ideas between Islam and medieval Christianity as regards their metaphysics, society, ascetic practises, mysticism, ritual, and even dogma. The author goes too far, allowing his imagination in some cases to take the place of evidence, but the list of authorities and the general argument are convincing. It is a real contribution to comparative religion.

Etchings of the East. By John M. Moore, D.D., Ph.D. 12mo, 349 pp. M. E. Publishing House, Nashville, Tenn.

These readable and informing letters first appeared in the *Christian Advocate* (Nashville) when the author made his journey around the world in 1908 to visit the more accessible mission fields in Japan, Korea, China, and India. The illustrations are excellent and abundant; the style is vivacious; the facts are well grouped and convincing. As a traveling companion along these well-beaten tracks the book is ideal and sure to give inspiration.

The Interpreter's Commentary on the New Testament. The Epistles to the Corinthians and Galatians. A. S. Barnes, New York. $1.50.

This volume, the sixth of the series, is by Professor McFadyen, whom Dr. Abbott has associated with himself in reproducing and extending this commentary on the New Testament. Most of Professor McFadyen's work heretofore has been upon the Old Testament, but in this volume he has well sustained his reputation. The chief peculiarity of the work is in the interweaving of the translation of the text with the explanation. A very clear and interesting presentation of the contents of the book is the result.



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THE HOMILETIC REVIEW

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EDITORIAL COMMENT

Our Rocky Helicon

THE near approach of another Christmastide, with its fresh outburst of merry-making and holy joy, is a reminder of the world's debt to the Incarnation. To the Christ-child we owe all that is best in life and hope. For when those feet of flesh touched that rocky birth-place at Bethlehem, there gushed forth a stream of blessing richer far than the fountain Hippocrene on Mount Helicon struck by the hoofs of the fabled Pegasus—a stream perennial in its flow.

Poet-angels found in it inspiration for their advent song. Humble shepherds were charmed away from their midnight watch among their silent flock to see in the face of a Babe the sunrise of the hope of a race. The wise men, led by a star, were conducted to an Oracle where divinest wisdom ever wells up in exchange for the gold and frankincense and myrrh of the heart's devotion. And to-day the Helicon of joy and affection and strength for the Christian soul is the manger where the young Child lay.

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The Hookworm and Regeneration

FOR several years the American public has been hearing, in a more or less humorous manner, of the "lazy germ" and its ravages among the negroes and "poor whites" of certain sections of the South. Now medical science is giving us facts which indicate that this "lazy germ" is no joke, but an actual disease that is afflicting unto death, or worse, whole communities, aggregating, perhaps, several million people. This disease is caused by an animal parasite which enters the human organism through the hair follicles and pores of the skin, makes its way tortuously through many organs, and finally fastens itself upon the walls of the intestines, where it literally drains the life-blood of its victims.

A more dramatic illustration of the complexity of the problem of human regeneration could not be imagined than is afforded by this hookworm and its victims. Here are whole neighborhoods of people, throughout large areas of the South, that are hopelessly sunken in physical and mental decay. For decades they have been the objects of religious and other kinds of social reform. They have been preached to and exhorted to repent of their sins. They have been instructed in schools in the hope that they might be aroused from their intellectual lethargy. They have been scolded by economic reformers for their laziness and thriftlessness and urged to shake off their apathy and become self-respecting. In spite of it all, physical, mental, and moral degeneration has gone right on working its ravages among blacks and whites, young and old, "converted" and "unconverted" alike. For, the hookworm was a type of "innate depravity" that calls to repentance could not reach; of ignorance too deep-seated for education; and of laziness that neither the scourge of ridicule nor of rods could arouse. Not even Christian Science nor the Emmanuel movement could have gotten rid of this body-sickness and soul-sickness.

So it is that the medical specialist's diagnosis of "hookworm" seems likely to point the way of a new movement in the regeneration of the "crackers"

or "poor whites" of the South. Rockefeller's gift of a million dollars comes as a new kind of religious and philanthropic endowment. The medical specialist has come with his discovery and isolation of the actual germ of this perplexing form of human failure; and Rockefeller has come with his generous endowment of the work of the medical specialist. This splendid union of science and religious altruism that is being effected, in our day and in our midst, may point the Church to new and higher methods of regenerative work.

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Revision of the Decalog

From the skirmish-line of new ideas, or old ideas new drest, comes the word that the Ten Commandments must be revised, and recast to fit modern needs. A Harvard professor, in announcing this, gives a specimen of the revision he thinks needful. It is, if reported correctly, another "Thou shalt not," banning intoxication with strong drink. This won't do. The distinctively Christian decalog needed by the modern world runs upon the line of "do," not of "don't." This is the defect of the Hebrew decalog: it consists mainly of "don't," addrest to a people in the moral grade of the young children to whom we have to address many "don'ts." That the Westminster Confession (xix. ii.) calls it "a perfect rule of righteousness" only shows the defective conception of Christian ethics that existed in our forefathers' time. That Jesus was not of their mind is plain in the Sermon on the Mount. His golden rule said "Do." Negative righteousness, merely observing prohibitions, is but the first step toward real, positive righteousness. A common fallacy makes far too much of the difference between "sins of omission" and "sins of commission," and by blindness to their identity drugs conscience with a soothing opiate for the sin of not doing one's duty. The sin of omission is also a sin of commission; it commits neglect of duty. For this how the community suffers! More lives are destroyed, more souls are lost, by sins of omission than by sins of commission. By the non-prevention of preventable industrial "accidents" tens of thousands perish annually. By neglect to regulate the right of the people to bear arms thousands of homicides are annually perpetrated with the "gun" in the hip-pocket. It would seem as if men kept the Sixth Commandment as rewritten by Arthur Clough in the "Manchester version" of the *laissez-faire* (let-alone) school of economists: "Thou shalt not kill; but needst not strive officiously to keep alive." An old revival-hymn tells us, "Lay your deadly doing down." Not doing is the more deadly thing, especially when fancied to be at least comparatively innocent. It is like air which unawares asphyxiates when carbon has displaced its oxygen. Such is the moral effect of substituting the negative righteousness of the Ten Commandments for the positive and real righteousness of the Golden Rule. Christian ethics needs larger attention from religious teachers. Moses' law does not suffice for present needs, unless one can read back into it the perfect law of Christ.

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Schools of the Prophets

Judge Fawcett of Brooklyn has invited all ministers short on topics for sermons to attend, once in a while, the sessions of the county court over which he presides. The open-eyed preacher, after the post-seminary feeling that he has written himself dry and exhausted the universe of available material, will probably find that his own heart, his Bible, and his immediate neighborhood supply more than he can handle in two sermons a week. But the invitation suggests a potent means of keeping in touch with life where it is rawest.

This particular source of inspiration

will not help every minister; still, the experience—once in a lifetime may be sufficient in many a case—will bring out what is sorely needed by many a man whose life touches the respectable rather than the disreputable side of humanity.

The judge is reported to have said that the court's particular contribution to the education of the minister is on the subject of drink. "Many excellent sermons might be preached upon drink as the cause of crime, and it would be well if some of our ministers were to come here and hear the many excuses made by those who come before me for sentence."

This is the most obvious lesson, which the minister had learned and taught before now—long before his judgeship made his discovery. Others deal with the youth of the delinquents (the pitiful story of that day gives an average age of twenty-four years), with the first offenders, with the decay of the home, with evil companions, with poverty as an incentive to crime, with the many burning questions that are searing the conscience of the modern believer in a social Christianity.

And the court is only one of many such schools for ministerial instruction. The asylum, the kindergarten, the farmers' institute, the hospital, the fish-market, the campus, the employment-bureau, and many other places supply heart-throbs for the preacher who desires to preach a living gospel to living men, and who craves for something to quicken his second-hand information culled from the voluminous literature of social reform.

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Why Some Preachers Succeed

A VERY popular and successful evangelist, the Rev. James Small, has been enumerating in a series of articles the qualities which make a minister's influence felt in the communities in which he preaches and resides, and in winning and maintaining the confidence of the people. He claims that in order to be abundantly useful a preacher should take time to plan his work and then should adhere to his plan. Mastery over the minds of others is never obtained by the unstable or by the man who does not know his own mind. Another point emphasized is the habit of never sparing himself, as Mr. Small phrases it. Enthusiasm can never be roused to any high pitch where there is latent self-indulgence, rather than self-sacrifice, in men who profess to be leaders. Self-giving, not self-indulgence, is the law of heaven. Every preacher must learn the lesson that Jesus Christ rules, not from a throne, but from a cross, over human hearts. "When we cease to bleed, we cease to bless." But for fine leadership, other qualities are also required. The preacher must have a way of adapting himself. He must bend to circumstances as much as he consistently may, and must follow the apostolic precept to please men for good to edification. Uncompromising stiffness will repel or alienate many whom the preacher might win as converts or as fellow workers.

No Sunday Opening

WE note in the daily papers a preliminary announcement of the "Committee of Fourteen" to the effect that a bill will again be presented to the New York Legislature at its coming session, for the regulation and restriction of the "Raines Law" hotels. The agitation during the recent municipal election in New York City of the question of the "white-slave traffic" has drawn from this committee the statement that this traffic originates and is largely carried on in "Raines Law" hotels. The committee believes that the provisions of the bill which was killed in the Senate committee last year would operate to reduce the number of these places, and would close them altogether on Sunday—always provided, of course, that the law be enforced.

The reason for the defeat of this pro-

posed law last year was the formidable opposition of the religious and temperance forces of the State, not to the body of the bill, but to a needless provision that was included in it for licensing saloons to open ten hours of Sunday under certain limitations and for an extra fee. If such a provision is attached to the new bill this year it will surely meet a similar fate. The gentlemen composing this committee are honestly attempting a practical measure and are sometimes inclined to think that the opposition of the churches and the clergy is impracticable. Let us suppose just for the moment that this explains the opposition of last year. If the committee is really a body of practical men, they have a long history which they may scan, of attempts to legalize saloon opening on Sunday in New York State, and every time they have met this almost solid opposition of the churches and the clergy.

Why should not practical men heed that history? The same forces would support the committee's bill with practical unanimity if this provision were omitted. We hope for the good of all concerned that the committee has learned this lesson, and will prepare a bill that all Christian men can support.

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The Disciples and Christian Union

Sometimes we are able to measure the importance of a subject by the frequency with which it asserts itself. Some questions can not and ought not to be suppressed until they are adjusted in accordance with the reasonableness of Christianity. Such a question is Christian union, one of the leading questions discust at the recent centennial celebration of the Disciples of Christ. The discussion rightly focused around one central thought, that the basis of union must be sought in personal faith in, and loyalty to, the Person, Jesus Christ.

This statement, eminently religious in its conception, is comprehensive and clear enough to form a working basis for the reunion of Christendom. It is the application of this important truth by the individual and local church that is especially needed to make Christian union a reality.

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Gladstone

The concluding centenary of the year is one of the most intensely interesting, for it commemorates the birth in Liverpool, on December 29, 1809, of William Ewart Gladstone. From almost the beginning of his marvelous public career Gladstone was recognized as the impersonation of idealized Christian statesmanship. He was fortunate in his antecedents, for he was son of Sir John Gladstone, a high-minded Liverpool merchant who sat for some years in Parliament and was a devoted friend of the illustrious Canning. Next he was of Scottish descent on both sides, a fact which might partly account for his exalted standards both of religious principle and also of popular sympathy. Further, his education at Eton and then at Oxford's noblest college, Christ Church, contributed that factor of conservatism which constrained him to cleave to High Anglicanism even tho providence destined him to accept the Irish disestablishment crusade. Mr. Gladstone was to Sir Robert Peel what Elisha was to Elijah. The mantle of the great emancipator of British finance from the system that was starving the masses by imposts on corn fell on his junior admirer. Both, under a revulsion from ultra-Toryism, became exponents of a generous and humane liberalism. After all, the glory of Gladstone was that spirituality which transfigured his politics, and constituted him the great prophet, of his time and nation, of political righteousness. As three times Prime Minister of the United Kingdom he established a standard of political morality worthy of the Victorian era, while his superb classic at-

tainments, his exquisitely written volumes on philosophy and theology, his phenomenal budgets as Chancellor of the Exchequer, and his magnificent oratory sustained what will historically be recognized as the Gladstonian Era.

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Rural Progress in 1909

The rural problem is the most vital in the whole catalog of reforms. The Roosevelt Commission on Country Life has made its thrilling report. The movement toward the union and federation of small country churches has become electric. The American Sunday-School Union has published a $1,000 prize book, "Rural Christendom." Home missionary endeavors never moved with more earnest and courteous momentum. The schools are training the clergy for rural uplift. The Y. M. C. A. is challenging rural forces to their noblest ideals. The 1906 "Census of Religious Bodies" is telling us that worthy advance is a fact. Should not the center of interest in this onward movement be the rural church?

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Arbitration and Peace

The test of an individual as of a nation is growth in moral ideas. The idea that nations should be willing to have their differences and disputes submitted and decided by an international court is just as reasonable—altho the barriers may seem numerous—as that individuals, or that two of our own States, should have their controversies passed upon by the Supreme Court of the United States. The idea is now localized, but it is in process of being internationalized as may be seen from the fact that at the Hague Conference thirty-five nations voted for obligatory arbitration and they represented in round figures 1,300,000,000 inhabitants as against nine nations with a little over 200,000,000 people. To have a part in accelerating the cause of peace and arbitration, is to have a part in removing a stupendous load from the overtaxed and allow at least a portion of the 300,000,000 dollars which we spend annually for our army and navy to be devoted to constructive instead of destructive purposes. To work for this desirable end is to hasten the victory for the Prince of peace.

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The Kennedy Will

Aside from the colossal sum of nearly thirty millions to aid American institutions, the will of Mr. John S. Kennedy, the New York banker, is remarkable in that it indicates the wide and diversified interests of the benefactor. Something like sixty institutions and organizations, covering religion, art, education, and hospitals, were remembered munificently by Mr. Kennedy.

Four and a half million dollars for home and foreign missions is the largest amount ever given by a single individual for this purpose. This large sum for religious uses ought to have a vital influence on the disposition of other large estates.

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A New Tongue of Fire

In a show window of a New York department-store the other day sat a young man demonstrating the pyrograph. Before him was a panel of wood on which had been penciled in faint outline the face and form of a woman. The artist, with a stylus attached by means of a wire to an electric connection overhead, was tracing the picture with a point of fire, so making it clear and permanent.

What is this new pyrography but a type of the tongue of fire—an electric stylus which the preacher ought to ply as he traces with fidelity the figure of the Christ and the forms of truth in his effort to make them plain? But the preacher should be sure that his tongue is set on fire of the Holy Ghost. The heat on some tongues, we fear, has a different source.

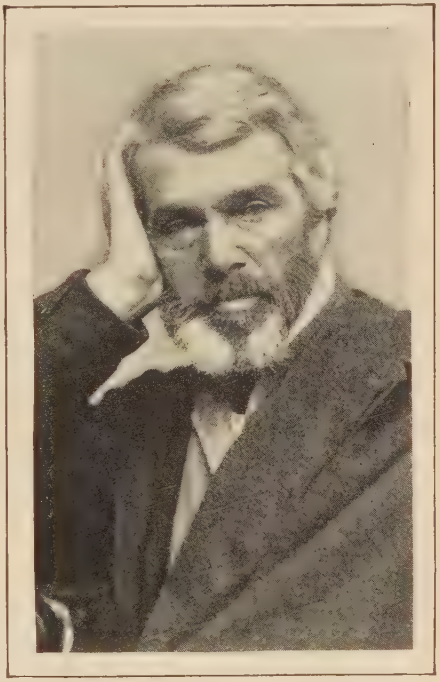
THOMAS CARLYLE AND HIS INFLUENCE ON RELIGIOUS THOUGHT

Samuel McComb, D.D., Boston, Mass.

Five years before the close of the eighteenth century, in a poor house of a Scotch hamlet, a child was born to a stonemason—a child destined to gain the undisputed primacy of English literature, and to exercise "revolutionary" and "pentecostal" power over his own and succeeding generations. Thomas Carlyle had for his father a man of a genuinely religious temper, and without a touch of fiery vehemence, and possest of his full share of the Scotch peasant's independence and doggedness of will. His mother was tender-hearted, pious, and devoted to her children for whose salvation she never ceased to pray, tho she had often doubts about her own. His life as a child could hardly be called joyous—tho the deep affection that lies beneath Scottish reserve must have done much to soften its harsher features. "We were all particularly taught that work (temporal or spiritual) was the only thing we had to do, and incited always by precept and example to do it well. An inflexible element of authority surrounded us all." He was reared in a religious atmosphere. His parents, not content with the ministrations of the parish minister, had joined a stricter and smaller communion and here young Carlyle imbibed that Calvinism whose dogmas he was afterward to drop but whose spirit permeated his whole life and thought. His mother taught him to read and love the Bible. Her letters to him are full of anxiety that it should be for him the Book of books. "Have you got through the Bible yet?" she writes. "If you have, read it again, I hope you will not weary, and may the Lord open your understanding." And again she writes: "Oh, my dear, dear son, I would pray for a blessing on your learning. I beg you with all the feeling of an affectionate mother that you would study the Word of God." The great ambition of this good woman was to see her son a preacher of the gospel. With this in view he entered Edinburgh University when thirteen years of age. After completing his course in arts, he was enrolled in the divinity classes, tho he never attended any lectures. It is curious to recall that he delivered a sermon before the professor and students, taking for his text: "Before I was afflicted I went astray, but now I keep thy word"—"A weak, flowing, sentimental piece" he called it afterward. But his mother's ambition was to be frustrated. More and more the idea of the ministry grew distasteful to him. As a teacher in the town of Kircaldy he met with Edward Irving, that hapless genius whose meteoric ministry was to dazzle all London for a season, and in his library he devoured Gibbon's "Decline and Fall of the Roman Empire." The result was still greater unsettlement of mind. Gibbon's "winged sarcasms," he says, "so quiet and yet so conclusively transpiercing and killing dead, were often admirable, potent, and illustrative to me." Whatever the causes, his conviction grew that the Christianity of the churches and the creeds was intellectually incredible. In a memorable conversation with Edward Irving amid the peat bogs of Drumclog Moss with its wild covenanting memories, he tells his friend that he can not think with him about the Christian religion and that it is impossible he ever could or should. And so the two friends part, the one to take London by storm and then die of a broken heart, the other to grow slowly in popular favor through poverty and bitter struggles with himself and the world until all men acknowledged the greatness of his genius.

For a time Carlyle passed through a season of bitter spiritual agony. Not historical Christianity only, but even

the elements of natural piety, belief in God and in his own soul, were involved in the greatest doubt. To use his own words, which he puts into the mouth of Teufelsdröckh: "Doubt had darkened into unbelief." He was plunged "in fixed starless, Tartarean black." His cry was, "Is there no God, then? Has the word duty no meaning, but a false earthly phantasm, made up of desire and fear?" And again: "Some comfort it would have been could I, like a Faust, have fancied myself tempted and tormented of the devil . . . but in our age of down-pulling and disbelief the very devil has been pulled down, you can not so much as believe in a devil. To me the universe was one dead, immeasurable steam-engine, rolling on, in its dead indifference, to grind me limb from limb." Then a thought rose within him. "I asked myself: What art thou afraid of? Wherefore like a coward dost thou forever pip and whimper, and go cowering and trembling? Despicable biped! What is the sum-total of the worst that lies before thee? Death? Well death; and say the pangs of Tophet too, and all that the devil or man may, will or can do against thee! Hast thou not a heart? Canst thou not suffer whatsoever it be and as a child of freedom, tho outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come then; I will meet it and defy it! . . . The Everlasting No had said: Behold, thou art fatherless, outcast, and the universe is mine [the devil's], to which my whole Me now made answer: 'I am not thine but free and forever hate thee!'" "Sartor Resartus," from which these words are taken, describes the inner spiritual history of Carlyle. Like his hero, he was dissatisfied with all traditional beliefs and set out to discover truth for himself. He passed through many a phase of thought and feeling, romance, friendship, love, sorrow, doubt, despair, till he arrived at last at the center of indifference, renunciation of fear and hope. The crisis in his life, when he "took the devil authoritatively by the nose," he compares to the Christian idea of conversion. "There burned," he says, "a sacred flame of joy in me, silent in my innermost being, as of one henceforth superior to fate. This holy joy lasted sensibly in me for several years, in blest



THOMAS CARLYLE.

counterpoise to sufferings and discouragements enough: nor has it proved what I can call fallacious at any time since."

We must now ask: What is Carlyle's theology? And more specifically: What is his relation to Christianity?

Now we must remember that Carlyle was the greatest preacher of his age. That means he was not concerned to impart new knowledge to his hearers so much as to vitalize and make into motive-energy knowledge already possest. Hence his great ideas are for the most part as old as the Hebrew prophets; a few he had learned from Christianity, and had verified in his own experience. His general attitude toward the universe

may be described as that of a religio-philosophical idealist. He sees the divine everywhere. Materialism he drowns in scornful laughter as a "mud philosophy." He would not take the trouble to master Darwin's doctrine of human descent, for it seemed to obscure the real significance of man. The universe and especially man is a divine mystery the meaning of which for the speculative intellect is absolutely inscrutable, but may be shadowed forth in forms of imaginative intuition.

"Who am I? What is this me?" he asks. "A voice, a motion, an appearance—some embodied, visualized idea in the eternal Mind? *Cogito, ergo sum.* Alas, poor Cogitator, this takes us but a little way. Sure enough, I am; and lately was not; but whence? How? Where to? The answer written around. . . . We sit as in a boundless phantasmagoria and dream-grotto: boundless, for the painted star, the remotest century lies not even nearer the verge thereof: sounds and many-colored visions flit around our sense; but Him, the Unslumbering, whose work both dream and dreamer are, we see not; except in half-waking moments suspect not." And again: "O could I (with the time-annihilating hat) transport thee direct from the beginnings to the endings . . . thou sawest then that this fair universe, were it in the meanest province thereof, is in very deed the star-domed city of God; that through every star, through every grass-blade, and most through every living soul, the glory of a present God still beams. But nature which is the time vesture of God, and reveals Him to the wise, hides Him from the foolish."

So unfathomable is the mystery of the universe that to Carlyle all creeds, liturgies, theologies, seem an absurdity and an impertinence. These were the futile attempts of men to imprison the infinite in finite forms. And so he turned his back upon them as outworn, and upon the Church as an institution for preserving dead dogmas, paralyzing aspiration, and chaining men in ancient errors. He forgot that genuine progress is not achieved by throwing off the great convictions of the past, but by piercing through their traditional vehicle to their vital center and by eliminating their lower and less noble elements. On the other hand, while the great historic religions were to him the childish attempts of men to fix the meaning of the world, he was frustrated with a sense of religion in the larger, if vaguer, sense. "God," he says, "not only made us, and beholds us, but is in us and around us. . . . This is the high gospel begun to be preached: man is still man!" It is in man's history that he especially finds a divine revelation. He sees with the Buddhist an order running through human existence whereby each deed finds its appropriate reward; with Arnold, a Power not ourselves which makes for righteousness. Sometimes he calls this power "God," more frequently he speaks of the "Eternities," the "Silences," the "Veracities": now he writes like a Christian theist, and again as a thoroughgoing pantheist. In any case, this universe is so constituted that no cheat or impostor ever passes unwhipt of justice; and no righteous work ever falls to the ground. This is the truth to which all history bears witness. "All history," he says, "is an articulate Bible, and in a dim intricate manner reveals the divine appearances in this lower world: for God did make this world and does forever govern it; the loud roaring loom of time, without its French revolutions or Jewish revelations, weaves the vesture thou seest Him by." "There is no biography of a man, much less any history or biography of a nation, but wraps in it a message out of Heaven." . . . "Even the biography of an utter scoundrel like Cagliostro is worth reading. If we can not have a speaker and doer of truth, let us have the pleasure of beholding a decided liar." This is the principle of his "French

Revolution." It is a great poetic preachment on the text "The wages of sin is death." If you want to learn the financial, legal, and social details, there are many text-books to teach you; if you want to know the meaning of the French Revolution, what message it has for all coming ages, open your Carlyle. He saw the divine Avenger there enacting penalty for long disobedience to His laws, and making the wrath of man the instrument of His will. Not an Amos or an Isaiah excels him in the proclamation of a divine kingdom able to vindicate itself against all falsehood and evil. Here all his native Calvinism found full swing, aided by matchless irony and an unrivaled form of sarcasm. This was his strength and he used it like a giant. His fatal weakness was that he never rose to a firm conception of the divine as personal to the great secret of the Christian revelation, that while God punishes the impenitent, He pardons the contrite and receives the prodigal. He never learned the wonder and the glory of that saying of Christ's: "I will not pray the Father for you, for the Father himself loveth you."

Carlyle's attitude toward the Christian religion and its Founder has been often compared to that of Emerson. Both rejected the miraculous, and regarded the outward framework of the gospel story as legendary and unhistorical. Yet Carlyle had a higher appreciation of the inner spirit of the gospel than Emerson. Never for an instant did he fail in reverence for Christ. For the flippant skepticism of Voltaire he had nothing but contempt. "That the Christian religion," he says, "could have any deeper foundation than books, could possibly be written in the purest nature of man, in mysterious, ineffaceable characters—nothing of this seems, in the faintest manner, to have occurred to Voltaire. . . . The Christian doctrine we often hear likened to the Greek philosophy, and found on all hands, some measurable way superior to it: but this also seems a mistake. The Christian doctrine is not superior, or inferior or equal to any doctrine of Socrates or Thales; being of a totally different nature; differing from these as a perfect ideal poem does from a correct computation in arithmetic." And again: Christianity "is a height to which the human species was fated and enabled to attain; and from which, having once attained it, they can never retrograde."

There was a glory in Christ's character that overawed Carlyle's spirit. Before it he bows in reverent worship. It is especially of Christ as the Man of sorrows that he loves to think and he sees in Christianity as the "worship of sorrow" the abiding comfort for the wretched and the outcast. Christ thus touched a deep fount of tenderness in Carlyle's nature which amid the riot of passion and strife sends forth a healing stream. He meets Marie Antoinette on her way to the guillotine amid a multitudinous sea of maniac heads and thus seeks to console her:—"There is, then, no heart to say, God pity thee? Oh, think not of these; think of Him whom thou worshipest, the Crucified —who also treading the winepress alone, fronted sorrow still deeper, and made it holy, and built of it 'a Sanctuary of Sorrow,' for thee and all the wretched!" Can we imagine Emerson so addressing that unhappy soul? Hardly.

Now Carlyle saw in Christ something which was hidden from Emerson's eyes because he had realized the fact of evil and sin, the negative pole of Christianity, in a way impossible to the Concord philosopher. Hence while the one sage condemns much thought about a sinful past as a sign of morbidity and weakness, the other regards repentance as the divinest moment in man's inner life. "Man can do no other. In this wild element of a life he has to struggle onward: now fallen, deep abased, and even with tears, repentance, with bleeding heart, he has to rise again, struggle again still onward." Surely in this

Carlyle is true to the facts of experience and especially Christian experience.

It followed from the infinite spiritual significance which Carlyle saw in human life that in some way man's real being is not a thing of time, but is in essence eternal. "Pierce," he says, "through the time-element, glance into the eternal. Believe what thou findest written in the sanctuaries of man's soul, even as all thinkers in all ages have devoutly read it there: that time and space are not God, but creations of God; that with God as it is a universal Here, so it is an Everlasting Now. And seest thou therein any glimpse of immortality? O Heaven! Is the white tomb of our loved one, who died from our arms, and had to be left behind us there, which rises in the distance, like a pale, mournfully receding milestone, to tell how many toilsome, uncheered miles we have journeyed on alone,—but a pale spectral illusion? Is the lost friend still mysteriously here even as we are here mysteriously with God? Know of a truth that only the time-shadows have perished or are perishable; that the real being of whatever was and whatever is and whatever will be, is even now and forever." This may or may not be an expression of belief in personal immortality, but that he held to such a belief in spite of many doubts and fears, Froude assures us. He was plunged into heart-breaking agony when his wife died suddenly while he was absent from home, at the thought of never seeing her again. But when he grew calmer, "he spoke always of a life to come and of the meeting of friends in it as a thing not impossible." Moreover, the whole structure of his teaching, his entire way of looking at things, is quite incompatible with the notion that death snuffs out the soul like a burned candle.

Let me now indicate briefly how he has affected the higher religious thought of our time. His negations we may pass by as of little moment. There is no evidence that he ever made a critical examination of the historical foundations on which Christianity rests; indeed, such a task would have been to him both distasteful and superfluous. His sweeping denial of miracle is no longer congenial to our way of thinking; for we have discovered that Christianity is full of the marvelous and as such demands some explanation. Perhaps Carlyle's most serious weakness is his failure to grapple with the problem of God, and his tendency to rest content with vague, impersonal phrases that hide the Father of spirits who is at once Righteousness and Pity, the Redeemer as well as the Judge of His creatures. Hence the moral law is for him not the beneficent revelation of a Father's will and the principle of reconciliation with that will, but a foreign yoke imposed upon us from without, coercing us as slaves, not drawing us as sons.

On the other hand, Carlyle has been the unconscious ally of the churches. His insistence on the absolute supremacy of the moral law, and on the infinite value of the soul, ranks him as a friend, not an enemy of Christian thought. These two ideas lie at the heart of genuine Christianity. Indirectly he did immense service to the cause of truth by unveiling the inexpressible character of the realities of religion. These things are too great for our little systems, however necessary these systems may be as helps to conceive the inconceivable. Before the sublime facts of God, the soul, and the soul's destiny, all our dogmatisms sound the sheerest impertinence. In freeing our thoughts from a narrow and cramping ecclesiasticism, Carlyle has done a work for which we can not be too thankful. If he is too prone to "see history by lightning-flashes" and these the outbursts of divine wrath as it blasts human sin and folly, he has at the same time brought to religion a sense of reality it was fast losing, and has helped to make it a commanding power over the conscience and intellect of cultivated men.

SOME ASPECTS OF THE PERSON OF CHRIST

Prof. H. R. Mackintosh, D.D., New College, Edinburgh

A feature of good modern writing on Christology which deserves notice is the persistent way in which the person of Christ is put in close relation to His saving work. To know what He has done for us, it is felt, is the secret of knowing what He is in Himself. As Christians, we have an immediate or experimental acquaintance with salvation. We ourselves are the subjects of it. Surely, then, we ought to make this our point of departure. To pass out from that of which we have first-hand knowledge to more remote inductions is the method of all sound investigation. Applied to the question before us, this means that we ought to argue from salvation to the Savior, from Christ's work to His inherent worth, from effects to their cause. This, as I have said, is more and more becoming the direction in which theological inquiry tends to move. It may need to be supplemented from another point of view; but at least we may say that such a method, by its predominance in Christology, secures, or ought to secure, the absence of purely abstract or *a priori* speculation. If we follow this experimental path, if we decline to start from a notion of Christ got by purely logical deduction from the nature of the Godhead, we have a far better chance of keeping in touch with reality. No theory is of any use anywhere, which fails to explain the experience we do actually have. And no Christology can help us which is not seen and shown to be involved in the new life that makes us Christians.

Confirmation of this principle is furnished by the general movement of theology in the past. When we stand off from the history of thought about Christ, we can see that what men believed regarding Him was largely determined by what they believed regarding the task He had accomplished. Take one or two examples. Take first the Greek conception of redemption. Greek theologians felt that what man most needed to be saved from was corruption. Through sin we have been subjected, they said, to decay and death; we require to be vivified and vitalized anew. As Athanasius puts it: "Had transgression stood by itself, and not been accompanied by decay, repentance had been easy." Now this tended, inevitably, to fix the lines on which Christology was to move. Salvation being the gift of freedom from death, corruption, mortality, Christ came to be viewed as the ineffable and miraculous mystery in whom are combined immortal divinity and mortal humanity. As such He is, no doubt, the object of faith; but faith, in its turn, is conceived also as a mysterious participation in His secret divine nature, conveyed to men most directly in the sacraments. Thus the saviorhood of Christ was often spoken of almost as if it were a thing capable of description in half-material conceptions; salvation took on the aspect of something that could be physically assimilated alike in body and in soul. And Christ Himself, accordingly, tended to appear as an ineffable mystery, only a mystery beneath and not above what we call spiritual and ethical experience.

Of course this is not the whole truth about Greek Christology, but it is a real part of the truth. Nevertheless, we find ourselves at one with these great thinkers of old when the semi-material color has been purged out of their ideas. Like them, we also believe that the dynamic power of Christ's life is now operative from within humanity. Like them we hold that He is One "who interposes in the might of His love to deliver and regenerate by Himself descending into the bosom of humanity as a redemptive force."

Take as contrasted with this the conception of the Reformers. They gave back to Christianity, and the salvation

Christianity offers, its supremely religious character. If in Greek thought physical conceptions had been too conspicuous, if in Latin thought redemption was chiefly a supernatural, not to say magical, form of morality, for the Reformers it stood out anew as an absolutely personal thing; as a relation between God and the soul, the soul and God. God is holy love, and salvation is simply personal fellowship with Him. It is based on forgiveness, and appropriated by trust. And therefore Christ is conceived in terms that fit into such a context. He is the Revealer of God, He is the Surety and Redeemer of man. In Him God acts upon us; through Him we are led to God ; and these two corresponding things—what God is for us in Him and what we are in Him for God—determine each other mutually. In Christ, God and man meet in reconciliation. Who, then, must He be, thus to bring us sinners to the Father? That is the great question. And thus again the idea of His work fixes the outline within which the truth about His person must lie. As the redemption is, so is the Redeemer.

Another distinction between the old and the new is noteworthy. Ancient Christology, the Christology of the Greek and Latin fathers, may fairly be called theocentric; while modern believing Christology, since the Reformation, has increasingly become anthropocentric. These characterizations imply not a difference of opinion about the ultimate religious issue—for both, Christ is God manifest in the flesh—but rather a difference of starting-point. The Greek fathers especially love to go to work deductively; what they set out from is the eternal Word or Son, the second person of the Trinity; and at times it almost seems as though we were being invited to watch the incarnation taking place, through the eyes, so to speak, of God Himself. Many are conscious to-day that this can not be the right method for human minds. We must begin at a point that lies nearer to ourselves. Hence the predominant modern tendency to seek first to understand the picture of Jesus in the gospels. Whatever more He was, He was at least genuinely man. It is precisely the unique human character and life He displays that refer us back, for reasonable explanation, far and beyond the possibilities of normal humanity; so that the problem comes to be: Given the fact that Jesus is thus true man, propounding unheard-of claims, obviously separate alike from sinners and from saints, yet never transgressing the limits of perfect manhood while He lived on earth, what is the relation between this life, with God uniquely present in it, and the inner being of the Godhead? And what is the relation, in the person of Christ Himself, between the divine content of His being and the form it assumed in Him of a truly human consciousness? To take hold of the problem by this human handle keeps us faithful to Luther's priceless maxim, that our thoughts of Christ's divinity should begin below, and so move upward from the facts of history. In both cases —the theocentric and the anthropocentric—the same great interests of faith are preserved; in both, that is to say, God is declared to be personally present in Christ as a gracious and unchangeable Redeemer. But the modern way is best for the modern mind; and, indeed, for those who have been touched by the spirit of doubt or negation, no other way is possible.

It is sometimes objected that on these modern lines we can reach nothing higher than an ethical Christology, whereas the older ecclesiastical doctrine, be its faults what they may, led, at all events, to affirmations about Him which claim to be metaphysical. Too often those who employ this contrast suggest that the metaphysical is the real; the ethical, on the contrary, being the unreal. But this is simply a mistake. The ethical is not only real in the deepest

sense; it is through the ethical that we get our clearest look at the metaphysical. Suppose the anthropocentric Christology first to have ascertained the historic facts about Christ, His life, His death, His resurrection, and, above all, His consciousness of Himself; suppose it further to proceed to interpret these facts, with a view to elicit their final meaning; suppose it, in the last place, to reach the conclusion that the man Christ Jesus was absolutely and uniquely one in personal will with Almighty God —would it be reasonable to criticize and belittle such a finding as, after all, no more than an ethical conception of Christ? When a recent writer, wishing to affirm our Lord's real possession of divinity, declares that "He retained after incarnation the fulness of spiritual power and activity which essentially belongs to the Eternal as absolute Spirit," has it any significance to call that a merely ethical interpretation? Surely a little reflection is sufficient to make clear that, whether in God or man, there is nothing more real than will. Will, spiritual power and activity, is the core of personality, and therefore the most intensely real thing in the universe. So far from will being only the outside husk, with a mysterious, inscrutable "substance" lying farther in and forming the ultimate kernel of personality, alike in God and man, will is the genuinely ultimate fact in the case; and to maintain the opposite is the relic of an antiquated and unspiritual ontology. Now of no one except Jesus Christ can it be asserted that He is absolutely, coextensively one with God in will or personal life. The will which constituted His inmost being, and which the gospels reveal to us in its manifestations, was in very deed the personal life that beats in the heart of the Eternal; He and the Father were one. And just because this is so, and He therefore is possest of the same inclusive universality of spiritual being as God Himself, it is possible for us to be united or identified with Him in a way that redeems us. Not only so: the argument can be turned round, and contemplated from the other end. It is just the experimental certainty of believing men that they are thus united to Christ which convinces them He is divine.

It may be objected, perhaps, that in thus taking as our point of departure, not the eternal Son, the second Person of the Trinity, who came down into the circumstances of our moral life, but rather the historic Christ, as pictured in the New Testament, we are deserting the method of the apostles. Our answer is that, on the contrary, we are following in their steps. For one thing, the object grasped in faith by the apostolic mind is really the exalted Christ, the Prince of glory, with His cross and victory behind Him; and in this respect we stand where they stood. It is to Christ in His majesty and His interceding love that we also lift our eyes, as we struggle and endure. But if a New-Testament writer had been asked to give a reason for the faith that was in him, he would unquestionably have confronted the inquirer with the facts of Jesus' earthly career, facts dated between the birth at Bethlehem and the ascension. He would have told him of the Messiah, who came at a definite time and place to establish God's kingdom finally, and actually established it by His life, passion, triumph. It is to satisfy the need for this kind of knowledge that the four gospels are in our Bibles. Precisely so with ourselves; when we, too, begin to take stock of our Christian faith, and to examine its foundations, we find that deepest of all lie the basal facts of the evangelic history. These facts, and not inter-Trinitarian relations in a preexistent eternity, form the first chapter of our theory. Only, while we commence there, we certainly need not end there. The men of the New Testament advanced, slowly perhaps, but none the less definitely, from cognition of the

historic Christ to certain irresistible conclusions as to His essential place in the inner life of the Godhead; and if Jesus has made upon us the same overwhelming religious impression, our minds will be led in the same direction. We may not, we assuredly do not, bring with us Trinitarian presuppositions when we first come to inquire who Christ is; but if we wish to think out the implications of our faith, and to put our impressions of Christ into living connection with a monotheistic conception of God, some doctrine of the Trinity can not fail to be the outcome.

In conclusion, I may advert to one conspicuously able interpretation of the long development of Christology in the ancient Church. A large group of modern Continental writers view this entire movement, at times almost ostentatiously, from the outside. In their opinion Christology has been a mistake from the first; the Christian religion, probably, would have done much better without it. The strange complex evolution, they tell us, rested upon an initial misunderstanding; a misunderstanding which would have been avoided if men had not been so incorrigibly metaphysical, if, in other words, they had left theory alone, and kept their minds close to facts. The importation of Greek philosophy led the Church fatally wrong; for this no one in particular was to blame; nevertheless, once the first false step had been innocently taken, Christology could only go from bad to worse.

As a general view of the patristic thought this does not impress one deeply by its verisimilitude or justice. An able writer, indeed, has said that it is too like "putting a fool's cap on the Christian religion." Not that the Christological decisions of the ancient Church have any authority of a legal kind. Like other aspects of primitive thought and life, they require to be scrutinized by reverent inquiry; and it is impossible to believe that in the lapse of so many centuries the Christian mind has not learned much about our Lord, and acquired new instruments of precision by which its knowledge may be formulated. At the same time, it is futile to suppose that, in the Nicene age or the Chalcedonian, the Church had any other alternative than to think her best with the conceptions and terminology of that day, using them, despite their manifest imperfections, to express what she believed to be the truth. Dr. Illingworth has illustrated this point by reference to the term "consubstantial," which, when first applied to Christ in His relation to God the Father, not unnaturally met with some suspicion. He asks:

> What did its employment really mean? Simply a reassertion of the incarnation in terms of the particular philosophy by which it had been denied. . . . Jesus Christ has always been believed by Christians—so one might paraphrase the Athanasian argument—to be God in the fullest sense of the term. And, consequently, whatever phraseology may have come at any particular time to imply God, in the fullest sense of the term, that phraseology must be applied to Jesus Christ.

We of to-day may justly criticize the category of "substance," when predicated of God or Christ, as unsuitable and inadequate; but even when we do so, and accordingly search for truer conceptions, we are only manifesting our agreement with the fathers in their intention to assert the reality of the incarnation. In the same way, we may sympathize with much that has been written about the fathers' use of the doctrine of the Logos. We may think that it tended to foster impersonal ways of speaking about the personal life of Jesus Christ, and that it is much more natural for the Christian mind to speak of Him as God's Son. But too many people, obviously, write upon this subject as if we had to choose between a Logos-Christology and none at all. In reality, however, the problem of our Savior's person would have been just as urgent, and the various suggested

solutions of it would have required as careful examination, if the idea of the Logos had never been introduced at all. Then, as now, Christians used their intelligence, and asked questions; and some attempt had to be made to satisfy them through the medium of language which they would understand.

It ought to be noted, further, that writers who take this unsympathetic line are obliged to include even the apostles under their sweeping condemnation of ancient Christology. If it is theosophy to speak of incarnation, or to find a deep meaning in the thought of Christ's preexistence, the blame must be laid upon the New Testament itself. And this implies that Paul and John misconceived our Lord from the first. The mere statement of such a theory goes a long way to its refutation. For the likelihood that it has been reserved for this generation to make a beginning in the correct apprehension of the truth about Christ is, it must be confest, tolerably small. All the labors of the saints and doctors of the past can not have gone for nothing so utterly. There is more hope, surely, in an attitude of grateful sympathy with their achievement; a sympathy which, amid all the criticism it may feel constrained to offer, is joyfully conscious of real identity of aim and conviction.

ANTHROPOLOGY AND RELIGIOUS LEADERSHIP

Prof. George E. Dawson, Ph.D., Hartford, Conn.

What general biology is to all the fundamental processes of life, anthropology is to the more special processes involved in the life of man. Anthropology "includes the study of man's agreement with and divergence from other animals; of his physical structure and intellectual nature of the various tribes of men with reference to their origin, customs, etc.; and of the general physical and mental development of the race." Accurately speaking, it is one of the biological sciences, but, in its wider relations, it shades off into ethnology, sociology, and history itself. Its broader scope may be illustrated from the list of topics treated in a recent work on anthropology:* ethnic groups and zoological species, somatic characters, physiological characters, ethnic characters, sociological characters, and classification of races and peoples. In its more special forms it is illustrated in criminal anthropology, the anthropology of defectives, and the anthropology of children.

That the scientific study of man as a species, and as types and individuals, is fundamental to any adequate understanding of his nature, and any adequate control of the conditions that make for his advancement or retrogression, must be evident to all those who face the problems of human life intelligently. The modern mind is committed to the view that the world is rationally ordered, and that man's life may be understood and controlled like all the other phenomena which science is slowly but surely mastering. It naturally follows that the agencies and instruments directly intended to improve the conditions of mankind should be shaped through exact knowledge of the lives it is sought to ameliorate. Why the science of anthropology should have been so slow to be recognized and made use of by humanitarian workers is an interesting problem. What Dr. Haddon says* of men in general applies particularly to those whose efforts are professedly directed toward the improvement of human life: "It seems strange that man should study everything in heaven and earth and largely neglect the study of himself, yet

*Deniker's "Races of Man."

*"The Study of Man," p. xv.

this is what has virtually happened. Anthropology, the study of man, is the youngest of the sciences, but who will say that it is the least important?"

But while the scientific study of man has been so slow to develop, and while it is yet neglected by most of the men and women who essay the rôles of human leadership, there is nevertheless ample evidence of what it may do for the welfare of mankind. In its wider, and more ethnological, relations, it would be impossible to overestimate the influence of anthropology in giving the present generation a better knowledge of other nations and races, a more humane and tolerant spirit toward them, and an increased power of bringing mankind together upon terms of mutual advantage. Far as it may seem from the "practical" man's understanding of such matters, it is probably true that anthropological science, cultivated now for many years by a few earnest investigators, is largely responsible for the changed attitude of Western civilization toward the peoples of the Orient, and the vast movements, religious, educational, and commercial, that are shaping themselves in Japan and China in these days. Such a work of at least semi-humanitarianism as the United States is now undertaking in the education of the Philippine Islanders, and in the organization of more stable social institutions among that people, would have been impossible without modern scientific knowledge of racial peculiarities and differences.

But the value of anthropology is more strikingly shown in its application to the problems of mental disease, crime, pauperism, etc., within our own civilization. What the scientific study of man is doing for the cure and prevention of mental disorders may be seen in the work of such institutions as the Pathological Institute of the Commission in Lunacy of the State of New York. This institution has now in operation the following departments of research: (1) psychology and psychopathology; (2) normal histology of the nervous system and comparative neurology; (3) cellular biology; (4) pathology, bacteriology, and physiological chemistry; (5) experimental pathology and investigation of the blood in insanity; and (6) anthropology. When such a thorough attempt to solve the problems of mental disease is contrasted with the casting out of devils in the early and medieval Christian centuries, it is readily seen how the welfare of such unfortunates is more likely to be secured by placing it upon foundations of rational control. What is true of the mentally unfortunate is equally true of the morally unfortunate. Here the work of the Elmira Reformatory is typical. In this institution criminals are examined and estimated from the following points of view: heredity, environment, education, industrial training, associations, religious faith and training, character of offense, age, physical condition, mental condition and ability, and moral feeling. Then, they are given a careful manual training, according to their special needs, and are further educated in the English language, arithmetic, history, literature, nature studies, and ethics. Meanwhile, and finally, they are taught a trade that will enable them to live honestly when they are discharged. The efficiency of this scientific diagnosis and treatment of moral disorders is shown by the fact that more than three-fourths of all the prisoners paroled are permanently reformed.

Such applications of the anthropological sciences to human betterment have further illustration in the current child-study movement. This movement, in its effects upon the education of children, the hygiene of home and school life, and the reform of children's occupations in the industrial world, is already having beneficent and far-reaching results. Such applications of

anthropology enforce the privileges and duties of religious workers in this connection. Religion, with all its related forms of altruistic enterprise, has the right to profit by the knowledge that modern science is accumulating in regard to the nature and care of human life. Ministers of the churches, Sunday-school workers, and all others who essay the rôles of leadership in the religious life of the present time, can not afford to neglect the exact knowledge which anthropology is prepared to supply. If they do, the rational guidance of men in these higher concerns of existence must pass into other, and more wisely devoted hands.

The following books, covering different phases of anthropology, may be read in the order given:

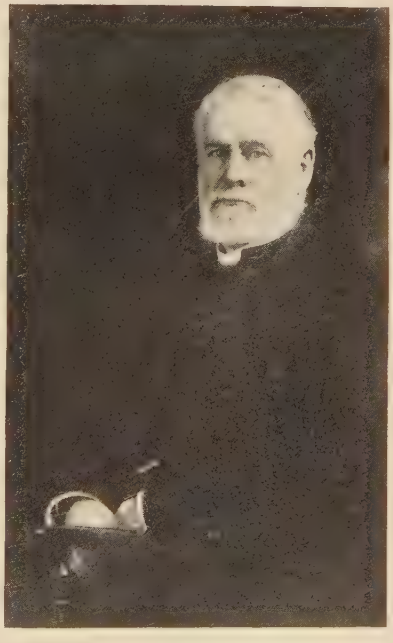
1. Deniker's "The Races of Man" (Scribner's).
2. Haddon's "The Study of Man" (G. P. Putnam's Sons).
3. Mason's "Woman's Share in Primitive Culture" (D. Appleton & Co.).
4. Letourneau's "Property: its Origin and Development" (Scribner's).
5. Mason's "The Origin of Inventions" (Scribner's).
6. Westermarck's "History of Human Marriage" (Macmillan).
7. Ellis' "The Criminal" (Scribner's).
8. Donaldson's "Growth of the Brain" (Scribner's).
9. Rowe's "Physical Nature of the Child" (Macmillan).
10. Kirkpatrick's "Fundamentals of Child Study" (Macmillan).

PROFESSOR BRIGGS ON CHURCH UNITY

The Rev. Edward H. Eppens, Memphis, Mich.

He who has suffered much can sympathize much. The writer of the recent stately volume,* here under review, knowing much at first hand about the dissensions in the church, is especially qualified to speak a strong word about their evil. For many years he has been a champion of Christian unity. This volume is one of the fruits of this activity, containing, among many good things, some of the articles written in past years on this important subject.

The book is frankly a prophecy; it looks forward to the time when "they shall all be one." As an irenicon it is bound to make the most of the points all Christians have in common. It seeks a platform on which the whole Church can find standing-room. But the practical results? The peace-maker too often leaves both parties dissatisfied. This book is sure to please those who care more for Christianity than for their ism. It is just as sure to displease the many who identify their ism with essential Christianity. With them the attempt to amalgamate Roman Catholic and



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CHARLES AUGUSTUS BRIGGS, D.D., D.LITT.

*"Church Unity. Studies of its most Important Problems." By Charles Augustus Briggs, D.D., D. Litt., Graduate Professor of Theological Encyclopedia and Symbolics in the Union Theological Seminary, New York. Charles Scribner's Sons. 459 pages. $2.50 net.

Protestant—that being the goal—is sheer treason.

The plan of the volume calls for a discussion not so much of the many attempts at union made by different denominations—which would have been quite profitable and sobering—as of the practical consensus which might justify such attempts. For "the consensus of Christianity is vastly more important than the dissensus. It is like a mighty river, flowing on in majestic silence, while its surface is disturbed by erratic currents and noisy wavelets, stirred by mischievous or angry winds. It is the murmur of the ever-flowing stream as compared with the occasional croaking of frogs upon its banks." These are some of the problems discust: The Identity of the Church and the Kingdom; The Principle and the Name in Catholicism; The Historic Episcopate; The Validity of Orders; Ecclesiastical Jurisdiction; The Papacy; Authority; The Sacramental System; Creeds.

Some of these things are vital, and some are not. If the much looked-for unity is ever to be realized it will mean a change of polity, of dogmas, and especially a change of heart. Take the vexed matter of orders, or the eucharist; as things stand to-day, they are an incubus oppressing Christianity. Many in the churches are fast moving away from the discussion of a subject which, as the writer shows, is enveloped in the mist of controversy and barricaded by an untold number of dreary volumes on all sides of the question. They think of such matters as they do of creeds—the less said about them the better. The Church belongs to the future, and vision is better than revision.

Reunion depends, as properly noted, upon the question of jurisdiction mainly. And here many are less hopeful than the writer. He looks forward to a time when a truly catholic Church will be practicable, with a papacy shorn of its power, kept in check by a constitution, the check on the papacy to-day being worse than no check at all.

One melancholy reflection is inevitable: The papacy has definite rights, and Protestants have often blundered. And the writer rightly insists on these historic rights and prerogatives and jurisdictions that must all be honored in the event of union. But a church that insists on its historic rights will never encompass union. Any one who knows how jealously men guard these "rights," "traditions," and "temperaments," and who knows, *e.g.*, what a Graf von Hoensbroech has to say in his *Das Papsttum* about ultramontane claims, can see what a mountain of difficulties lies in the way to anything more compact than a loosely jointed federation. The privilege of service, and not jurisdiction, will have to be the main thing in the charter of any union worth having.

The chapter on "Infallibility" (in Reason, Church, and Bible) awakens the echoes of a bygone period. What is said here is now a matter of course, accepted without challenge. It is profitable to be reminded of the distance we have traveled since the *cause célèbre* of which Briggs was the center. He has helped to get us out of the woods, and it is well for this generation to know what it has cost to finish the struggle. But the future is bright. "When once the great fundamental catholic principle of holy love has become the material principle of entire Christianity, it will fuse all differences, and, like a magnet, draw all into organic unity about that center where love itself most truly reigns"—in and with an ideally constitutionalized papacy. It was once facetiously said of the famous X club that, not having enough dissension, it died of too much love. There is no danger of too much love in the churches, at present; but when it does take possession of men, it will do many things. It will "reconcile labor

and capital, and solve the economic and industrial difficulties," and make the discussion of the unity of the churches impossible. For then there will be no churches. Some think that will be at the Greek Calends, and quote history. Some think the glorious consummation is already in sight, and quote Scripture.

The book closes with a discussion of the theological crisis in America, centering in the questions of authority, eschatology, and Christology, the institutional crisis in England, with a plea for union with the Anglican Church; and the intellectual crisis in Rome. If any man thinks the way to Rome is practicable to-day let him ponder what the recent Syllabus and Encyclical involve!

It is almost needless to add that these studies will challenge the attention of every student who is really in earnest about the matter of Church unity. It is soberly written, but with a glorious optimism, by one of whom we have learned to expect a masterly use of all the resources of modern scholarship. Even those who think that federation rather than organic union is the desirable goal, and that a cordial agreement to disagree alone is feasible, will be glad to see how much the great family of God is one at heart. If we have the substance, the name will matter little.

WILLIAM NEWTON CLARKE'S CHRISTIAN DOCTRINE OF GOD

Prof. William Adams Brown, D.D., New York

The title of this book * is significant. It is the Christian idea of God which Dr. Clarke invites us to study. A generation ago a theologian discussing this subject would not have felt the need of the adjective. The idea of God was regarded as a simple one whose content was familiar to everybody, and the problem to which the theologian addrest himself was proof rather than definition. We have come to realize to-day that there are many different ideas of God, and that not all those which are held within the Christian church have the right to the name Christian. It becomes important, therefore, for any one who desires to discuss the Christian idea of God to begin by defining just what he means by the term.

By the Christian idea of God Dr. Clarke means the conception of God to which we come when we apply the principles of Jesus' teaching to the world in which we are living to-day. It is not simply the idea of God which Jesus held, but the idea which commends itself to those who have gained their impulse to religion from Him. For those Christians who, like Dr. Clarke, are living in the world of modern science, it is such a conception of God as results from looking at the world which science reveals, through the eyes of Christ.

Is such a conception possible? Can our idea of God be at once Christian and modern? Dr. Clarke thinks that it can, and this book gives the reason for his faith. The method that he follows is characteristic of the man. It may be described in the well-known words of Matthew Arnold, as a method of "sweet reasonableness." Dr. Clarke does not attack those from whose opinions he dissents, nor does he cite authorities in favor of his own opinions. He simply sets forth lucidly and comprehensively the conception of God to which he has himself come by using the method above described, trusting that it will commend itself by its own light to those to whom he speaks.

Concerning Dr. Clarke's idea of God,

*"The Christian Doctrine of God." ("International Theological Library.") By William Newton Clarke, D.D. New York: Scribner, 1909. 12+477 pages.

we notice, in the first place, that it is ethical through and through. The God in whom he has come to believe through Christ is a being with a moral purpose. More specifically, He is a Father who cares for His children, and desires their welfare. And the first thing for the Christian theologian to do is to set forth in detail the character of Him in whom he puts his trust. This determines the author's order of treatment. He begins by describing the character of God, then, in succession, His relation to man and to the world. Finally, he raises the question of the grounds on which faith in such a God must rest.

This is a reversal of the common order of treatment. The older theology began by proving the existence of God, understanding God in the most abstract and general sense of the term as the infinite or absolute, the ultimate reality in the universe. Having established the existence of such a being and defined His attributes, such as eternity, infinity, omnipresence, and the like, it proceeded, in the second place, to assert His moral character, and, finally, His possession of the gracious attributes revealed in Jesus Christ. This method led to difficulties, inasmuch as it was not easy to find place in the concept of the philosophical absolute for the gracious qualities manifest in the Father of our Lord and Savior Jesus Christ, qualities which have meaning only in relation to definite individuals. Hence, a certain dualism in the older treatment of the idea of God, a lack of unity and consistency, never entirely overcome. Dr. Clarke avoids this difficulty by beginning at the other end. The God of whom he writes is one who reveals Himself primarily in the Christian experience as Father, but of whom we afterward come to believe, on the basis of a wider experience and of a faith that transcends experience, that He is the Lord of the whole earth, the ultimate reality, of which philosophy is in search.

This ethical interest determines Dr. Clarke's treatment of each specific doctrine. We may illustrate in connection with the doctrine of the Trinity. The older metaphysical terms have lost their meaning for the author. He sees in this doctrine a description of God as He manifests Himself to Christians through the experience of salvation, as the Father from whom salvation comes, as the Christ through whom it is mediated as the Spirit by whom it is personally realized in the individual life. It is not a doctrine of God as He is in Himself apart from experience, but as He reveals Himself to us in experience.

A marked feature of Dr. Clarke's treatment is the consistency with which his fundamental principles are applied. The God in whom he believes is everywhere and always Christlike, and his entire conception of God's relation to the universe, as well as to man, is determined by this conviction. There is no trace of the dualism of the older Calvinism which makes God now righteous and now gracious. God is everywhere and always at once just and loving, and the character of Christ is the standard by which our thought of Him must be tested at every point.

Dr. Clarke is well aware of the practical difficulties in the way of holding such a faith. No part of his book is more stimulating than his treatment of the problem of evil. This problem he finds not so much in the fact of sin and suffering as in the apparent failure of both to produce any satisfactory results in moral discipline. Where, as in the cross of Christ, we see the sin and suffering of men bearing their fruit in Christlike character, we perceive that God can make even the wrath of man to praise Him. Our difficulty lies in the fact that there are so many cases in which this fruit is not apparent. "If we could confidently include the vast movement of sin between a Godworthy origin and a Godworthy outcome, we might sadly wonder on the

way, but we could rest in hope" (p. 461). Such hope Dr. Clarke finds in the Christian doctrine of God, and upon his faith that such a God exists he bases the possibility of an ultimate solution of the problem of evil.

THE REVELATION OF JOHN IN RECENT CRITICISM

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Rather more than twenty years ago, I remember a very distinguished Biblical scholar quoting with approval the saying of another scholar that the Apocalypse, from being the most obscure, had come to be the most easily understood portion of the New Testament.

It was not unnatural that such an opinion should be exprest. The brilliant work which had been performed by such scholars as Lucke, Ewald, and Bleek seemed to have made plain the true character of the book. The points to which one would specially direct attention in their work were the following:— First of all, they rescued the Biblical apocalypses from their isolation. So long as the book of Revelation could be illustrated only by the book of Daniel and sporadic sections in the Old and New Testaments, the material at the disposal of scholars was seriously limited. When, however, it was recognized that the Biblical apocalypses were only a section of a much larger literature, a new era in their interpretation began. They were studied in the light of this large literature, and much that had been dark now became plain. And as these non-canonical writings have themselves been more closely studied the results have been very fruitful for the understanding of the canonical apocalypses. In the next place they emphasized the fact that the book of Revelation, like the book of Daniel, was to be understood through the contemporary history. The identification of the beast with the Roman Empire in general, and with Nero in particular, ruled the interpretation of the book, and it was confidently believed that the true key, after centuries of futile groping, had been discovered.

The dominant school of critics accordingly took the Apocalypse to be a unity and to reflect the political conditions shortly before the destruction of Jerusalem. In 1886, however, Vischer published an investigation which placed the problem in a new light. He was a pupil of Harnack and had to present to his professor a vacation exercise on the theology of the Apocalypse. When the time came for him to hand in his essay he explained to Harnack that he had not been able to understand the Apocalypse except as a fundamentally Jewish writing worked over by a Christian hand. Harnack confesses that his pupil's theory met with no very cordial reception. He was familiar with the various interpretations of the Apocalypse that had been put forward since the time of Irenæus, and was it likely that a theological student had discovered the true solution which had been hidden from all the scholars who had investigated the problem? Nevertheless, he was imprest as his pupil modestly put forward his arguments, and, becoming convinced that the theory was really deserving of examination, he urged Vischer to continue and complete his studies. He then set to work to study the book himself from Vischer's point of view, and as he did so, to use his own words, the scales fell from his eyes, and when Vischer issued the work shortly afterward in the *Texte und Untersuchungen*, Harnack added an important appendix indorsing the theory. As we look back it is perhaps less surprizing than Harnack felt at the time that such a solution should have been put forward. The method of literary analysis had been applied to the Pentateuch and the Synoptic Gospels, not to mention other parts of the Biblical literature, and it was therefore not to be wondered at that the analytic method should be applied to the Revelation. And once the idea was started that more hands than one had been at work on the book, it was not a difficult step to the theory that one of the hands was Jewish and not Christian. In fact, it was rather an accident that it fell to Vischer to cause the sensation which was created by the publication of his study. For, apart from other suggestions, Spitta, a very acute and learned scholar, had already worked out a very elaborate analysis of the book, which he published not so long after (in 1889) with valuable exegetical discussions which still reward patient study even on the part of those who can not accept

the main thesis of his treatise. The method of analytic criticism, once started, ran riot, and much ephemeral literature was published designed to solve the riddle as to the structure of the book.

The movement received its quietus with Gunkel, who published in 1895 his epoch-making *Schöpfung und Chaos* ("Creation and Chaos"). The book was an investigation of the first chapter of Genesis and the twelfth chapter of the Apocalypse, but it was a fundamental investigation and embraced much more than would be suggested by the title. The literary analysis had been intended to do justice to the inconsistencies and incongruities within the book which seemed to point to the authorship of two or more writers. Gunkel introduced another method to explain the phenomena. The sharp criticism to which he subjected the theories of his predecessors misled some into thinking that Gunkel was on principle opposed to analytic criticism. This was a mistake, and those who were looking to him to lead a reaction against Old-Testament criticism were sharply disillusioned by his very important commentary on Genesis, in which he not only accepted the customary analysis into four main documents and the Grafian theory as to their order, but analyzed narratives which had previously been treated as unities. To the Apocalypse, however, he applied a different method. The phenomena, he said, which the analysts pointed out were there, but their explanation was incorrect. They could be rightly accounted for only on the view that the Apocalypse incorporated a very ancient eschatological tradition which originated in Babylonia and had had a continuous history reaching back for some thousands of years. During that period it was natural that inconsistencies should arise, and these were not to be explained as due to the literary blending of works by different authors; they had arisen in the developments of the tradition itself. Much in the Apocalypse and in Daniel was unintelligible to the authors themselves. They regarded the tradition, however, as sacred, and therefore preserved what was mysterious as well as what they understood. Moreover, Gunkel attacked not only the analysts, but those who explained the Apocalypse through contemporary history. He did not, it is true, deny references to current conditions entirely, but much that had been so interpreted he explained as far more ancient.

Gunkel's work naturally made an immense impression. It left its mark deep upon Bousset's commentary, which appeared the following year, and also on his special investigation into the doctrine of Antichrist. Bousset, however, was much less averse than Gunkel from admiting allusions to contemporary history, and he recognized the employment of sources by the author, tho he believed that he was no mere compiler, but had left his own stamp everywhere on the book. Wellhausen had some important pages on the subject in the sixth part of his *Skizzen und Vorarbeiten*. He was especially severe on Gunkel's attempt to refer, as he said, everything possible and impossible to a Babylonian origin. As regards the twelfth chapter, which constitutes the greatest problem for those who consider the book to be purely Christian, he agreed with Vischer as against Weizsäcker that it was in the main of Jewish origin.

In the very important second edition of his *Urchristentum*, published in 1902, Pfleiderer revealed himself as an adherent of the *Religionsgeschichtliche Methode* which Gunkel had brought into such prominence. But he recognized to a very much fuller extent than Gunkel that the author had drawn on earlier literary sources. A much more pronounced return to the analytic method came with the publication of a special investigation from the pen of J. Weiss, which appeared in 1904. The author had been much influenced by Spitta's keen-sighted investigation, and his analysis reminds us at certain points of that of his predecessor, but it was more plausible and perhaps less mechanical. At the close of his investigation he brought the problem of the Apocalypse into connection with the larger problem of the Johannine literature in general, but simply sketched his results, leaving the detailed establishment of them to a later period. His theory was as follows: John of Asia, whom, in common with a large number of modern scholars, he identifies with the presbyter and not with the apostle, shortly before the year A.D. 70 composed an Apocalypse. Subsequently, having outgrown his apocalyptic stage, he composed the letters which go by his name and wrote reminiscences of Jesus. In the reign of Domitian a disciple of his who had not kept pace with his master in his development took up his earlier Apocalypse. He combined with it a Jewish apocalypse, composed in the year A.D. 70, to some extent probably out of preexisting materials,

and added a good deal of his own and thus created our present Apocalypse. What had happened to John's Apocalypse happened later to his reminiscences. These also were taken and expanded into our Fourth Gospel. A judgment on the whole scheme can hardly be pronounced before the author's case for it is fully published, and it will then be seen whether he had been more successful than his predecessors in reversing the judgment of Strauss that the Fourth Gospel is like the seamless robe—we can cast lots for it, but can not divide it. So far as the Apocalypse is concerned, the theory has not been very favorably received, Dr. Swete and Dr. Sanday in this country having pronounced against it, and this is true also of Julicher in the latest edition of his Introduction, and Bousset in the very valuable second edition of his commentary, which appeared in 1906, to say nothing of other scholars. The elaborate commentary by Dr. Swete is of special value on the philological and historical side, but is less concerned with questions of purely literary criticism. We may anticipate that Dr. Moffatt in the "Expositor's Greek Testament," and Dr. Charles in the "International Critical Commentary," will devote much attention to this aspect of the problem. I have further to chronicle the appearance within the last few months of the third edition of "Holtzmann's Commentary" on the Johannine literature in the "*Hand Commentar*" which has been prepared by W. Bauer. It takes full account of the work which has been done within the last fifteen years. A very interesting and suggestive analysis of the Apocalypse has recently been published by Wellhausen. It is a very independent piece of work and reminds me most closely of J. Weiss. He considers that Nero Cæsar is the correct solution of the number 666, but regards it as merely a gloss which has had the effect of throwing students off the right scent. It was not the key, as has been thought, to the understanding of the whole book, but simply to the misunderstanding of the figure of the beast. Another little work which bears an honored name has recently been published. It is a commentary on the first three chapters, with an introduction to the whole book from the pen of Dr. Hort. It represents the position of things about twenty years ago, but it contains much of permanent value. The learned author decided against such analytic theories as were before the world at the time and strongly in favor of a date before the destruction of Jerusalem. One of the most valuable helps to English readers is to be found in the elaborate article "Revelation" by Professor Porter in Hastings' "Dictionary of the Bible," and with this may be taken his little work "Messages of the Apocalyptic Writers." An excellent commentary for the English reader, occupying much the same standpoint as Bousset's Commentary, is that contributed to the "Century Bible" by Professor C. A. Scott.

So much then for the recent attempts to solve the riddle of the book. Such opinion as I venture to offer can naturally only be tentative. I lean myself to the belief that we can understand it only by an eclectic method which shall recognize in it a reflection of contemporary history, the stratification of documents, and the incorporation of a very ancient tradition. That we are to see in the beast the Roman Empire to which the Christian Church had adopted a definitely hostile attitude in consequence of persecution, that Nero would return from hell as the beast's last incarnation, are positions which I think are not likely to be overthrown. But it would be a mistake on that ground to interpret all the details in the book as created by the contemporary situation. It is obviously likely that the acceptance of the other methods would carry with it a different attitude toward the interpretation of the details. If earlier sources lie behind the present form of the book we should naturally assume that they depict a somewhat different situation. And if it is with a long-continued tradition that we have to deal, the key to some of the details may quite easily be altogether lost.

In spite of the recoil from analytic criticism, I believe that it is not possible to regard the Apocalypse as a unity. It is no doubt true that there is a very marked unity in style and character which prevents us from supposing that the book is a mere compilation. It is with a real author that we have to do, not simply with an editor; with an author who has left his impress upon the book. But while he has stamped it with his own individuality, he has borrowed from earlier sources. He hints this himself, not obscurely, in his description of the little book which he took and ate. But apart from this it is very difficult to attribute some elements in the book to a Christian hand. Is it likely, in view of our Lord's prediction that not one stone of

the Temple should be left upon another, that a writer should represent the most sacred portion of it as reserved from destruction? And could any Christian who identified the Messiah with Jesus of Nazareth have written the twelfth chapter, in which the Messiah is represented as saved from the dragon after his birth by being snatched up to the throne of God? Again, the references to persecution seem to imply different historical occasions. In some parts of the book the impression we gain is that they were comparatively mild, and that, tho severer measures were anticipated, these were not of a very extreme character.

Other parts of the book again are written under the influence of a very severe persecution, which has already claimed a large number of victims, and which is expected to become more terrible still. It is also difficult to bring all the data of the very important seventeenth chapter into harmony. There appears, for example, to be a difference in the reckoning of the kings. Nor do I think that we can neglect the line of investigation suggested to us by Gunkel. The twelfth chapter, while, apart from Christian interpretations, in its present form a piece of Jewish Messianic theology, can not be explained without reference to a Gentile origin. That we should follow Dieterich in connecting it with the story of the birth of Apollo I can hardly believe, and it would at present be premature to find in it a version of the birth of Marduk, for which we have no Babylonian evidence at present. The parallel of the birth of Horus, adduced by Bousset, lies open to less serious objection. Probably, however, both the Apollo and the Horus myths are forms of the very wide-spread myth of the conflict between the chaos-demon and the sun-god. This has been transferred in Judaism to a Messianic forecast, and probably, in combination with some other originally Jewish compositions, incorporated in our Apocalypse. Several other features on which I need not dwell are to be explained in a similar fashion. As to the date, while there are elements in the book which can hardly be explained as later than the destruction of Jerusalem, the book as a whole can hardly be earlier than the time of Domitian, to which early tradition also assigns it. The question of authorship is too complicated for discussion here, since it would require the investigation, first, of the question whether the author was called John or whether the name, as in so many other apocalypses, is a literary device. Secondly, we should have to inquire what relation exists between the Apocalypse and the rest of the Johannine literature, and how we are to account for the very remarkable differences and the almost equally remarkable points of contact. Thirdly, there is the very difficult question as to the truth of the tradition that the Apostle John spent many years in Asia and died a peaceful death there in extreme old age.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

Continental Apologetics

The Rev. F. C. Spurr, who was so successful as minister of Maze Pond Baptist Church, London, is likely to be equally popular in Melbourne. He recently arrived in Australia and commenced the ministry he was so cordially invited to undertake. Very large audiences are already listening to this bright preacher. He is a well-known authority on Christian evidence and has been giving a Melbourne interviewer an appreciation of the great French and Swiss Evidence lecturers, both Catholic and Protestant. Mr. Spurr considers that the Catholic apologists are the most powerful and brilliant, in spite of a deplorable admixture of superstition. Père Felix—the most wonderful reasoner that ever entered a Christian pulpit—is the most systematic. His monumental works, running to twelve volumes, are invaluable to the student. Père Sertillanges, the brilliant workingmen's lecturer, draws great audiences; Père Gaffre always attracts huge crowds; and Père Janvier, the famous "Conférencier" at Notre Dame, is the finest orator of the time in France.

"*Cosas de España*"

That trouble in Spain which I have previously animadverted on, threatens to be perennial. No one in any degree acquainted with the mournful position can fail to comprehend that the main factor in it is the ab-

solute alienation of the majority of the Spanish people from the national church. When a national church is so only in name it becomes a curse instead of a benediction. Those persons who intimately know both France and Spain directly contravene the common Anglo-Saxon fallacy that while the French people are atheistic and anticlerical, the Spanish people are religious even to superstition. Mr. John Doran declares that, taken on the whole, the French are far more religious than the Spaniards, and his dictum is just. Clericalism of the "black" type has almost killed the religious sense in the Peninsula. Only evangelicalism can help the nation; but the clericals persist in political intrigues in order to reactionize in favor of "*el buon catalocismo*," "*las buenas ideas*," "*los buenos costumbres*," and other Jesuit fetishes.

From St. Paul's City

It has been my great privilege to converse with the Rev. Dr. Thomas Davidson Christie, of Tarsus, now visiting Britain in order to plead for help for the survivors of the appalling massacres in Tarsus, Adana, Hadjin, and other Cilician districts. This great American missionary has been, with Mrs. Christie, located for thirty-two years in Tarsus. His career has been romantic. Enlisting at the age of eighteen, he served four years under Grant and Sherman and was three times wounded, going through desperate fights as sergeant-major. He was converted in a tent-meeting of soldiers after the capture of Vicksburg, and soon afterward devoted his life to foreign-mission work. Dr. Christie's daughter at Tarsus is left a widow. Her husband, a young missionary, and a colleague, both Americans, were shot by the Turks during the recent horrors, while seeking to quench the fire in a house where many victims perished. Dr. Christie emphasizes the opinion that the Young-Turk movement can never really redeem the position in the empire. "Nothing but the cross can save Turkey," said he.

In the Holy City

With the greatest possible secrecy an extraordinary quest has been instituted at Jerusalem. It is believed that with the bodies of the ancient kings of Judah many of their treasures were buried, and that splendid discoveries will reward a diligent search in the tombs if these can be located and explored. Four distinguished Englishmen, at the head of whom is Capt. Montague Parker, of the Grenadier Guards, forms the party of research, which has acquired rights from the Turkish government. The site of the excavations is the slope above the Virgin's fountain.

Polygamous Converts

An interesting conference of Indian native clergymen of different denominations has met at Madras. It took up again the perplexing discussion, adjourned from the last conference, as to the admission of polygamous converts to baptism. Some of the clergy, including the Rev. P. B. Baghaviah, and the Rev. J. N. Devadasen explained that many Hindus who had a plurality of wives were willing to become Christians; but they did not know which wife to divorce and which to retain. The Rev. J. Lazarus mentioned that no power on earth could dissolve legal Hindu marriages. The Rev. R. J. Peter was of opinion that polygamous converts should be treated as proselytes at the gate, or should be admitted as mere catechumens. For the sake and for the convenience of such converts the established Christian law should never be upset. The conference came to the conclusion that polygamous converts should be admitted, but that their children should never be allowed to be polygamists, and monogamy should be set as the ideal before them.

The Land of the Winged Tiger

That wonderful and fantastic country, the Korean Peninsula, has many curious names besides the one above quoted. It is sometimes styled "The Hermit Kingdom." But one of its other appellations, "The Land of the Morning Calm," acquires special pathos in view of the sad disturbances of its long period of somnolence. To the many recent tragedies that have brought misery into Korea no allusion is necessary here. But there is a bright and compensating side. The first Christian missionary to appear among the singular people of Korea is happily still living and working. Twenty-five years ago Dr. Underwood of America inaugurated Christianity there. He has recently summarized his experiences and observations. A quarter of a century ago there was not one Christian in all the land. Now the converts

number nearly a quarter of a million, with 1,500 self-supporting churches, and some of the Christian sanctuaries stand upon the sites of heathen temples in villages where idolatry has utterly ceased.

The Patriarch

I have just made allusion to my interview with Dr. Christie of Tarsus. While these lines are being written fresh intelligence comes from the smitten regions along the beautiful Cilician seaboard. The Armenian patriarch, who resigned a few weeks ago after lodging a vain protest with the Turkish government, has now new reasons for just indignation. He demanded, when making his vehement protests, that the real authors of the appalling slaughter and plunder should be brought to account. Instead of complying, the authorities under the new régime have simply made promises in real Turkish style and have requested him to withdraw his resignation. This he refuses to do, and accordingly the outlook is one of extreme peril.

In the Ruwenzori

The latest explorations in the Ruwenzori and Lake Region, Central Africa, conducted by British Commissioners, have resulted in intensely interesting discoveries. Among the heathen tribes are the Bahima, who believe in an all-powerful deity, associated mainly with rain, thunder, and other weather phenomena. They endeavor to propitiate various devils, most of whom are connected with the prevalent diseases, by erecting joss-houses, in which food and beer are placed. They are a purely pastoral people, and make very graceful pottery to carry milk or beer. This fine tribe should soon become the subject of Christian missionary effort.

In Toro and Bunyoro

Christianity has of late made wonderful progress in the regions bordering on the Ruwenzori, known as the kingdoms of Toro and Bunyoro. Daudi Kasagama, king of Toro, was crowned in 1908. The ceremony was an interesting semicivilized and semibarbaric function, so well arranged and so successful that the king proposes to hold a coronation every year. His father, the late king, who became a sincere and ardent Christian, was crowned every month till he was deposed by the warlike Koboregga of Bunyoro.

China's Sinister Outlook

The politicians and the merchants, the tourists and the visitors, and others who in China gain some acquaintance with or from outside make some study of its present situation, are totally astray in most of their inferences. The missionaries alone seem awake to the actual meaning of the approaching crisis. It is one of the ominous factors in the prospect that the pacific tendency of the Chinese mind is passing away, and a militant mood is superseding it. The Yellow Dragon has never been pugnacious, but has for ages been lulled into torpor, as a result of the policy of that great emperor who built the colossal wall and thus hedged off the barbarians. These were gradually flung upon the West and at length broke to pieces the Roman empire. The world to-day is mistaking China, but the Church sees the facts underlying the surface. Throughout the empire the Chinese officers are studying the art of war. Quietly, silently, but doggedly, the leading class is resolving upon making China the most stupendous force the world ever saw. One missionary after another emphatically tells me this, and declares that the only hope of averting an appalling cataclysm in the next generation lies in the propagation of the gospel of peace.

By the Beautiful Inland Sea

The fate of Japan is still in suspense. She has overcome external enemies triumphantly, but is in sore peril of defeat by deadly internal foes. Missionaries, merchants, and observant visitors alike agree that social impurity is threatening to sap the stamina of the gallant and wonderful nation. There is nothing in the religion of the country to stem the tide of immorality. And the absolute subordination of woman has in no wise been modified by the new forces characteristic of the revolution. The indirect influence of Christianity on Japan has been very great, and it can be easily traced in all the movements that have amazed the outside world; but the fact remains that so far the nation has been to a great extent occidentalized without being correspondingly Christianized. Only the spread of Christianity can furnish Japan with true social ideals. Western civilization on a materialistic basis is failing to supply these.

THE PREACHER

POPULAR PREACHING AND THEOLOGICAL STANDPOINTS

An Interview with Charles Henry Parkhurst, D.D., LL.D.

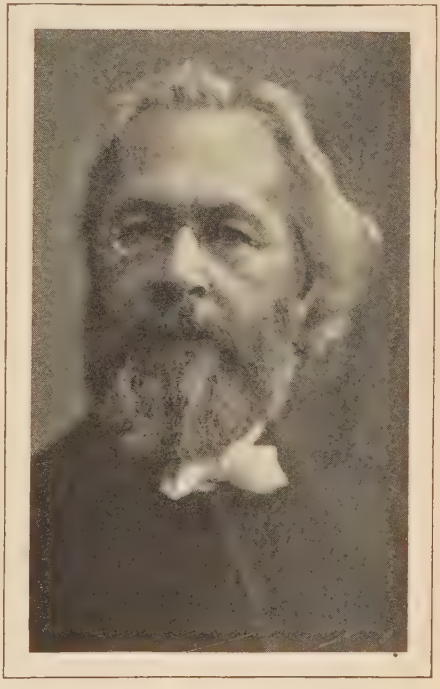
THE REV. WILLIAM DURBAN, LONDON

SOME men are so well known far beyond their own connection that their personality needs no description. The reputation of the pastor of Madison Square Presbyterian church, New York City, is threefold, resting upon his achievements as preacher, author, and civic reformer. It would be superfluous for me to preface this interview with allusions to so familiar a career, and I therefore without any such preliminary give the reader the echo of Dr. Parkhurst's conversation.

"Under proper conditions," said he, "I am in favor of long pastorates. I have been here nearly thirty years, as I commenced my ministry at this point in 1880. Of course of some pastorates it must be predicated that the shorter they are the better, but if not a misfit, the longer a pastorate is the better; for, like a tree, if it gets its roots well down into congenial soil, then it is a deplorable waste of time to shift after getting thus well-rooted. In a city a short ministerial term renders it impossible for the pastor to come into contact with the people for that part of his work which is best done without the pulpit. By the abbreviation of the pastorate intimate acquaintance is destroyed. One immense advantage of continuity is that it furnishes opportunity to watch over and confirm impressions made on the young as they are growing to maturer years and gaining confidence in the minister. This necessarily takes time."

At this point in the talk I asked the doctor what was the effect, according to his own experience, on the preacher, of a protracted ministry in one spot.

"The changes in congregations in such a city as New York are very rapid indeed, and a pastor should be a growing minister, for otherwise he will become repetitional and fall into arid ruts, so that his people will find his ministry barren, while it will be perilous to himself. But so long as he grows and covers new areas of truth, then the longer he can be with his people, the better for himself and them. If he reaches the point where he stops thinking, then it will become expedient to arrange a divorce of the matrimonial tie between minister and people. In former times pastorates used to run as long as forty years. Dr. Mackenzie, of Cambridge, Mass., has been there for fully forty years, and one of his predecessors was there for fifty years. Only one of the pastors of that church ever left it for another. The New England churches used to delight in long pastorates like those of Beecher, Storrs, and Buddington in Brooklyn, so that such long pastorates were not confined actually to the New England States. In New York City Dr. John Hall and Dr. W. M. Taylor remained for long years with their churches. Dr. George Alexander,



CHARLES H. PARKHURST, D.D., LL.D.

recently moderator of our Presbyterian synod, came only a year or two after I did and is still at University Place church in New York City."

"Do you indulge in any special methods of preparation?"

"I never went to a theological seminary, altho I had enjoyed the benefit of a collegiate course. Most of my theology I have learned since I began preaching. My sermons, as a rule, are topical rather than textual. Uusally I find the topic first and then get a text to fit it, but not always. My theory about textual thought is this, that a thought which has not vitality in it to determine its own form and method of development, is not a thought which it is worth while to take. A Christian thought is like a seed which has life in itself and determines what will proceed from it. I often sit down with one idea in mind, and allow that to grow rather than seek to manufacture a scheme. I do not ordinarily start with a theme, as is the practise in theological seminaries, but I commence with an idea and let that develop. Dr. Storrs, when I asked him how he went to work to construct a sermon, said that first he felt for a great thought and then let it germinate and grow. R. S. Storrs was our greatest pulpit orator. He was a very stanch believer in the gospel and was a great help to the cultured classes."

"Do you read much in special directions with a view to particular preparation for the pulpit?"

"No. My preparation is more of a generic kind by very wide reading. I use other authors to start my mental machinery, as a stimulus and acceleration of my intellectual movements. I write slowly and seek to have my topic well in mind early in the week for the coming Sunday. I write carefully about six hundred words a day during the week for a sermon of 3,600 words. You want to know what is my standpoint? When I was studying in Germany I passed through unsettlement and never came exactly back to the theology I had inherited from my thoughtful father, but formed a theology of my own. I hold to the essential doctrines of the Christian faith, but not too technically. No Christian proof can be exactly divine, for a definition is a limitation of a truth and does not express it. I never try to pin my people down to formal and limited expressions. I have no interest in a dogma, but much interest in a truth in its relation to human life. A truth that is lived counts, not a truth as it is uttered. Therefore the Savior said, 'I am the way, the truth, and the life.' The new theology I reject so far as it is a denial and negation. I emphasize what is constructive and I preach what I know and believe, while I keep out of sight what I do not believe. Dr. W. M. Taylor, when I told him I had been reading a book on the devil, said that he himself did not think enough about the devil ever to care to preach about him. If you preach uncertainties, you develop uncertainties. No line of business that one can enter into requires so little capital as the business of an agnostic. Some men think it indicates intellect to say, 'I don't know'; but really this requires an exceedingly small amount of intelligence. I enjoy preaching more than ever. One is bound to do so as long as his view of truth expands, and as long as new views continue to open up. When I am jaded and need a vacation, then I feel a lack of freshness in my preaching.

"As to my special proclivities and partialities in the field of study, I am greatly interested in comparative philology. Professor Seeley, of Amherst College, said to me, 'You have been for fifteen years under intellectual strain, and you had better preach a bit.' I was thirty-three years of age when I commenced to preach. Previously I had no thought of preaching. I had been all that time studying on various lines, and had been waiting for professorships in theology. I took the church at Lenox, Mass., a small country parish, and enjoyed preaching there for five years. The joy increased as I went on. My recreation has been found in travel, for I have made twenty-six voyages to Europe, on each occasion going much about the Continent."

"The strong man will not preach his doubts. He will preach the things that he believes, and the things that he believes to have a vital bearing upon the lives of men. He will show lucidly just why he believes them and just what their bearing on life is.

"He will make it evident to all that he is an honest friend, that his profound ambition is to introduce men into the discipleship of Jesus Christ, that he has a level head and a genius for hard work. Then after a time he will find that he can say to his people anything that his conscience dictates, and only on rare occasions will he experience serious discomforts for having done so."—*Prof. Edward I. Bosworth, D.D.*

HOW SHALL I WORD MY PULPIT THEMES?

JOHN F. COWAN, D.D., KOHALA, HAWAII

HAVING selected the theme that I feel will both interest and edify my people, does it matter much how I state it? Ask that shoe-manufacturer in your congregation if it matters much how the advertisements of his shoes are worded. Ask the editor or newspaper reporter if much attention is given to the phrasing of newspaper headlines. There may be a difference of a hundred thousand dollars between the returns from an "ad" that is obscurely and weakly worded, and one that is bright and sharp and intense. Many a newspaper man has lost his job because he could not learn to write incisive headlines.

The average minister slights too much the importance of leading his hearer into the heart of his subject by an illuminating topic. A gold coin that was labeled "one cent," or from which the lettering had been worn, might be taken easily for copper. Many a sermon theme would be more "drawing" if some wide-awake newspaper man wrote the announcement of it, and we might return the compliment and say that many a newspaper heading would be more veracious if some conscientious minister had been asked to write it.

We will assume that the minister is going to announce his next Sunday's theme on a bulletin-board, or in the Saturday newspaper, or by means of cards or printed slips left in the pews. Suppose that the theme has to do with the relations between morals and health. The announcement that Rev. Mr. Jones will preach on "The Relations between Morals and Health," would not strike the average passer-by, who glanced at the church bulletin-board, as promising anything especially bright. It is humdrum; it is hackneyed. The statement that Mr. Jones would preach on "Why the Jews Do Not Eat Pork" would be much more promising to the apathetic reader, who was undecided whether he wanted to go to church next Sunday, tho that wording might be open to objections. "Must A Man Do Right To Feel Right?" "Are The Bible Morals Fiat Legislation?" "If the Board of Health Could Abolish Sin." "The Deadliest Microbe—Godlessness." The foregoing suggestions for wording that theme certainly have the merit of starting thought along new lines. "This beautiful lot for sale" is an advertisement that I read daily on a billboard. How much more appealing even in prosaic real-estate transactions than "Lots for Sale," or, "For Sale."

I have stood by the bulletin-boards of two of the prominent churches in Boston, just to catch the expressions and looks of those who glanced at the announcements of the Sunday and prayer-meeting themes. I have caught such expressions as: "'Triumphs of Faith.' Humph! Well, what new thing has the man to say about faith?"

Nothing apparently; yet at that very moment the streets were ringing with screeching newspaper headlines about a financial crash that threatened to stagger the business world—all because men did not have faith in each other. I have heard men say over the theme: "The Duty of Prayer," "Wouldn't that chestnut make you tired? I never go to church any more." I have seen the look of disgust and the stolid stare at such announcements as: "Why We Believe The Bible Inspired," and, "Is there a Heaven?" The verdict seemed to be, "Nothin' doin' there." The announcements were pious rather than pertinent and aggressive.

Again, I have seen men and women stop and reread the topic, "How Christian Courage Is Needed In Business To-day," and I have seen faces brighten with looks that promised hearers next Sunday for the minister who apprized the public that he would preach on "A Book That Is Sweeter Than Honeycomb."

Suppose that a minister does not announce his sermon themes in any of the ways indicated, still it makes all the difference in the world to himself and his congregation whether he has that clear-cut, electric view of the truth that he is to present, or whether to himself his theme is hazy and elusive. A vague, indirect statement of a thought does not assure clear, direct preaching. How can a minister feel sure that he has that masterly grasp of his theme that will enable him to drive home the essential teachings, if he has never summed up his thought in terse, forcible, epigrammatic Anglo-Saxon, such as, in a newspaper, conveys a picture of the whole column or page in a flashing glance?

Whatever the theological seminaries are doing or not doing to cultivate in ministers the ability to phrase a great thought in a concise, thought-arresting headline, I am sure

that a consensus of practical men would concur in the statement that the direct, straight-from-the-shoulder kind of preaching that the world needs, and that always attracts a hearing, is most likely to come from the men who have trained themselves to cast a half-hour's thought into three or four perspicuous, projectile words.

I have known a certain author to cover a sheet of foolscap with headings for one chapter of his book, before he found just the one he wanted. Why should not a minister take as much pains in getting a heading for his sermon? "I don't want to go to that convention; the program looks so dull," said a young lady, of a young people's rally. The minister's theme is the program for his sermon. If it pays to put in hours of time making a convention program bright and attractive, why not make the Sunday-morning sermon attractive? If the wording of a theme sounds hackneyed, go to the "Standard Dictionary" and look up all the synonyms of each word, and use the freshest and most piquant word that is clear.

Too much care can not be exercised to avoid "sloppy looking" work on the bulletin-board, or in the printed announcement. A carefully worded theme is entitled to careful, tasteful typography. Why shouldn't electric lights blaze on the bulletin-board at night? Why not an electric sign for a church, as well as for a theater, a hotel, or a brand of whisky? Why not a church stereopticon, like those that advertise trousers and flour and the latest novels upon the walls of an adjacent building? Why should not the kite be used to bear up the streamers of the Prince of Peace, as well as those of chocolate-manufacturers?

Why should not the country church, past which scores of teams drive on Saturday, have a bulletin-board whose bold letters would announce to families who do not go to church the program for to-morrow's worship? If patent-medicine proprietors can afford to paint all the barns in the country for the sake of getting an advertisement, why isn't it worth while to advertise the Great Physician, with a terse, enticing announcement of helpful teaching?

There can be little doubt that to make the old truths appeal, as fresh and sweet, to thousands of apathetic people, we must put more brains into the announcement of sermon themes, prayer-meeting and Sunday-school topics, and the like, and Christian workers should see to it that the church leads in bright and sparkling ways of stating facts. The world should never be allowed to eclipse her in attractive ways of putting things.

CARE OF THE PREACHER'S THROAT

Grenville Kleiser, New York

The throat as a vital part of the preacher's work in speaking is worthy of the greatest care and consideration. It is surprizing that so little attention is given to vocal hygiene, when it is remembered that a serious weakness or affection of the throat may disqualify a preacher for his most important work. The delicate and intricate machinery of the vocal apparatus renders it peculiarly susceptible to misuse or exposure. The common defects of nasality, "throatiness," and harshness, are due to wrong and careless use of the speaking-instrument.

In the training of the public speaker the first step is to bring the breathing apparatus under proper control. That is to say, the speaker must accustom himself, through careful daily practise, to use the abdominal method of breathing, and to keep his throat free from the strain to which it is commonly subjected. This form of breathing is not difficult to acquire, since it simply means that during inhalation the abdomen is expanded, and during exhalation it is contracted. It should be no longer necessary to warn the speaker to breathe exclusively through the nose when not actually using the voice. While speaking he must so completely control the breath that not a particle of it can escape without giving up its equivalent in sound.

"Clergyman's sore throat" is the result of improper use or overtaxing of the voice. Sometimes the earnestness of the preacher causes him to "clutch" each word with the vocal muscles, instead of using the throat as an open channel through which the voice is to flow with ease and freedom. Many speakers, in an endeavor to be heard at a great distance, employ too loud a tone, forgetting

that the essential thing is a clear and distinct articulation. To speak continuously in high pitch, or through half-closed teeth, almost invariably causes distress of throat. Most throat troubles may be set down to a lack of proper elocutionary training. To keep the voice and throat in order there should be regular daily practise, if only for ten minutes, otherwise the effort of vigorous preaching on Sunday, after several days' interval of vocal rest, may lead to so-called "Monday morning prostration." The example might profitably be followed of certain actors who make a practise of humming occasionally during the day while engaged in other duties, as a means of keeping the voice musical and resonant.

When the throat becomes husky or weak it is a timely warning from nature that it needs rest and relaxation. To continue to engage in public speaking under these circumstances is often attended with great danger, resulting sometimes in total loss of voice. It is economy in the end to discontinue the use of the voice when there is a serious cold or the throat is otherwise affected. Nervousness, anxiety, or unusual mental exertion may cause a vocal breakdown. For this condition rest is recommended, together with gentle massaging of the throat with cold water mixt with a little vinegar or *eau de Cologne*.

A preacher will not, if he is jealous of his voice, engage in protracted conversation immediately after the sermon. The sudden transition from an auditorium to the outer air should remind the speaker to keep his mouth securely closed. The general physical condition of the speaker has much to do with the vigor and clearness of his voice. A daily plunge into cold water, or at least a sponging of the entire surface of the body, besides being a tonic luxury, greatly invigorates the throat and abdominal muscles. After the "tub" a vigorous rubbing with towel and hands should produce a glow.

To the frequent question whether smoking is injurious to the throat, it is safe to say that the weight of authority and experience favors abstinence. Any one who has spoken for half an hour or more in a smoke-clouded room knows the distressing effect it has had upon the sensitive lining of the throat. It must be obvious, therefore, that the constant inhaling of smoke must even more directly irritate the mucous membrane.

The diet of the public speaker should be reasonably moderate, in which extremes of hot and cold are avoided. The use of ice-water is to be discouraged. Many drugs and lozenges are positively injurious to the throat. For habitual dryness of throat a glycerine or chlorate-of-potash tablet will usually obviate the trouble. Dr. Morell Mackenzie, the eminent English throat specialist, condemns the use of alcohol as pernicious and affirms that "even in a comparatively mild form it keeps the delicate tissues in a state of congestion which makes them particularly liable to inflammation from cold or other causes."

It must not be assumed that the throat is to be pampered. A reasonable amount of exposure will harden it and to this extent is desirable. To muffle the throat with a scarf, unless demanded by special conditions, may make it unduly sensitive and increase the danger of taking cold when the head is turned from side to side.

A leading New York physician confirms the opinion that the best gargle for daily use is that of warm water and salt. This should be used every night and morning to cleanse and invigorate the throat. Where there is a tendency to catarrh a solution made of peroxid of hydrogen, wich-hazel, and water, in equal parts, will prove efficacious. Nothing should be snuffed up the nose except under the direction of a physician, lest it cause sudden deafness.

Many speakers and singers have a favorite nostrum for improving the voice. The long and amusing list includes hot milk, tea, coffee, champagne, raw eggs, lemonade, apples, raisins—and sardines! A good rule is to eat sparingly if the meal is just before speaking. It need hardly be said that serious vocal defects such as enlarged tonsils, elongated uvula, and abnormal growths in throat and nose are subjects for the specialist.

Whenever possible a speaker should test beforehand the acoustic properties of the auditorium in which he is to speak for the first time. A helpful plan is to have a friend seat himself well to the back of the hall or church and give his opinion of the quality and projecting power of the speaker's voice. It is difficult to judge one's own voice because it is conveyed to him not only from the outside but also through the Eustachian tube and modified by the vibratory parts of the throat and head. A speaker never hears his own voice as it is heard by another.

Nothing, perhaps, is so taxing to the throat as long-continued speaking in one quality of tone. There are two distinct registers that should be judiciously alternated by the speaker. These are the "chest" register, in which the vocal cords vibrate their whole length and the quality of tone derives most of its character from the chest cavity; and the "head" register, in which the vocal cords vibrate only in part, and the quality of tone is reenforced by the resonators of the face, mouth, and head. The first of these registers is sometimes called the "orotund" voice from its quality of roundness, and is employed principally in language of reverence, sublimity, and grandeur. The head tone is the voice of ordinary conversation and should form the basis of the public-speaking style.

No one who has to speak in public should be discouraged because of limited vocal resources. Many of the foremost pulpit orators began with marked disadvantages in this respect, but made these shortcomings an incentive to higher effort. One well-known preacher makes up for lack of vocal power by extreme distinctness of enunciation, while another offsets an unpleasantly heavy quality of voice by skilful modulation.

A few easily remembered suggestions are:

1. Rest the voice a few hours before speaking in public.
2. Gargle the throat night and morning with salt and water.
3. Never force the voice.
4. Avoid all occasions that strain the voice, such as prolonged conversation, speaking against noise, or cold and damp air.
5. Practise deep breathing until it becomes an unconscious habit.
6. Favor an outdoor life.
7. Hum or sing a little every day.
8. Discontinue public speaking while there is a severe cold or other affection of the throat.
9. Rest the voice and body immediately after speaking in public.

Noting Hymns and Chapters

It is an excellent plan to note on a sermon the appropriate chapter (especially when it does not contain the text), and also the hymns suitable to the theme. If the chapter does not contain the text, it is often difficult to recall it, when the sermon is repeated. Presumably it has been selected as most fitting to the text and theme, and the effort and judgment required in its selection should not be lost. The hymns should be given by first lines, as different hymn-books are used in different churches. On an exchange or in a second pastorate it is often desirable to recall the hymn originally associated with the sermon, and therefore the manuscript or notes should contain the required information.

W. S. J.

Christmastide Sermons

The Rev. Curtis R. Stevenson, Ravenshead, Chicago.

The Christmas time is a season of intense activity. Many things are presented to distract the mind from the central thought of Christ. The religious idea becomes secondary, altho the whole festival is based upon a religious theme. To counteract this distraction, the writer last year put forth special effort to rivet attention for a month and the energy put forth was rewarded. The sermons were announced in series and a printed card bearing the subjects was given members and friends.

The series was upon the general theme of "Christ as a friend." The dates are fixt for the year 1909.

Dec. 12. A Friend of mine.
Dec. 19. A Gift for my Friend.
Dec. 26. My Friend and my friends.
Jan. 2. A week spent with my Friend.

I took the general subject of friends as the season of Christmas means the numbering of our friends. This is in mind for several weeks prior to Christmas and the first subject is based upon the text, John 15 : 15, and the sermon develops the place of Christ as the friend of friends. The second sermon is the Sabbath before Christmas and the mind is turned toward the gifts for our friends, but above all for our Friend Jesus. The text is Proverbs 23 : 26, where the heart is asked as the gift. The third sermon is after we have given and received from friends and what we should do to have our Friend Jesus and our earthly friends become friends, if they are not already. The text is John 1 : 45, and the treatment is along lines of personal service in leading a friend to Jesus. The fourth sermon was on the Sabbath which begins the week of prayer and just after the holidays when there has been much visiting among friends. The verses used are Acts 1 : 14 and 2 : 1. The week of prayer spent with our Friend Jesus.

These sermons were preached in the morning with the result that an interest in the religious services was not lacking even in the midst of the festivities of the season.

THE PASTOR

THE NEW-ENGLAND PARSON

THE REV. REED TAFT BAYNE, FARNAM, NEB.

IN the little Illinois town, where, in 1833, was instituted the first Congregational Church in that State, the pastor of that church is still called "The Parson." Over its five churches may be Rev. A. or Brother B., Elder C., or Father D., but there is but one "Parson."

In like manner we confine ourselves to a consideration of the typical New-England parson, altho this shuts out some ministers of the English Church and other denominations worthy of notice and also those missionaries whose field was New England; Eliot, who melted the harsh gutturals of the Indian tongue, in the alembic of his loving soul, into a written dialect; John and David Brainerd, Eleazar Wheelock, and many others who labored for the conversion of the Indians.

There is much misapprehension in regard to these missionary labors of our ancestors. They did "convert some before they killed so many." In 1687 there were six churches of baptized Indians in New England, twenty-four Indian preachers, eighteen assemblies of Catechumen, while four of the New-England ministers could preach in the Indian language.

In the little theocracy which the Pilgrims established in the wilderness, the minister was the only order of nobility. A privileged class, they decided, *ex cathedra*, on all questions. "They formed a commonwealth where vice was well-nigh impossible; where such landmarks and boundaries and buttresses and breast-works hedged in and defended the morality of a community, that to go very far out of the way would require some considerable ingenuity and enterprise." *

Carping neighbors of the province of New York, indeed, said that "the ministers of New England are as absolute in their parishes as the pope of Rome, and the people dare not do otherwise than obey. Also they have abundance of odd laws to prevent any dissenting from their churches, and to keep the people in unacquaintedness with any other religion." †

With no daily newspaper or magazine, and with only a trickling rill of literature where now pours a headlong flood of books, our ancestors found in the hearing, discussion, and digestion of the parson's weekly sermon, the mental and spiritual food which their alert minds demanded; and remiss must that parson be, who, either in his hour-long prayer or two-hour-long sermon, did not acquaint his hearers with all the important news of the day. Every parson had lance in rest to tilt against heresy; also Ranting-Quakers, Singing-Quakers, Perfectionists, Rogerines, Christ-ians, Separators, Millenarians, Sabbatarians, Muggletonians, Anti-Sabbatarians, Anabaptists and "Suspicious, Vagrant, Strolling Preachers, who debauch the Minds of the People with Enthusiastical Notions." They drove these over the border into New York, which permitted "Liberty of Conscience to all persons except Papists, so they be contented with a Quiet and Peacable enjoyment of the same." *

We have often read descriptions of the great drafty meeting-house, with its two staring rows of windows, its high carved pulpit and sounding-board, mysteriously and apparently with the slenderest means of suspension hung over the minister's head; the square pews and common seats, where the congregation were placed with due regard to civil rank and honor; the seating of the meeting-house being one of the most momentous duties of the "Selectmen" or special committee. There were the galleries, with the full choir and orchestra facing the minister, and in a corner higher than the gallery, the "Swallows' Nest," where the negroes sat. The children sat on stools in the aisle, or on shelves hinged to the pew doors.

There sat the stern tithing-man, with his wand of office, with one hard end to rap the misbehaving boys and one end tipped with a hare's foot gently to admonish maid or matron, inadvertently overcome with sleep.

And now the silent, serious congregation is seated and waiting. Let us hope that the boys have heeded the admonition dealt them at the last town meeting, and "Sett down Satisfy'd" and neither "Noised down the Pew seats," nor "Damnify'd (damaged) the Pew doors." †

* "Old Town Folks." Mrs. H. B. Stowe.
† "Documentary History of New York. Report on State of Religion in the Colonies." 1667.

* *Ibid.*, Lord Lovelace's Instructions.
† Town Records of Hadley, Mass.

When the minister comes out of his door, the bell tolls until he enters the church. As he comes up the broad aisle, with Madam on his arm, all rise and remain standing until he hands her into her pew, the first on the right of the pulpit, furnished with cushion, footstool, and stand, and even, in later days, a rocking-chair.

Few persons so bold as to go into the meeting-house late, to brave the censorious eyes of the whole community, to be admonished by the tithing-man, and perhaps to incur awful rebuke from the pulpit. In Hartford, in 1643, the watch rang a bell through the town an hour before daybreak, "and in every house shall be a light and one up immediately thereafter." Some towns blew a "conk shell," and some "drummed the town" before service.

Now the parson in his gown of silk and snowy linen bands, with venerable head in a full powdered wig, or youthful eager face framed in straight locks, has entered his pulpit. A psalm is sung, from five to twenty stanzas. A complaint was made against one of the ministers of old Hadley that he gave out the longest psalm in the book and then went out of doors and sat under a tree until it was finished. I think perhaps it was the rhythmical form of the Athanasian Creed or "*Quicunque Vult*," as it was called, with its twenty stanzas. Can you endure three?

"What man soever he be that
Salvation will attaine,
The Catholike beliefe he must
Before all things retaine.
Which faith unless he holy keepe
And undefiledly
Without all doubt, eternally
He shall be sure to dy."

"One person of the Father is,
Another of the Sonne,
Another person proper of
The Holy Ghost alone.
Of Father, Sonne, and Holy Ghost
But one the Godhead is.
Like glory coeternal eke
The maiestie likewise."

"And yet though we believe that each
Of these eternall bee,
Yet there but one eternall is
And not eternall three.
As ne incomprehensible, we
Ne yet uncreate three;
But one incomprehensible, one
Uncreate hold to be."*
(Twenty stanzas.)

Sometimes there was publishment of banns or "intention of marriage" between some blushing couple there present. The long prayer well deserved its name. The first Sunday after a funeral, the bereaved family stood up to be prayed for. Rev. Benjamin Boardman was chaplain of the army at Roxbury in 1775, and the long prayers of this son of thunder, it was said, could be heard in Boston.

But the minister turns the hour-glass and gives out his text, which he intricately divides and subdivides, and the application or "improvement" is liable to run up to sixthly. As an example take a sermon preached in a Boston pulpit in 1689—"Praises bespoke for the God of Heaven," a Thanksgiving sermon.

The text was from Isa. 12 : 5. There were four propositions, each was divided and some of these heads again divided. The application consisted of four things they were to sing praises for.

1. The happy accession of their Majesties, King William and Mary, to the throne. After saying that the queen was "Not a Papish Delilah for the Philistines to plow withall," he praises the king under four heads.

2. They were to sing praises for the repeal of those laws the "Protestant Dissenters were harrassed with."

3. "Our charters are returned, which were taken from us." (Six divisions under this head.)

4. "God has given check to those Indian blood-hounds which have been worrying us."

Then he told them of "divers remarkable Providences"—the earthquake in Lima, two shipwrecks, and "the Uncommon Sights and Sounds with which, on the First Day of October, 1689, we were entertained withall, when there suddenly Blazed a flame in the fashion of a sword, which presently expired in a smoke, which gave Terror to the Beholders of it, and hereunto succeeded very terrible and repeated Noises, like volleys of small shot, not without Reports like those of Great Guns superadded thereto."

Then come such items as a bloody snow not many miles from Boston, and a "Cabbage Root with three Branches; one like a Cutlace, one resembling a Rapier, and one extremely like unto the Club used by the Indians in their Barbarous Executions; so that we, who knew what Neighbors we had, were not without Conjectures, none of the most comfortable or encouraging."

Cotton Mather, from whom we have just quoted, was the most learned man of his day

* Quoted from a copy of Sternhold and Hopkins' Psalm Book of 1654, in my possession.—R. T. B.

in New England. He entered Harvard at the age of twelve and began to preach at eighteen. Born in 1663, he died 1728, having outlived thirteen of his fifteen children by three wives. He left many books, of which the "Magnalia" is perhaps the best known. That he instigated persecution for witchcraft has been abundantly disproved. He, as well as his father, Increase Mather, advised prayer and faith as the best means of overcoming the evil.*

We can only mention a few of the New-England parsons: Roger Williams, leaving his Salem pulpit, June, 1636, to proclaim the full gospel of religious toleration. No one slept under his preaching.

Mr. Russell of Hadley, the "Parson Russell," who hid the regicides, Goffe and Whalley, in the "linen room" of the parsonage for thirteen years.

Mr. Whiting of Windham, Conn., in 1692, preached his first sermon, the first day of the week, January first; from the first chapter of the Bible and first verse.

One candidate in 1695 received the text, "Old shoes and clouted on your feet," as he came into the meeting-house, and from it he preached "a very sharp and sufficient discourse," the old records say.

A certain Massachusetts minister had just begun his sermon, when a thunder-storm came up. He laid it aside and preached from the text, "The God of glory thundereth." He was in his first proposition when a messenger informed him that his "house was fallen upon by a thunderbolt and much pulled to pieces." He went on in his sermon to seventhly.†

The sermon of the "Godly and judicious Davenport" of New Haven in 1663, on Isa. 16 : 3, 4, put the town on its guard to hide the regicides. Mr. Selden of Haddam wrote, during his ministry of thirty-nine years, two thousand five hundred and sixty-five sermons. What a lot of barrels he must have had!

One can not now read without a shudder those sermons of Jonathan Edwards, 1703 to 1758, which picture the sinner in the hands of an angry God. Yet he had a sweet and poetic nature and was the first man who sawed the great dam and let out the whole waters of religious discussion over all New England. He spent thirteen hours daily in his study. In 1735, the whole population of Northampton seemed to be under conviction of sin. Josiah Pierce of Hadley writes in his diary, under date of July 30, 1741: "Mr. Edwards preached in Hadley from Ezek. 20 : 14. Dr. Watts was sung. Much outcrying, about a dozen fell, some in last singing, others between that time and ten o'clock. Sermon began again at four o'clock and the people went from the meeting-house about ten o'clock."

Most of the sermons of this period were models of elegant Addisonian English, some of a more vigorous type, like those of the parson of whom it was said that "his congregation never would bear the constant hounding he gives them, the cannonade he fires at their pet sins, chasing them from pillar to post, and the merciless manner in which he breaks in upon their comfortable habit of sleeping in meeting, were it not that they feel that they are paying him an enormous salary, and ought to get their money's worth."

Sometimes the first part of the sermon was given to the sinners and the last part to the saints, thereupon the sinners would feel excused when their part was finished and leave.

We often read in the old records that "Voat was Taken y't we shall settle an Able, Orthodox and Godly Minister, free from Scandal, with the advice of Ye Major part of Ye Magistrates." Sometimes a committee called to ask the proposed pastor to state in writing his views in regard to original sin, perseverance of the saints, free will, and falling from grace. One parson thus waited upon, Mr. Dana of Wallingford, 1758, "gave them short answers and said he would not tell."

When asked what he thought of Dr. Whittlesey's (their last minister) doctrines, he asked them "why they did not ask him what he thought of Pilgrims Progress or Æsops Fables."

Sometimes they had quite a string of parsons in tow. In New Hartford in 1738 a committee was appointed "to make application to Mr. Baulden to come and settle in the ministry, and if he refuse, then to Mr. Robords, and if he will not accept the Caul, then to Mr. Marsh, and if he refuse, Mr. Timo. Woodbridge." Mr. Marsh accepted and a committee was appointed to consult with the neighboring ministers and, with their advice, appoint a day of fasting and prayer. The

* Art. on "Salem Witchcraft," *North Am. Review*, April, 1869.—"Memorial History of Boston," vol. 2.

† "Diary of Josiah Pierce of Hadley, Mass.," 1745.

same committee were empowered to "make a suitable preparation of liquer for the occasion." *

Gallons, yes, barrels of rum were used on these occasions, and a plentiful supply of wine and tobacco. When the council was "Old School" and the candidate and church "New School," there was trouble, and in view of the abundant liquid refreshments we need not wonder if once in a while "the debate was with so much passion that fists were doubled."

When the parish, in the words of an old record, had "provided themselves with a gentleman who is much admired," they gave him a certain sum as settlement, an annual salary, and his wood. One fortunate minister had £320 toward a settlement, £30 in labor toward building him a house, also £100 yearly salary and his firewood. "And also ye Society will clear, break up and fence 2 acres of land and sow with wheat and plant out 100 apple tree's on sd' land next year." †

One parson's salary, in 1668, was £40, "one-half in wheat and pease, the other half in pork and Indian corn."

Sometimes a sum of money was allowed the parson and he found his own wood, but in most parishes in New England up to 1800, "every male person in the town between the ages of sixteen and sixty" was required to cut wood one day in the year for him. When one parson complained that some of his wood was "soft," a hard-grained old deacon replied, "Well, parson, the preaching's getting soft."

Parson Russell of Hadley had one hundred loads of wood a year. During King Philip's war he complained to the general court that "Ye Chief Gentlemen improving ye war were entertained in my house, which called for provisions answerable of ye best to be had. Divers barrels of beer and much wine." He was paid £76 13s. 8d. for the entertainment of the officers.

Strangers and travelers were often entertained at the parson's, and two pine-trees marked out the parsonage for the information of the traveler. Rev. Joseph Huntington, of Coventry, Conn., in 1785, entertained a stranger who passed himself off as a missionary, driven from his parish by the Indians. The charitable doctor lent him his new suit of clothes so that he might preach for him next day. Next morning the stranger had disappeared, leaving behind him this text prefixt at the top of the paper on which he was to write his sermon, John 7 : 34, "Ye shall seek me and shall not find me."

Many of the New England parsons spent their whole lives from ordination until death in one parish; Rev. Ruhan Robbins of Norfolk, Conn., lived to bury all that called him to the charge. Nathan Perkins of West Hartford preached in one church over sixty years. The Hadley, Mass., church had but ten pastors in two hundred and forty-five years. Middletown, Conn., First church has had but ten pastors in about two hundred and fifty years.

Sometimes there might be, as in the case of Mr. Stowe, first minister of Middletown, "such unsuitableness of spirits in said minister and church, that he was induced, after much labor on the part of a weighty committee, backed by the Worshipful Governor, to lay down his ministry in sd' town."

One minister in Connecticut was allowed to hold prayer-meeting, if not in haying time. A member asked to take part said, "he did not keep a dog and bark himself."

The early ministers attended weddings as honored guests, not *ex officio*, for couples were usually married by a magistrate. A young minister conducted his courtship under the interested gaze of the whole parish. He was apt to present her with some such enlivening volume as "The Careclothe," Mather's "Vials of Wrath," Baxter's "Holy Dying," or Dr. Sibb's "Bowels;" later "Mr. Milton's Poems," and even some of the soberer romances.

The minister and his wife attended the few merrymakings and even graciously presided over the dance on Thanksgiving evening. Mrs. Stowe, in "Old Town Folks," says, "It is a certain fact that at this time (the latter part of the eighteenth century) the presence of the minister and his lady was held not to be in the slightest degree incompatible with this amusement."

Many of the New-England parsons went as chaplains in the early wars and in the Revolution. When the Colonies, in 1774–75, "Riotously, Tumultously, Contemptously and Unlawfully essembled by beating the Drum without any warrant or authority from his said Majestie" the parson was apt to be the first on the ground.

* Town Records of New Hartford, Conn.
† Town Records of Millington, Mass. Settlement of Rev. Mr. Symons.

Most of the New-England parsons were distinguished as patriots. Dr. Trumbull, of North Haven, Conn., while chaplain also shouldered a musket. Dr. Ezra Styles, president of Yale 1778–95, engaged with zeal in the cause of his country. Rev. Cotton Mather Smith of Sharon, Conn., when the approach of Burgoyne's army filled the country with terror, revived the spirits of his flock in a sermon on "Watchman, what of the night? The morning cometh." Before the congregation was dismissed, a messenger arrived with the news of Burgoyne's surrender.

Dr. Dagget of Yale, when taken prisoner, was asked, whether, if released, he would take up arms again? He answered, "I rather think I would."

Let me close with a few old ministerial epitaphs.

Rev. Azariah Mather, Saybrook, 1736.

"He bid this wretched world adieu,
And swiftly up to heaven flew.
Do not disturb his sacred dust
With censures that are most unjust."

(He had been accused of an unministerial consumption of liquor.)

"Rev Sam'l Newell, a Gent' of good genius and solid judgement. A fervent and experimental preacher of unaffected piety."

"Rev. Mr. Russell ruled the church of Christ in Hadley without any schism."

Rev. John Davenport, Stamford, Conn.

"At honorary distance keep
Nor dare disturb the peaceful sleep
Of Reverend Davenport.
None but his sons, the sacred tribe,
Or those whome heavenly wisdom guide,
May to his urn resort."

"Here lys ye remains of ye Rev' Mr James Hale, Ye first Pastor of ye Church of Christ in Ashford, and Husband of Madam Sarah Hale. He left Earth for Heaven, as we trust, in ye 58th year of his age, 1742."

Rev. Charles Backus, Somers, Conn., 1802.

"As a Husband, Father and Friend he had few equals and no Superiors."

THE PRAYER-MEETING

TOPICS FOR DECEMBER

December 6–11. **A Clean Heart.** Ps. 51 : 9–17.

13–18. **Ready or Neglectful Watchers.** Matt. 25 : 1–13.

20–25. **The True Blessing of Christ's Advent** (Christmas). Rom. 8 : 1–4; 10, 11.

27–Jan. 1. **End of the Year.** Ps. 102 : 1–18.

TO OUR READERS

The Prayer-Meeting for 1910

Dr. John F. Cowan, recently associate editor of the *Christian Endeavor World* and author of "New Life in the Old Prayer-meeting," has compiled the Prayer-meeting topics for 1910. Dr. Cowan will write brief, practical, and suggestive articles on the weekly topics, which will appear each month in THE HOMILETIC REVIEW, throughout the year.

The Prayer-meeting topic cards are now ready (see Advertising pages).

THE TEACHER

STUDIES IN THE GOSPEL OF THE KINGDOM

America as a World Laboratory

JOSIAH STRONG, NEW YORK

THE series of studies running through the fourteen preceding issues of *The Gospel of the Kingdom*, and brought to a close with the current issue, has presented many of the most obvious and perplexing social problems of our times.

The editorials in connection with these studies have endeavored to point out their world-wide significance, and to show that God is preparing the nations for a much fuller coming of His kingdom among men.

It has been shown that from the beginning of life on this planet down to the application of steam-power, increasing differences of environment perpetuated and intensified the differences of civilization which they had created among different peoples. It has been shown that within the memory of living men this age-long tendency has been reversed, and now the great forces of civilization are drawing the nations into ever closer relations, increasing manifold their interdependence, eliminating or minimizing historical differences, coordinating their activities, and organizing a common world life.

It has been shown that foremost among these great forces which are remaking the world is the industrial revolution; that, because it substitutes industrial interdependence for industrial independence, it is displacing individualistic civilization with social or collective civilization; that wherever the industrial revolution goes it creates certain social problems which are characteristic of the new civilization; and that those problems are world problems because the industrial revolution is destined to go wherever men want and muscles work.

It has been pointed out that Jesus laid down three fundamental social laws, viz.: that of service, that of sacrifice, and that of love. It has been shown that service is the fundamental law of all organized life because it is the function of every vital organ; and it has been contended that service Christianized, that is, service inspired by love and measured by sacrifice (thus uniting the three social laws of Jesus in one), will, when applied, solve all the great social problems. Among the most important subjects which have been studied are the labor problem, the race problem, the problem of wealth, and that of the city.

Attention is now called to the fact that these problems are greater, and the necessity of their solution is more urgent here in the United States than anywhere else in the world. This is true partly because the progress of events is more rapid here than in Europe, and partly because the division of labor has been carried further here than elsewhere.

The supreme industrial problem springs from the relations of capital and labor. In organized industry, each is utterly helpless without the other; but instead of recognizing their interdependence and their common interests, they are organized in hostile camps and are often engaged in open warfare.

Now the importance of their permanent pacification is greater here than elsewhere because here the amount of capital involved is greater, the number of workmen employed is larger, and there are more people whose well-being depends on right relations between the two. Furthermore, the fact that industry is more highly organized here than anywhere else in the world renders the results of industrial disturbance farther-reaching and more disastrous here than elsewhere. A universal coal strike, long enough continued, would paralyze the industries of the nation, and before civilization could readjust itself to the new conditions, famine, pestilence, and riot would sweep throughout the land.

Again, the race problem is greater here than in any other land. Here are nine million negroes who are a part of the body politic. The race is not going to die out, and it can not be exported. The two races must live together, and the only way for them to do so in harmony is to establish right relations between themselves.

In addition to this vast body of negroes, immigrants of every name under heaven are coming at the rate of a million a year; and

These studies in Social Christianity are reprinted each month and bound separately for the use of classes. Copies can be had for 5 cents, or 50 cents per year. Address, American Institute of Social Service, 80 Bible House, New York City.

there are to-day in the United States more citizens of alien birth than in all other countries of the world taken together.

This heterogeneous population, differing in blood, language, religion, traditions, and habits, usually prejudiced against one another, and often indulging mutual antipathies, must learn to live together in harmony and helpfulness. The question is not, how shall they be governed, but how shall they learn to govern themselves? Democracy implies common interests, a common purpose, and common action on the part of the majority.

In a monarchical country, a people who can not control themselves may be controlled by the military. But if the Goddess of Liberty leans on the point of a bayonet for support, sooner or later it will pierce her hand.

Again, the problem of wealth is greater in the United States than in any other country.

All of the phases of this problem pointed out in our issue of December, 1908, are more serious here than elsewhere, because our wealth is greater and is increasing more rapidly than that of any other people. Not only is our wealth increasing vastly more rapidly than the population, but the rate of increase has been increasing for half a century.

From 1900 to 1904, the latest date for which a report has been issued, our average daily increase, over and above all expenditure, was $13,000,000. We will not suppose that this rate of increase is to continue increasing, nor even that it will be sustained. We will cut it in two in the middle, and go back to the rate from 1890 to 1900. On this conservative supposition, our wealth in one generation, 1940, will be equal to all the wealth, in 1900, of the United States plus all the wealth of France and Germany and Russia and Great Britain and Ireland, plus all the wealth of Canada and New Zealand and Australia and India, and all the other colonies of Great Britain in all the world.

Such wealth is not only amazing, it is appalling.

Once more, the problem of the city, which is the supreme problem of the new civilization, is peculiarly grave in the United States. All of the great problems enumerated above and many others meet in the city.

It is there that capital and labor are chiefly massed, and there are fought most of the battles between them.

It is our cities which most strongly attract the immigrants. London has long been regarded as a cosmopolitan city. New York is now larger than London was in 1880. At that time all foreign countries taken together furnished less than two per cent. of the population of the English metropolis, while 37 per cent. of the population of New York are foreign by birth. In 1900 we had twenty-four cities, including New York, in which more than half of the male population of voting age were foreign-born. The race problem is complicated in our cities not only because they are exceptionally heterogeneous, but because in our crowded cities these alien and often hostile elements are thrust into the closest relations.

It is in the city that wealth is massed. At the middle of last century more than half our wealth was rural; before the close of the century more than three-quarters of it was urban. In the city wealth is piled many stories high, and there is the abyss of the slums. It is in the city that Dives and Lazarus are separated by the social gulf. But in the opinion of the workingman it is Dives who is in heaven and Lazarus who is in hell.

The discontented, the vicious, and criminal elements of society congregate in the city, and in our American cities the class which most needs to be controlled is precisely the class which is most likely to gain control. Says the Rt. Honorable James Bryce, "The one conspicuous failure of American institutions is the government of their great cities."

It has been shown that the disproportionate growth of the city must needs continue. It will, therefore, in due time control the State and the nation. What if the government of the city is then a "conspicuous failure"?

Thus it appears that the supreme problems of the new civilization are demanding solution here as nowhere else. It might also be shown, if space permitted, that we enjoy some peculiar facilities for solving these problems. America, then, is in a true sense a world laboratory.

If we here apply the social teachings of Jesus to the solution of the great social problems, we shall solve them for all the world. And when service inspired by love and measured by sacrifice becomes the fundamental law of the world's life, the kingdoms of this world will have become the kingdom of our God.

MARRIAGE AND DIVORCE

Facts as to Divorce

I. Scriptural Basis.—It is characteristic of Christ's teaching as to adultery that He places His condemnation not only upon the outer evil, but upon the inner spiritual evil (Matt. 5 : 27–28). He seems thus to get at the very essence of the evil.

It is from this standpoint that every Christian study of marriage and divorce should be conducted. Divorce as an outer fact is an evil, but little progress will be made from the standpoint of Christian morals if divorces be merely restrained and lessened in numbers, and the inner evil of which they are a sign continue. It is possible that there are more divorces in the United States than in Mohammedan countries. This is not known because of the lack of statistics in those countries. If it were true, however, it would not prove that there is more marital laxity and impurity in the United States. Polygamy and the code of morals that goes with it might account for the fewer divorces in the Mohammedan lands. There are fewer divorces, as a rule, in Roman-Catholic than in Protestant countries because of the Roman-Catholic attitude as to divorce. But it does not follow that there is more purity. Illegitimacy and faithlessness to the marriage vow may be most common when divorce is most limited. We are not now asserting this, but saying that upon a Christian basis statistics must be studied, not from the mere outer fact, but from the standpoint of the inner social purity and the highest morals.

II. Facts as to the United States.—That divorce is on the increase in the United States is well known, and is conclusively proved by the investigation of the subject recently conducted by the United States census for the period 1885 to 1905. The following table is compiled from the census returns:

Year.	Annual Average.*	Population to One Divorce.*	Divorces per 100,000 Population.
1885....	24,624	2,297	44
1890....	33,197	1,896	53
1895....	40,612	1,711	58
1900....	55,502	1,369	73
1905....	67,791	1,218	82

*The average is that of the five-year period of which the year given is the median year, except that for 1905, which is the average of the four years, 1903–06 inclusive.

This table shows a marked and, what is possibly even more significant, a steady increase of divorces. Some permanent cause or causes must be at work.

The following table shows the divorce rate per 100,000 population, and its increase in the different sections of the country:

	1870.	1880.	1890.	1900.
North Atlantic....	26	28	31	38
South Atlantic....	8	13	21	33
North Central.....	45	55	71	96
South Central.....	18	35	62	95
Western Division..	57	89	104	129

According to the table, much the highest divorce rate is in the West, while much the most rapid increase of divorce is in the South.

The States having the highest divorce rates per 100,000 of population were Washington (184), Montana (167), Colorado (158), Indiana (142), Arkansas (136), Oregon (134), Texas (131), Oklahoma (136), Idaho (120), Arizona (120), Wyoming (118), Maine (117). States having the lowest rates were Delaware (16), New York (23), New Jersey (23), North Carolina (24), Georgia (26), Pennsylvania (33).

States in which the rate has risen the most rapidly between 1870 and 1900 are New Mexico (from 1 per 100,000 to 73 per 100,000), Arizona (10 to 120), Louisiana (5 to 41), North Carolina (3 to 24), Alabama (10 to 69), Virginia (6 to 38), Mississippi (12 to 74), Texas (21 to 131). In Connecticut alone among the States has the rate fallen off (84 to 50). South Carolina alone reports no divorces, because since 1878 no divorces have been allowed in that State for any cause. Opinions differ as to whether the State has gained thereby in marital purity.

III. Statistics for Foreign Countries. The report on marriage and divorce of the United States census, already referred to, gives us in Part I statistics for foreign countries, as by the acompanying table. (See next page.)

According to this table the countries having the fewest divorces in proportion to population are Ireland, Austria, England and Wales, and Italy. The countries having the most are Japan, the United States, Switzerland, and Saxony. It is perfectly evident from these facts that the number of divorces is mainly dependent upon the divorce laws governing

different nations and peoples. Roman Catholic countries allow no divorce, and naturally have the fewest number (even of separations). No man who knows these countries will, however, say that they are the most moral in sexual matters; nor that the United States and Switzerland are among the most immoral. Perhaps the contrary is the case. Marriage without divorce may lead to still greater ills.

Country.	Census Year.	Divorces:[1] Annual Average.	
		Number.	Per 100,000 Population.
Australia, Commonwealth of	1901	359	10
Austria	1900	179	1
Belgium	1900	705	11
Bulgaria	1900	396[2]	11
Denmark	1901	411	17
France	1901	8,864	23
German Empire	1900	8,680	15
Prussia	1900	5,291	15
Saxony	1900	1,209	29
Bavaria	1900	491	8
Gr. Brit. and Ireland:			
England and Wales	1901	568	2
Scotland	1901	175	4
Ireland	1901	([3])	([3])
Hungary, Kingdom of	1900	2,130[4]	11[4]
Italy	1901	819[5]	3[5]
Japan	1898	93,949	215
Netherlands	1899	512	10
New Zealand[6]	1901	92	12
Norway	1900	129	6
Rumania	1899	1,187	20
Servia	1900	312	13
Sweden	1900	390	8
Switzerland	1900	1,053	32
United States	1900	55,502	73

IV. Subjects for Study.—Relative number of divorces in different countries. ("Ency. of Soc. Reform," p. 757.) Arguments for and against easy divorce. ("Ency. of Social Ref.," pp. 482–483.) History of the family. ("Enc. of Soc. Ref.," pp. 476–483.)

V. Topics for Discussion.—Why is divorce relatively to population more frequent in the West than in the East? Is the rate of divorce lowered by general education?

The Causes of the Evil

I. The Scriptural Basis.—The teaching of Scripture which finds the essence of marital infidelity not in the act, but in the wrong desire, indicates that not outer circumstances, but a wrong heart and will are the main causes of divorce as of other ills. "Out of the heart," was Jesus' teaching, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies" (Matt. 15 : 18). This is not to assert that there are not other causes which add to or increase the evil. The Oriental and until recently the all but universal conception of woman as more or less the property of some man, made it easy for a man to put away his property. Modern divorces rise or fall numerically with legislation making divorce easy or difficult. Hundreds of varying conditions and circumstances affect the case, but the essential Scriptural teaching is that the prime cause is in the wrong heart, and until this cause is reached little that is fundamental has been accomplished.

II. Census Findings.—The census investigation gives the following figures as to the "causes" of divorce, understanding by "causes" the grounds on which the divorces were granted by the courts:

Total number of divorces in the United States, 1887–1906, 945,625; of these the causes are given as adultery, 153,759; cruelty, 206,225; desertion, 367,502; drunkenness, 36,516; neglect to provide, 34,670; combinations of preceding causes, 88,849; all other causes, 58,104. Says the secretary of "The National League for the Protection of the Family," Rev. S. W. Dike, in a pamphlet just issued, "For the entire country in the five years 1867–71, divorces granted for adultery were 25.6 per cent. of the whole number, but in 1902–06 they were only 15.3 per cent. Those for cruelty had moved in the same time from 12.9 per cent. to 23.5. For drunkenness as the chief cause the change was from 3.1 in the earlier period to 3.9 in the later. The shifting from adultery to other causes does not point so much to any lessening of that offense, as to a change in attitude toward the grounds of divorce and the growing willingness to resort to what were formerly considered slight grounds for breaking the marriage relation."

It must be remembered that these are the causes upon which the courts based their decisions. Frequently these are not the real causes. They are the causes which could be proved. Desertion is given as the main cause; desertion is easy to prove; but why did the man desert his wife, or the wife her husband? Adultery is very frequently known to exist when it can not be proved. It is quite evi-

[1] For the five-year period of which the census year given is the median year, except for Bulgaria and Servia.
[2] Average annual number of divorces 1896–1900.
[3] Annual average less than 1. Only one divorce granted during five-year period.
[4] Annulments included with divorces.
[5] Legal separations.
[6] Exclusive of Maoris.

dent that the courts have to deal usually with only secondary and almost always with only outside causes. Nevertheless these findings do show much. Desertion of a wife by her husband, with "neglect to provide," indicates undoubtedly that economic troubles enter very largely into divorce and marital ills. As the standard of living rises and social demands increase it seems to become harder and harder for a man to support a family. The entrance of women into industrial life makes it both easier and more common for a woman to live independently of a husband's support. These tendencies and other causes connected with them undoubtedly account in part for the increased number of divorces. It is significant, too, that intemperance is given as a sole cause in only 3.9 per cent. of the cases, and was a cause in combination with other causes in only 1.9 per cent. more of the cases.

The census furnishes some figures as to the changes in the principal causes for divorce during the twenty years covered by the investigation. These changes, however, are not marked; the proportion of divorces granted for cruelty was larger in the last five years of the period than the first five. But these changes may be mainly due to changes in legislation as to the grounds on which divorces may be given. The evidence seems to be that there is going on, for economic or social reasons, most serious weakening of the marriage tie.

One of the most important facts brought out by the investigation is that only 15.4 per cent. of the cases were contested, and the census adds, "probably in many of these cases the contesting was hardly more than a formality, perhaps not extending beyond the filing of an answer, which often has the effect of expediting the process of obtaining the divorce." This does not mean of necessity that in all the other cases there was connivance between the husband and the wife, but it does indicate no very serious objection on the part of either party to the granting of the divorce.

III. Main Causes of Divorce. As already said, the main cause of divorce is the evil heart. If, therefore, divorce is on the increase it argues either a general increase of sexual immorality, or a letting down of barriers which have hitherto prevented general recourse to divorce in cases of marital ills. Probably the latter is the fact. It would be hard to prove a general increase of sexual immorality in the United States. Some facts, indeed, appear to indicate this. Many would cite the increase of divorce as indicating this. But more facts seem to indicate the opposite. There is beyond all question a lessening of open flaunting vice in all American cities, and most believe that this indicates a real advance in morals. A standard of equal purity between the sexes is doubtless on the increase. The facts, however, are so complex and so wide-spread that it seems idle to make general statements about an increase or decrease of morals. Arguments on either side can be bandied to and fro almost *ad infinitum*.

On the other hand it seems easy to show:

1. A weakening of the barriers against divorce. This is patent in numerous directions. There can be no question that there is (*a*) a markedly increased acceptance of the idea that a marriage formed between parties scarcely responsible, as for example two very young people, knowing little of life or of themselves, entered into because of a fancied or passing love, is not a tie to bind together for life two utterly unmatched souls. That this idea, in various forms and ways, is spreading no one can deny, and this, too, in spite, mainly in church circles, of a not inconsiderable propaganda and movement against divorce. This movement against divorce, however, has risen only because of the still more general acceptance of ideas favorable to divorce. Marriage less and less generally is looked upon as a tie which can not be broken, given sufficient cause. (*b*) There is beyond question a very general lessening of the religious sanctions of marriage, and consequently of religious scruples against divorce. A large population is growing up in our midst, largely the descendants of foreign-born parents, who recognize no religious sanctions whatsoever. With a still larger class religious ideas are so changing that they exert little hold upon the ordinary or conventional forms of religion, such as marriage or baptism. Religion may not be on the decrease, but religious scruples undoubtedly deter fewer people from divorce. (*c*) It results from the very increase of divorces that social barriers against divorce are breaking down. In large sections of the country and of society, divorced persons are looked upon with no social condemnation whatsoever. Few lose caste by divorce except in cases of very flagrant or notorious disregard of marriage ties.

We notice next:

2. Social changes making for divorce. These have been referred to under the census findings, but are marked. (*a*) We have a marked increase of woman's ability and readiness to support herself, and even her children, without a husband. Partly as a result of this, yet more as a result of the increased cost and complexity of life, we have an increased unwillingness on the part of men to sacrifice to maintain a wife they no longer love. (*b*) It is undoubtedly true that the wide-spread increase of new and "liberal" ideas as to life make for easier divorce. Where things are changing generally old ties are more easily broken. (*c*) Divorces that figure in the papers are usually of the set of fast, wealthy families whose example undoubtedly casts a baleful influence over all American life. Divorce is increasingly the "fashion." (*d*) Men and women undoubtedly increasingly live for pleasure. Irksome and uncongenial marriage ties are less and less submitted to because of duty. People increasingly live for the present joy.

IV. Subjects for Study.

The history of divorce legislation. ("Enc. of Soc. Ref.," pp. 392–399.) Illegitimacy. ("Enc. of Soc. Ref.," pp. 594–597.)

V. Topics for Discussion.

Should divorce be limited to one cause only? Was this the teaching of Christ?

The Church and Divorce

I. Scriptural Basis.—Our Lord's plain statement as to the conditions of divorce is well known, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery" (Matt. 19 : 9, R. V.). The moral law could not more distinctly be laid down.

This, however, does not rigidly prescribe what should be statute law, and perhaps not even what should be Church law. Our Lord's reference to Moses' permission to the Jews of old "for hardness of heart" (Matt. 19 : 8), to put away their wives, and also His own constant tender treatment of evil-doers in the realm of the physical, indicate that in applying the moral law (as has been brought out in previous lessons) the evolutionary development of civilization, and the stage of progress attained, must be taken into constant consideration. The Christian principle then seems to be, that in the moral law as stated by Christ there is no change, but that in statutory and Church legislation we must take into consideration what is wisest and best for the special time and its intelligence.

II. What the Church Can Do.—There seem to be three lines of possible action:

(1) The Church must beyond doubt fearlessly and uncompromisingly proclaim the moral law, the Christian ideal, of marriage, with Christ's own statement as to divorce.

(2) Legislation. Here many questions arise. Many church-people, seeing the manifest evils of divorce, insist that the Church should conform her own law to this moral law immediately, and absolutely. As is well known, the Roman Catholic Church, and some members of the Protestant Episcopal Church, would allow no divorce. It is to be remembered, on the other hand, that divorce is by no means an evil to be considered wholly by itself. Where the Church and other laws are drastic against divorce *per se*, the number of divorces may be materially lessened, as notably in Roman Catholic countries. But no one who knows those countries will claim that they have solved the marriage problem. Where divorce is difficult or impossible, marriage very frequently becomes corrupt, so that the people may be driven into worse evils than divorces. A Scotch Protestant missionary and an agnostic editor in Rome both told the writer that Italy needed divorce in the name of purity. Indeed, there is a movement, not to be disregarded, for divorce in all Roman Catholic countries. Statistics and instances could be multiplied to the same effect. These facts only emphasize the intricacy of this whole problem. Probably the most one can say is that the Church should favor anti-divorce legislation just as far as it will not introduce greater ills, but where this point lies it is of the greatest difficulty to say.

In the present wide-spread and strong movement for the unification of divorce laws throughout the United States, we come to a much clearer case. The current multiplication of State laws works gross injustice, evil, and harm. It is imperative that this movement for unification of laws, however, should not be in the interest of undue laxity, nor yet in that of reactionary legislation unsuited to America.

(3) The real cure for the divorce evil, and

the chief thing that the Church can do in the matter, seems to be the removal of some of the conditions, mentioned in former lessons, which lead to divorce; and the creation of a proper spiritual life in the individual, especially among men, and in the community at large.

Here undoubtedly, not in legislation nor in agitation for anti-divorce laws, is the Church's great work. Our study of divorce shows that its increase springs from causes deeper than mere legislation can ever reach. Divorce is a moral not a legislative evil, and the Church especially can reach it best on moral grounds. If the old barriers which have hitherto worked against divorce are lessening, the Church must see to it that newer and higher standards and ideals are raised around enduring marriage. If old religious and social sanctions show decay, new spiritual and higher social forces must be brought into action. Here is the Church's fruitful soil. The very fact that religious and ethical ideals are in flux indicate the opportunity for a new divine assertion and leadership in religious and moral thought.

1. The Church must show the infinite worth and importance of sexual purity and of enduring wedlock, as also the converse of the infinite danger in a general lowering of the moral standards in easy divorce and in sexual demoralization.

2. The Church must teach the ideals of economic and still more of moral coresponsibility between man and wife, the ideal unity of the ideal marriage.

3. The Church must lift high the privilege and responsibility of parenthood. The little child must hold the parents' hearts in one.

4. The Church must teach ideals of personal sexual purity, equally binding upon both sexes. This teaching must be given especially to the young. (See next lesson.)

5. The Church must set her face like flint against the influence of the fast worldly set, setting a standard for life which the ordinary married couple can not maintain.

6. The Church must largely lead in those economic reforms which shall make it possible for any man who will, to earn an income sufficient to maintain wife and children on an American level of life. The saving of the home is the supreme cure for divorce.

It is in these moral lines rather than in a mere crusade for anti-divorce legislation that the Church will best fulfil her divine and sorely needed mission.

III. Subjects for Study.

Origin of modern divorce problem. ("Enc. Soc. Ref.," p. 393.) Canon law on divorce. ("Enc. Soc. Ref.," p. 394.) Uniform divorce law. ("Enc. Soc. Ref.," pp. 399–400.)

IV. Topics for Discussion.

(1) What is the present and possible bearing on marriage and divorce of the widening activity and independence of women in the employments?

(2) The effect, on the attractiveness of the home as an influence for marital happiness, of good housekeeping and cooking for the wife, and shorter hours and less exacting strain of labor for the bread-winner.

Social Purity

I. Scriptural Basis.—The commandments and laws of God are declared by the Old Testament to be pure in themselves and quick to bestow purity on the individual and the society that observe them (Psa. 12 : 6; 19 : 8; 119 : 140; Prov. 30 : 5, etc.). The Mosaic ritual strove untiringly to further a pure people "separated" from iniquity (see the laws of Leviticus and Deuteronomy). In the New Testament Christ sums up all that had gone before concerning the needfulness and reward of purity in the great beatitude, "Blest are the pure in heart, for they shall see God" (Matt. 5 : 8), adding the exhortation (or promise, as it may be translated) of Matt. 5 : 48, "Be ye (or "ye shall be") therefore perfect, even as your Father which is in heaven is perfect."

II. What the Church Has Done.—Among Greeks and Romans of the early Christian centuries, among "barbarians" of the conquests, through the moral darkness of later ages, and in the rush of modern progress the Church has witnessed for social purity, sometimes against almost overwhelming tides of corruption. Whatever degeneracy later crept into them, the monasteries and religious orders long offered almost the only refuge for religious life, as well as keeping the torch of learning alight in degenerate times. And today the Church's voice is listened to, and has influence doubtless in quarters where she is not openly honored.

III. What the Church Can Do.—Yet the present effectiveness of the Church fails to satisfy many ministers and members who wish her to hold the age-long leadership in work for individual and social perfection

which Christ committed to her. For example, a pure society must be purged of injustice, and the Church must to-day as always be alert to point out and condemn any conventions or even legalized "rights" which sober second thought finds involve fundamental injustice to any portion of the great family. To see God and rejoice in His presence in the midst of it, a society no less than an individual must, according to Christ's evident meaning, be pure at heart. And according further to His statement in Luke 22 : 25, 26 (see also Matt. 20 : 25–27 and Mark 10 : 42–45) the pure society which He came to establish must be different from that of the Gentiles wherein the so-called "benefactors" are those who lord it over their fellow men.

To suggest only one of the instances of social injustice which the Church must lead in removing, is the very deplorable survival of the "dual standard" of purity for men and women. Sins of the flesh are as reprehensible in one sex as in the other. Without passing judgment on any, the Christian may, indeed must, if faithful to his Master, rebuke the visitation of harsher penalties on a woman who offends the moral law than on a man. Social "ostracism," if owed to either, is owed to both alike, and not till Christians use their opportunities more effectively than at present to further the single standard, will the great injustice of discrimination in favor of the masculine offender be swept away.

IV. The Real Battle.

The extent of social impurity in all civilized countries is alarming. While there is hope that in the United States and some other countries it is decreasing, it is nevertheless, speaking now of the United States alone, perhaps our greatest social peril. It festers in the great city, and is not absent from any hamlet. It confronts us on the street and attacks us from the poster and the printed page. It undermines the individual life and carries its leprosy into the guarded home. Statistics are of little worth. It was estimated, however, in *The Worker* (May 29, 1906), that there are 600,000 public prostitutes in the United States, and perhaps as many more who sacrifice chastity for gain. Mr. G. K. Turner (*McClure's*, April, 1907) estimates that $20,000,000 a year is made by prostitution in Chicago alone. Recently it has been practically proved that an organized traffic in girls exists in the United States centering in New York, but reaching to all States and countries (The White Slave Traffic). This is asserted by magazine writers (G. K. Turner in *McClure's* and a writer in the New York *Evening Post*), and is affirmed by ex-Police Commissioner Bingham, U. S. District Attorney E. W. Sims, Dr. O. E. Jenney, Chairman of the National Vigilance Committee, by Prof. J. W. Jenks of Cornell, and others.

V. What can be done?—The districting of the evil is now almost universally admitted to be a failure. The mere raiding of evil houses and the scattering of their inmates through the community does little good. The only public method seems to be an increasingly severe restriction of the traffic by the police.

The only abiding ways seem to be the removal of conditions which tempt girls to fall (low wages, etc.), and the positive battle for purity in the hearts of men. Almost all large cities have now organizations for social purity. Dr. O. E. Jenney of Baltimore, Md., is chairman of a National Vigilance Committee. Mr. B. S. Steadwell, Lacrosse, Wis., is President of a National Purity Federation. The American Purity Alliance, 207 East 15th Street, issues excellent tracts and literature. See "The Training of the Young on Laws of Sex," by E. Lyttleton (Longmans, Green & Co.).

VI. Subjects for Study.

The influence of home conditions on social purity. (See article on "Housing" in "Enc. Soc. Ref.," following this study further by help of references at end.) "The social evil." (See article "Prostitution" in "Enc. Soc. Ref.")

VII. Topics for Discussion.

The chief hindrances to the fulfilment of Christ's ideal of social purity, and how to remove them. How far is society responsible for offenses against morality by its members?

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THE BOOK

PAULINE TEACHINGS AND IDEALS

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The Setting of the Teaching.—The Epistle to the Romans is distinguished from Paul's other known writings by a certain universal applicability of its thought, which enables us to call it in an accommodated sense a treatise. It was meant to be not an address to a particular situation, but a communication preparatory to a personal visit. The church in Rome was not planted by Paul, nor even by one of his immediate companions or disciples. The effort to reconstruct the picture of the historic conditions prevalent in it from what it is alleged the epistle reflects can be successful only in a very general way. When it moves to specific details it becomes misleading because it is based on mere assumptions.

The main thought of the epistle is that of justification by faith apart from the works of the law (chs. 1–8); and this is followed by the vindication of this new doctrine from the charge of inconsistency with the Old-Testament conception of the preeminence of the Jew as God's special favorite (chs. 9–11). How this line of thought appealed to the type of mind prevalent in the Roman Church, which was demonstrably a purely gentile type, it is not easy to see. The nearest approach to a solution of the problem is probably the theory that the apostle's mind was at the time of the writing occupied with the question of the relation of the law to the gospel; that this question had been vividly brought before him by the circumstances of the Galatian churches to which he had just dispatched his well-known letter. Having been stirred to think and to write as he did to the Galatians, when he came to address the Roman Christians, he elaborated the same thought, but in a much calmer spirit and more after the manner of a theological thinker intent on enlightening the minds of his readers on the true nature of the faith they had accepted. It would at least preserve them from yielding to Judaistic teaching when it appeared among them as such teaching was sure to do sooner or later. Moreover, there was a certain legalism in all religions as known to the apostle naturally developed out of the knowledge of law implanted within man. "For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" (Rom. 2 : 14).

If this be the case with the circle of readers to whom the writing was addrest, there will be no further difficulty in seeing the connection between the first eleven chapters and those which follow. In the later portion of the epistle the mind is fixt on the ethical principles and precepts naturally issuing from a condition of soul secured through justifying faith. These the author enunciates somewhat after the style of the Wisdom writers of the Old Testament and later Judaism in a loosely connected group of topics. In the history of criticism the question of the originally Pauline authorship of either the whole of the section chs. 12–16 or of a portion of it has been raised and discust with considerable attention to detail; but nothing of a convincing character has been alleged either for or against its genuineness unless it be on ch. 16. The case is thus left to stand upon the traditional acceptance of the genuineness of the epistle as a whole, a position which may be reenforced by the consideration above brought into view of the connection between the two sections.

Self-denial.—Between the contents of chs. 12 and 13 on one side, which deal with the broad and general matters of moral conduct in private and social relations, and those of chs. 14–15 : 13 which take up the more specific topic of the relations of the "stronger" and the "weaker," there is a marked change. It is fair to presume that the question was before the Christian community at Rome as to how such differences of character among the disciples should affect their manner of life. But who were the "strong" and who the "weak"? The weakness mentioned by Paul is weakness in respect of faith. The weak man is one who does not fully appreciate what Christianity means. He does not understand his exact relation to Christ, which puts him above the reach of legal prescriptions regarding customs and practises. These were common in the pre-Christian stage of

his life, but he has outgrown them. In particular the scruples he entertains concerned the use of flesh and wine, and the observance of certain days (vs. 3, 5, 21). Evidently some felt free to eat and to drink, whereas others labored under a sense of restraint in such matters. Again, "one man esteemeth one day above another, another esteemeth every day alike." These data, however, give no sufficient clue for any decisive answer to our questionings regarding the more precise character of the scruples of the weak, and we must be satisfied with one of two suppositions, *i.e.*, either (1) the apostle having dealt with the general question (as for instance 1 Cor. ch. 8) had conceived a similar situation possible among the Romans, or (2) such scruples as he had heard of among the Roman Christians, unlike those in other communities, did not concern the flesh of animals sacrificed to idols, but were just mere scruples. In either case they were liable to arouse dissension because they rested on a defective apprehension of the gospel. They could thus be dealt with calmly and tenderly.

The significant thing about the apostle's treatment of the subject is that he relates all such matters to the basal principle of Christian love. Love should lead each Christian to abstain from harsh judgments upon others because of difference of practise. It should leave the conduct of each to the unerring judgment of the omniscient Judge. Of much more consequence it is according to the apostle to build up than to destroy, to "follow after the things which make for peace, and think wherewith one may edify another." It is much easier to abstain, and much safer at the same time; and after all "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

The Grace of Giving (2 Cor. 8 : 1–15). As far as a clear understanding of its content is concerned, it is practically of no consequence whether 2 Cor. chs. 8, 9 is (1) a separate epistle by accident incorporated into a group of three (the other two being 2 Cor. chs. 1–7 and 2 Cor. chs. 10–13), (2) a separate epistle which has somehow slipt into 2 Cor. originally made up of the rest of the Epistle, or (3) an integral part of the letter planned and faithfully written out as it stands. The section is intelligible in any case and its theme gives it a legitimate place in Paul's best writing. It shows how thoroughly preeminent in the apostle's mind was the sense of fraternal solidarity created by the gospel of Jesus Christ among men of different types, varying traditions, and remote geographical locations.

The idea of mutual help and support among men was, of course, not a new one in the apostle's day. In the Roman empire fraternal associations were permitted and even legalized under the statutes governing societies and clubs of all kinds (*collegia, sodalitates*). Such clubs, however, partook rather of the character of business enterprises for self-protection and were essentially non-altruistic. As in modern mutual insurance associations and fellowship orders, their underlying motive was the instinct of self-preservation extending at the most to the protection of one's dependents.

Among the Jews the Mosaic legislation enjoined the help of the poorer Israelites by the more prosperous. In later Judaism provision was made for the systematic collection of alms in the synagogs, and officers were appointed for this special work (Addis, "Enc. Bib.," vol. 1, 119). But it is very likely that, as Westermarck points out ("The Origin and Development of Moral Ideas," vol. 1, p. 567), the motive here, too, was not so much unselfish regard to the needs of a brother human being as the counterbalancing of some sin through some good deed, thus making atonement before God. When the destruction of the Temple with its altar filled the Jews with alarm, as they thought of their unatoned sins, Rabbi Johannan ben Zakkai comforted them by saying, "You have another means of atonement as powerful as the altar, and that is the work of charity, for it is said, 'I desire mercy and not sacrifice.'" The contrast between sacrifice and charity seems to have passed in later Judaism into an identification of the two. "As sin offering makes atonement for Israel, so alms for the gentile." Expressions of this type show how necessary it was to place the offering of help to the needy upon a higher level.

In Paul's thought the whole subject was transmuted into a Christian grace, traceable to the source of all good. It was "bestowed on the churches of Macedonia" (2 Cor. 8 : 1). More than this, it had appeared in the character and work of the Lord Jesus Christ, who "tho he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (vs. 9). It was a grace therefore that

began with the giving of self in the first place. The Macedonian Christians "gave their own selves to the Lord" and to their brethren "by the will of God" (vs. 5). Accordingly, the exercise of this grace was purely spontaneous and voluntary. Paul would give no commandment about it. Could a commandment about any grace be made effective without destroying its nature as grace? The apostle can, however, give details of description regarding the outworking of the grace in order to enable his leaders to distinguish between it and its purity and its counterfeits. He can point out, for instance, the fact (1) that the mere intention ("readiness to will") is not sufficient, but must be made "complete in the doing"; (2) that the measure of giving is according to ability, not to interfere with fulness of life and capacity in the giver ("as a man hath, not according as he hath not"); (3) that the grace may be stimulated by the example of others, that it is contagious and like fire may be kindled from its manifestation in others as when he makes it known to them in the conduct of the Macedonian brethren; (4) that its product is the equalization of supply according to the need of each, an aspect of the subject which he illustrates by the quotation of words, not used in their original sense, but most apt as a vehicle of his thought, "he that gathered much had nothing over, and he that gathered little had no lack" (Ex. 16 : 18).

The Pastoral Epistles.—Of the questions raised by the criticism of Paul's epistles, the earliest to be raised and one of the most difficult to settle is that regarding the exact connection of the apostle to the so-called pastorals. Difficulties of the most serious character are raised against the belief that the apostle wrote these himself word for word as we now have them. These epistles are said to indicate an author who is no theologian interested in subtle disputations or transcendent speculations, but a pious and practical preacher concerned with the management of the congregation and the maintenance of moral life. The conditions reflected in them are further said to be those of a much further advanced stage of development in the Christian community than could be assumed in the apostle's lifetime. The ministerial office is well defined. Reference is made to ordination by presbytery and in general the church is pretty thoroughly organized. Linguistic differences, too, of a minor character appear between the pastoral and Paul's other letters.

The earlier critics were accustomed to deny to Paul any connection whatever with these writings. The dominant tendency to-day is to consider them Pauline even tho not in the strictest sense. Of the three pastoral epistles the second to Timothy is undoubtedly the latest in point of time. And if it be agreed to, as seems reasonable, that it at least preserves either some of the apostle's explicit precepts to his beloved "son," or his thoughts regarding the church and the pastoral office, its value as a parting message—a "swan song"—from the great leader of apostolic Christianity, is not essentially impaired.

The end of a fruitful apostleship (2 Tim. 4 : 1–18). Of the last events of Paul's life, like those of the other apostles (except James), we know almost nothing. The book of Acts tells us of Paul's arrival at Rome and of the two years he spent there in "free custody." The only information we have of the days following his acquittal by the court of Nero are those given in the pastoral epistles. They consist in certain allusions to visits respectively to Macedonia (1 Tim. 1 : 3), to Miletus, where he left Trophimus sick (2 Tim. 4 : 20), to Troas (2 Tim. 4 : 13), to Corinth (2 Tim. 4 : 20), and to Crete (Tit. 1 : 5). Besides these items we have also two items drawn from the epistles written at the end of his first Roman imprisonment concerning intended visits to Philippi (Phil. 2 : 24), and to Colosse (Philem. 22). These it is fair to assume Paul made as planned.

In what chronological order these data should be placed it is not possible to say. It is certain that Paul was arrested and taken to Rome for a second imprisonment of a very different kind from the first. According to a reliable tradition he was cast into the Mamertine prison. During the first he had been able to live in a hired house. Now he was obliged to send a thousand miles for a cloak to protect him from the rigors of the winter (2 Tim. 4 : 13). Moreover, this second imprisonment witnessed his abandonment by his friends and followers. It is with touching sadness of heart that he tells of the falling away of Phygelus, Hermogenes, Demas, and, in fact, of all but Luke. The hopelessness of his case had evidently alarmed and dispersed his friends. He looked upon the end as near at hand and inevitable. He is

already "being offered" ("I am being poured out"), as if a sacrifice on the altar. Of the circumstances of the second trial nothing is known with certainty. The end did come, according to an early and trustworthy tradition, in the reign of Nero. This is attested by Clement, a man of the same generation. Caius, a presbyter at Rome in the middle of the second century, adds that Paul was put to death on the Ostian Way. Eusebius in the fourth adds that he was beheaded.

Thus the circumstances of Paul's decease are lost in a cloud of obscurity. But no cloud can veil the splendor of his services. His own consciousness of faithfulness to his task is couched in terms which the Christian community has always accepted as a simple and ingenuous statement of fact (2 Tim. 4 : 6–8). In the connection in which they are given they lose whatever appearance of self-exaltation they may otherwise display. For after Paul had exhorted Timothy to faithfulness in word and deed, could he not consistently point to his own conscientious career as an illustration of what he meant by an ideal ministry?

SAINT PAUL AND THE LIFE OF CHRIST

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It is a remarkable fact that the epistles of Paul contain so very few statements about the human life of the Lord Jesus Christ, and not only are those statements few in number, but with rare exceptions they are so scanty as to contain little more than a passing reference. It is needless to say that this does not apply to the facts of Christ's death and resurrection—these are stated and emphasized in the fullest possible way, and the contrast of silence in regard to the life of Christ, from His boyhood until His passion, is all the more striking because of this reiterated emphasis upon the closing days of His ministry. What is the explanation of this silence? Is any explanation possible?

Let us turn first to the earliest of Paul's epistles—1 and 2 Thessalonians, and as we do so let us bear in mind the limited opportunities which these converts had of instruction at such an early date after the founding of the church by the apostle. We ask, what would a reader learn about the earthly life of Christ from these two letters? That He died and rose again from the dead, that Paul regarded Him as living, and not only as living, but also as likely to return to the earth at an early date, to return with triumph and divine glory. But what of His life previous to the cross? In two brief letters of spiritual counsel and instruction we should not expect even an outline of the Lord's life and ministry—we should not for a moment expect that the subject would be treated after the manner of some primitive "gospel," but it surely is an extraordinary thing that in writing to these people in the very childhood of their faith and experience, the life, the teaching, the character, the ministry of Christ should be practically passed over in silence. There is the title "the Lord Jesus Christ" where the human name is linked with the divine, there is the phrase "ye became imitators of us, and of the Lord." There is a reference to the death of Christ, " . . . the Jews who both killed the Lord Jesus and the prophets. . . ." And that is all. A reader who came to these two epistles with a desire to know something about Christ, apart from the teaching about His death, resurrection, and advent, would be able to conclude that He had lived upon earth as man, but he would remain in absolute ignorance of the facts of the life. He would not know that Jesus ever uttered a parable or wrought a miracle, he would not know of any one great spiritual experience through which He passed, such as the temptation, the transfiguration, or the agony in the garden. He would be left in ignorance of everything that Jesus ever said and of everything that He ever did. If the epistles to the Thessalonians stood alone in this respect it would be another matter, but what has been said about them applies in almost the same degree to all the rest.

If we turn to the next group and read the most important of the four, the "Epistle to the Romans," with this thought in our minds we should learn very little more about our Lord's life than we did from the two earlier letters.

The humanity of Christ is made sufficiently plain in the opening sentence, " . . . His

Son, who was born of the seed of David according to the flesh . . ." But after that we shall have to read through eight chapters before any aspect of the subject is even so much as hinted at. Then we come to a phrase which really does not add to our knowledge from this particular standpoint anything further than was conveyed in the first verse. "God, sending his own son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh." Then in the next chapter we find another reference to Christ's nationality, "of whom is Christ as concerning the flesh," where the Apostle is writing of his own kinsmen, the Israelites. Toward the close of the epistle we find what is really the only definite mention of any word or deed of Christ, definite in the sense that it can only refer to the actual human life upon earth, but only containing a very general statement as to the character of the life itself. It is the phrase, "Christ also pleased not himself." A study of this longer, more detailed, more important epistle then leaves us in almost exactly the same ignorance about the subject. And yet Christ, the crucified, the risen, the living Christ, is on every page, often in every verse, and there is enough to connect this living Savior with Jesus of Nazareth, and yet for some reason the apostle is silent about that holy and mysterious, divine-human life that was lived in Judea and Galilee.

And these three epistles are really typical of all the others.

In the epistle to the Galatians the phrase, "the law of Christ," seems to imply some definite teaching on the part of the Savior, altho the words will bear a spiritual interpretation as analogous with the phrases, "law of faith," "the law of the spirit of life in Christ Jesus," etc.

In 1 Corinthians there is a remarkable passage in chap. 11 which must be quoted in full: "For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks he brake it, and said, This is my body which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as oft as ye drink it, in remembrance of me." Here, for the first time, we meet with a detailed reference to something that Christ said and did, and the peculiar phraseology with which the incident is introduced must be considered later.

In 2 Corinthians we have the statement that, "tho he was rich, yet for our sakes he became poor," with which we may compare the great Christological passage in Phil. 2 : 1–11. And also in 2 Corinthians the apostle entreats his readers by "the meekness and gentleness of Christ," words which can only refer to the earthly ministry.

When we turn to the pastoral epistles the question of their authenticity would have to be considered if any great value was to be attached to their testimony, but the case is not materially altered if they are included, as they reasonably may be.

In 1 Timothy there are more references to the subject than in any other Pauline epistle, and it may be well to summarize them. He "came into the world." He is the "mediator between God and man, himself man, Christ Jesus." He "was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory." Specially important is the statement about "the words of our Lord Jesus Christ," and also the verse in which we read, " . . . Christ Jesus, who before Pontius Pilate witnessed the good confession," a brief reference to the trial of Christ which would seem to imply that the details of the passion were sufficiently familiar to the recipient of the letter. If we turn from the epistles to the speeches of the apostle as recorded in the Acts, it would seem that in his preaching Paul made more constant references to the subject. In the sermon delivered in the synagog at Antioch of Pisidia we have again the reminder of Christ's Jewish birth. Here we have not only the fact of the human birth of Jesus, but the historic connection of His ministry with that of John the Baptist. A few verses later is another definite reference to the earthly ministry, "For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him. And tho they found no cause of death in him, yet asked they of Pilate that he should be slain." Then follows an account of the burial, the resurrection, and the appearances to the disciples. So that in this brief summary of Paul's address we have more information about the life of Christ than is con-

tained in any one of the epistles. In another of the sermons recorded in the Acts we find a saying of Christ of which there is no record in the gospels, "Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive." If we may regard these sermons in the Acts as authentic records of the words used by Paul, it would appear that in his preaching to the heathen he made much more use of the historic facts of the ministry of our Lord than he did when writing his letters to Christian men or Christian churches. But in the epistles, while the foundation of the cross and the resurrection is everywhere insisted upon in a way which shows those facts to be absolutely fundamental to Paul's conception of the Gospel, while he ever writes of the risen Savior as a living person with whom he is in closest spiritual fellowship, while his whole experience is a life lived ἐν Χριστῷ, very little importance seems to be attached to any of the sayings or to any of the acts of the earthly Jesus.

In trying to find a reasonable solution of the problem thus suggested to our minds we can not think that Paul was in ignorance of the facts. His close association with Mark and Peter is enough to remind us that he must have been familiar with much that is preserved for us in the Synoptic Gospels and with much which they have not recorded of the life of Christ. And we can not imagine that the days he spent in Jerusalem with those who had been with Jesus throughout His ministry could have passed without his learning much of the wonderful story and without his cherishing so sacred a memory. It is also significant that it was the apostle's habit to illustrate his teaching by quotations. His constant allusions to the Old-Testament writers and his occasional references even to profane authors make it all the more difficult to understand why he did not enforce his teaching from the words of Him who spake as never man spake on earth before. It is no difficult task to state the facts; it is very different when we come to try to explain them.

The first suggestion which naturally occurs to us is to bear in mind the character of the writings with which we are dealing—all of them in the form of letters, written to individual men and churches for a definite purpose, and that purpose usually concerned with the special circumstances of those to whom the letters were addrest. And further, it is not unnatural to suppose that there were means of information and instruction as regards the facts which are narrated in our gospels. Catechists or even "readers" were probably appointed in the earliest days for the set purpose of such instruction. The investigations of Professor Harnack are of special interest in regard to the latter class of church officers in the earliest days of the Christian communities. He thinks the distinction drawn in Rev. 1 : 3 between "he that readeth" ὁ ἀναγινώσκων and "they that hear" can not be understood if the reader

"had not then possest a peculiar and prominent position in the congregations. Among the various 'men of gifts' there were even in the earliest times readers and exorcists. As regards the former, we may safely surmise that the public reading of the Old Testament took place from the beginning in the heathen-Christian congregations. It formed an integral part of divine service. Also other writings, apocalypses, epistles, and soon even gospels were to be read in the Church."

But if even this was the case as early as the date of the Pauline epistles, while it would help us to understand the way in which knowledge would be gained by the churches, it is at best a very partial solution of the problem of Paul's own silence. Take a concrete illustration—supposing the apostle to have been familiar with our Lord's words about giving "his life a ransom for many," and supposing that his readers were also familiar with it, would not the quotation of these words have been far more effective to enforce his doctrine of the atonement than pages of psalms or prophets?

Failing any historical explanation we seem driven back upon Paul's method of thought and teaching. One great passage inevitably presses itself upon our notice, "Even tho we have known Christ after the flesh, yet now we know him so no more." Does he mean that we may receive from Christ now all the teaching that we need for this life and for that which is to come? Dr. Orr has an instructive sentence upon this point in his exposition of the Ritschlian theology:

"Ritschl, too, in the outcome, derives his theology, not immediately from the person of the Redeemer as an objective source, but from the subjective apprehension and faith of the Church. The theologian, we have been told, is to reckon himself in the community and to build up his system from that standpoint, and this means more than might at first sight appear. 'The material for theology,' we are informed, 'is not to be sought directly in the sayings of Christ but

rather in the corresponding representations of the original consciousness of the community. The faith of the community that it stands to God in a relation essentially conditioned by forgiveness of sins is the immediate object of theological knowledge.'"

Or did Paul think that he was himself so directly taught and instructed by Christ that the truths which he set forth were virtually proclaimed by the Lord Himself, and hence there was no need to go back to words spoken by the Son of Man, because He as Son of God was there and then speaking through His apostle? The distinction which he draws in 1 Corinthians between what he says and what the Lord says seems to point in this direction, and in the longest reference to the ministry of Christ, the narration of the Lord's Supper, the apostle commences with the words: *ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν.*

It is doing violence to both verb and preposition to interpret these words of knowledge, which Paul had gained from the Twelve; it is difficult to interpret them in any other way than that of direct revelation. With this passage we may compare the familiar words about "visions and revelations" of the Lord, about "Christ that speaketh in me," and the whole subject of Paul's intense, vivid, spiritual consciousness of the living presence of Christ.

None of the explanations which have been hinted at appear entirely satisfactory, either from the point of view of Paul's own thought or from that of our own, and we can not but feel that the whole subject calls for further study. But if the solution of the problem lies along the lines suggested in the last paragraph, we must be all the more thankful for that good providence of God which has preserved for us those gospel narratives which enable us to hear the words which Jesus spoke among men and to follow in His steps as He lived upon earth His sinless life.

The Chief Priests and the Children

The Rev. Ghosn el Howie, Beirut, Syria

In the year 1822, William Goodell wrote from Malta: "The Catholic priests pretend to forgive all sin, except the unpardonable sin of reading the Scriptures. Whoever is guilty of perusing the sacred volume, must never expect forgiveness unless he gives the priest a great deal of money." But two and a half millenniums before Goodell, the holy prophets in Palestine had severely rebuked the priests for the sin of teaching for hire (Mic. 3 : 11) and of despising the name of Jehovah (Mal. 1 : 6), and the story of priestly immorality of earlier times is well known (1 Sam. 2 : 12). On the day when Jesus entered Jerusalem in triumph (Matt. 21) the priests were the same as their predecessors and successors ever were. "They were sore displeased" to see divine blessings conferred upon the lame and the blind, they were "sore displeased" to hear the children praising God and to see the Messiah acknowledged and preferred to them.

The Pharisees, bad as some of them were, retired from the scenes of Passion week, but the priests, led by their chiefs Annas and Caiaphas, prosecuted and forced the hands of a heathen government to order a judicial murder, and their successors, under a different name (it may be), perpetuated their policy two millenniums after those who were sore displeased, when they saw the wonderful things He did. Goodell further wrote from Syria: "The Maronite chief priest prepared an excommunication for every Maronite who should permit his house to be hired by us and he was endeavoring by bribery and intrigue to bring the Greek bishop and the Mohammedan rulers to act in concert with him and thus force us to retire from the field or to stand out in the rain with our wives and little ones," because he was sore displeased to hear the wonderful things done by Jesus proclaimed in the ears of the people.

Some time ago I was preaching in a place where a large congregation had gathered. A vender of cakes and sweets from a town three miles off, thought to improve the occasion for the purposes of trade and he planted his stand near by (on the Lord's Day). Some of the teachers heard of it and went to send him away, but they found that the children had persuaded him to leave and he had gone.

E. H. Richards (Inhambane, Africa) wrote in *The Christian Herald:* "This child-adoption plan affords a fine 'light in a dark place.' The sounds of our church-hymns and preaching and praise are heard by many round about. Soon the children come and then the parents and in a little time we have a praying God-fearing community." As it was on that day (Matt. 21 : 15) in Jerusalem, it is now in Africa, Syria, and elsewhere. The children are the friends of Jesus, their Friend.

SERMONIC LITERATURE

CHRIST: THE OFFENDER

PROF. JAMES DENNEY, D.D., GLASGOW, SCOTLAND

And blessed is he whosoever shall not be offended in me.—Matt. 11 : 6.

THE words "offense" and "offended" are used a great many times in the gospels, and they are particularly used in connection with the relation of men to Jesus. They are an integral part of the gospels. It seems as tho they were a portent of success and hope in the ministry and life of Jesus. Great multitudes flocked to hear Him from all parts and apparently heard Him gladly. His work seemed to grow on His hands till He was no longer able to face it alone, but had to appoint twelve disciples to go out two by two to prepare His way, delivering the very same message He Himself delivered, "The kingdom of heaven is at hand." All the first part of Matthew's Gospel is taken up with that part of Jesus' life, but from the eleventh chapter on we have a series of chapters at the top of every one almost of which we might put the heading, "Offense, offense." We see people who in the first instance had been attracted to Jesus finding something in Him they are not able to get over, and that is what being offended in Him means. Nobody is ever offended in Jesus who has not been in contact with Him, and who has not felt the charm that there was in Jesus' presence. The people who have been in contact with Him, and who have come under His spell and have been drawn toward Him, if they get to something in Jesus that they can not absorb, when they come to something in Jesus that they can not get over, in presence of which they turn away from Him, are said to be offended in Him. For example, His own townspeople of Nazareth were offended in Him. When He came to preach in their church at Nazareth they wondered at the words He spake, the words of grace that proceeded out of His mouth; they wondered at the marvelous works He had done in Capernaum and other places, and then they began to say, "Is not this the carpenter?" "Did this man not live here for nearly thirty years?" "Is He not one of ourselves?" "Did He not mend our tables and chairs, our yokes and plows, and take our money; is it possible that this can be the Christ of God, the Savior of the world?" And they could not get over it. They could not get over the idea that one of themselves who had lived on that kind of footing should be the great Deliverer sent from God, and they were offended in Him. And here we find another person in this chapter, John the Baptist—John, whose very work it was to point out the Christ to the people; John who had baptized Him, and who knew the wonderful things that took place in connection with His baptism; John who had been cherishing the greatest hopes of Jesus as the great Deliverer who was to come and bring all unrighteousness in the world to an end, coming with the fan and the ax of judgment, cutting down the fruitless trees, sifting the chaff from the wheat; John who hoped for a great king who would set up righteousness in the earth, found himself abandoned, left in Herod's dungeon at the mercy of that new Jezebel Herodias, as his forerunner Elijah had been at the mercy of the old Jezebel in the times of Ahab. When John had these disenchanting experiences he began to wonder whether Jesus was the great Deliverer after all. He was in danger of being offended, and when he sent to ask Jesus point blank, "Art thou he that should come or are we to look for another?" Jesus sent him back this message, and at the end of it the word of warning, "Blessed is he whosoever shall not be offended in me."

Now there are plenty of people at the present time who are offended in Jesus, who have felt the attraction there is in Jesus, and yet are kept at arm's length from Him. What are the things at the present time that come under this description? It does not matter to us what offended men at the beginning; what are the things that offend people in Christ at the present time?

Many people are offended because they have a vague feeling that Jesus and all that is connected with Him are not quite real. We know the things that are real in our lives. Ships and factories and foundries and engines, work and wages are real; our homes and our families are real; a political meeting is real; a meeting of a trade-union is real; a socialist meeting is real, and the things

talked about at meetings like that are real. But a great many people have the feeling that an evangelistic meeting is not quite so real, that the Church is not so real, that the things that are spoken about here are not so real as those in the other meetings. To many that feeling is aggravated by remarks they have heard or books they have read about the criticism of the Bible, but especially about the criticism of the gospels. The story of Jesus is the story, they feel, of somebody who lived very far away and very long ago, and possibly it is not quite true. Who can tell whether it is quite true or not? Are there not many people who have that kind of feeling, who, when they think about Christ and the gospels, do have it in their mind that this is something far away and long ago, and not so real as the things we are face to face with? What are we to say to that state of mind? One thing that can be said is this: Any person who has made the experiment of trying to pierce through that kind of haze and find out whether there is anything real behind it, can give his personal word for the result, and if you make the experiment and come face to face with Jesus you will be convinced not only that Jesus is real, but that there is nothing in the world which is half or a hundredth part so real. The real difficulty that there is about the picture of Christ in the gospel is not that it is not real when you give it a chance to come near to you, but that it is too uncompromisingly real. It is what it is and no amount of effort in the world can ever turn it into anything else. So far from being true to say that we do not know Jesus, it is a fact that there is not anybody in the world that we know so well. If we like we can know Jesus better than we know ourselves, better than we know the people that are dearest and nearest to us, and I say to everybody in danger of this kind of offense, do not grudge the trouble to come as close as you can come to Jesus and of letting Him come as close as He can come to you, and if you do not grudge that trouble, if you give the Lord an opportunity, you will find how real He is and how close He can come, and how it is not a story of far away and long ago, that the Lord did not say these things in the gospel nearly two thousand years ago, but is saying them still; how He did not receive sinners, but receives sinners; how He did not say to somebody else, but is saying to us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Will anybody venture to say that it is blessed to hang off here, to be undecided and irresolute, and not know what to think? Is it a happy state of mind or life to be in for a man not to know how he is to think about Jesus Christ or what kind of place he has to give to Christ in his life? I say there is no happiness in that. The only happiness is for the man who gives Jesus the opportunity to come close to him and who takes Him at His own valuation and commits his life unreservedly to Him, and there is no doubt about the reality or the truth. When the apostle John described what it was to be a Christian, he said, "He hath given us an understanding to know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." Blessed is he who shall not be offended with that kind of difficulty and perplexity, but who overcomes it by honest and deliberate effort to come face to face with Jesus and to have real union and communion with Him.

Then some people are offended because Christ is too exacting. They feel that Christ asks too much. They have no doubt about His reality; their difficulty is that He is too real. They hear Christ saying things like these to them: "He that loveth father and mother more than me is not worthy of me"; "He that loveth son or daughter more than me is not worthy of me"; "He that taketh not his cross and followeth me is not worthy of me"; "He that renounceth not all that he hath can not be my disciple." It is good for a man to feel that Christ is exacting, and that the Christian calling is a high calling. It is good for a person to say to himself: "If I become Christ's in real earnest many things will become impossible for me that seem to be allowable just now. There are many habits I will have to break, many companions I will have to give up, many hopes and ambitions I will have to renounce, many indulgences which I will no longer be able to allow myself." Some people are converted only too easily; they do not know how high a calling the Christian calling is, they have no sense of the interval that there is between their own lives and the life of Christ, and how difficult it would be if only they came face to face with Jesus to have any common ground at all. It is good for people to feel that Christ is exacting and that He asks everything or nothing.

There are many people who seem to spend their whole religious life in a kind of process of negotiation with Jesus. Jesus has said, "Strait is the gate and narrow is the way that leadeth unto life," and they want to argue it with Him. They want to negotiate with Jesus, to see if there can not be some kind of compromise made for them; whether for their particular case the strait gate can not be made wide; whether for their particular embarrassment the narrow way can not be made broad; and they are all their long lives trying to get special terms from Jesus for themselves. There is nothing at all in that kind of negotiation. That is not the way our Lord deals with men. The love of Christ is infinite and the love of Christ is infinitely inexorable. He never lets down His terms, He never makes the strait gate wide, He never makes the narrow way broad, He never makes the pearl without price cheap, He never asks less than everything, and happy is the man who comes to see that and to understand that that is the only way to life. When our Lord speaks to His disciples, what does He say? "What man who is going to build a tower does not sit down first and count the cost whether he is able to finish it?" That is like what the Christian life is. It is like going to build a tower; it is not like building a hut or a coal cellar, or building a cottage even, it is like building a tower—a magnificent structure, something that will cost a great deal and that a man should not begin unless he feels it is in him to go through with. Or again, He says about the same thing, "What king going to make war with another king will not sit down first and see whether he is able with ten thousand to meet him that cometh against him with twenty thousand?" The king who is compared to a Christian is going to make war; he is not a king going to get a ride round the garden before breakfast or any little thing like that, which he does not need to think about or as to which it does not matter much whether he does it or not. He is going to war, prepared to give his life; going to do the greatest thing and take the greatest risk that a king could take. And to be a Christian is to be like that. No man should do it, no man should feel he is doing the kind of thing that Jesus asks unless he feels he is doing an unimaginably great thing, taking the greatest risk and taking it for the greatest prize. There is no kind of joy even in earthly relations like the joy of losing everything to get everything, giving the whole of oneself to get the whole of another; and it is upon the whole-hearted committal of the life to Christ and the whole-hearted renunciation of everything that keeps it for His sake, that this happy benediction is pronounced, "Happy is he whosoever shall not be offended in me." The word "blessed" used in these benedictions of Jesus always denotes the highest kind of happiness, the happiness on which God congratulates man, and God wishes joy. God pronounces joy over the man who can give up everything to win Christ.

Some people again are offended in another way—not because Christ asks everything from them, but because Christ insists on giving an unspeakable gift to them. Many people are offended because Christ requires men to become His debtors for a debt which they can never repay. In one way of it the Christian life always begins with a great humiliation. Christ comes to us as One without whom we can not take the first step in the new way of life; even to begin it we must be infinitely and forever indebted to Him. How do we need to begin? All we sinful men need to begin with the forgiveness of sins. When we think of it, the forgiveness of sins, what are we to say? We can not earn it, we can not claim it, we can not take it for granted, we must go into debt for it, and we must go into debt to Christ. That is the very heart of the gospel. Christ brings the forgiveness of sins and He brings it at an unspeakable cost. Christ died for the ungodly, "in whom we have redemption through his blood, even the forgiveness of our trespasses, according to the riches of his grace." Now, that, strange to say, is the thing that many people can not get over; there is the sharp edge of the stone of stumbling by which they are repelled. They can not humble themselves to be Christ's debtors for this unspeakable gift. No man ever was made happy, no man ever will be, by refusing to come under this obligation to Jesus, by resolving to be independent of Him and to maintain his independence; and, on the other hand, blessedness comes certainly and surely to the man who stands at the cross of Christ and says:

> Nothing in my hand I bring,
> Simply to thy cross I cling.

There is no doubt in the least that the happiest, the most joyful hearts in this world

are the hearts that have attained, the gladdest songs are those that spring from lips inspired by that great surrender and that great blessing "to Him that loved the souls of men, and washed us in His blood."

Many people are offended in Christ because Christ in particular claims confession, saying things like these: "Whoso confesseth me before men, him will I also confess before my Father in heaven." "Whoso denieth me before men, him will I also deny before my Father which is in heaven," "Whoso shall be ashamed of me, in this faithless and sinful generation, of him also shall the Son of man be ashamed." It is good that men should feel the difficulty of confession, it is good we should feel confession to be a great thing, that we should not name the name of Jesus as our Lord without a flushed cheek and a beating heart. It is good that we should not have to name His name without feeling how great a thing it is we undertake to do when we identify ourselves with Him. But Christ asks it from us not as a penance, but as a security. Nothing liberates the soul like confession. Nothing sets us free from ambiguous situations full of temptation—and of temptation that we meet with our strength undermined beforehand just because we are not honest—like confession. False shame is expelled. We stand unequivocally on the side of our Lord and find love and joy and peace. Yes, and we discover an unsuspected friend in an unsuspected help from God. Let this word of Jesus be written on our hearts, that we may break through all evil restraints, and give everything and take everything, and enter into the eternal life of God that Jesus brings. "Happy is he who shall not be offended in me."

THE MESSAGE OF CHRISTMAS*

Pastor Charles Wagner, Paris, France

Dust thou art and unto dust thou shalt return. —Gen. 3 : 19.

Ye are gods; and all of you are children of the Most High.—Ps. 82 : 6.

For we are also his offspring.—Acts 17 : 28.

Never without feeling at one and the same time consoled and saddened do I witness the recurrence of Christmas with its memories—memories laden with the echo of historic incidents, memories recent and personal, memories of the family circle. I am consoled by the message of Christmas in itself, saddened because the old Christmastides are past, and of the eyes that greeted them many are closed forever; saddened because the progress of the world and the uncertain advance of humanity; the defects and the failures of society with its criminal records, induce in my mind a fear lest we are achieving the onward march in a direction contrary to that indicated by the message of Christmas. For there is an enormous disparity between what we actually are and what Christmas implies that we should be. The contrast is so painful that it is impossible not to be profoundly imprest by it

Who then is man? What are we? The answer to this question determines the whole content of our thought. And as our thoughts are the spring of all our actions, as our ideas are the forces which impel our onward march, that answer also determines in great part the use that we make of our lives.

To this question two series of answers have been given: one being a dark, depressing, discouraging series; the other bright, luminous, consoling. But, to look at humanity as it is we gain the impression that the dark series expresses the actual reality. According to this, the material of our life is perishable, no matter what may be the grace and beauty of our imaginations and our dreams, these can not help us against the frailty of the tissue out of which we weave these visions. They vanish when the dust is dispersed which constitutes the canvas on which they are painted. "Dust, thou shalt return to the dust, and then all thy thoughts, thy wings, stretched in the azure, thy aspirations, and thy joys will perish with thee, for this stuff of which thy dreams are made is not only fragile, it is vile, it is worth little enough, it is cheap and paltry, and thou with it art of little value!" Humanity is but a herd of cattle scarcely disguised. Its superficial decency fails to redeem it from its degradation beneath. Man! ah! do not talk to me; he is more crafty than the fox, more venomous than the serpent, more sanguinary than the tiger, more gluttonous and intemperate than swine.

*Specially written and translated for The Homiletic Review.

Do not be deceived; it is only due to chance that some of you lift the face toward the skies, but even these only in order to express their insolence. The poor dumb brutes could set you an example. They are your victims; they are your judges. The poor horse, overcome with fatigue, goes straight forward under the whip of the drunken and staggering coachman. When man arrogates to himself the title of king he is only a usurper.

It is just, it is good that you have death for a bridle, seeing that you have abused existence.

Notwithstanding all, some will say, man is raised above the mere animal in many ways. Yes, humanity is a machine for display, a stage-player caring nothing for others except in so far as they serve for admirers. Or rather man is a machine for money-making, or for toil, or he is food for cannon. That is all; and as for the rest all are hypocrites, all are cowards, all perverse and contradictory. "The poison of asps is under their tongue," says Paul, after the Psalms and the prophets. "Their feet are swift in the way of bloodshed, and their paths are wanderings in misery. They know not the way of peace."

If by chance there are men who are not evil, these suffer from the wickedness of others. Yes; even in the best case, man is but a victim. He is a victim of the world in which he grows, for he is sensible and the world is insensible, because he sees clearly and the world is blind, and because he has a conscience and the world has none. He can think, while the universe like a ponderous wheel rolls over him and his thought together. He is a victim also of his own fellows. More heartless than the law without compassion of a universe that hears not their cries, men hear each other send forth cries of anguish, and these same cries of the victims give joy to their oppressors.

In presence of poor humanity, scourged by hunger, thirst, cold, and inhumanity, before the troop of innocent victims, one is constrained to say, oh happy death, oh welcome liberator! Life is only a wandering in despair, an immense fault committed no one knows by whom, but by which all must suffer. It is blessed that a day comes when the last merciful sleep hides humanity behind a veil.

Behold, my brethren, the dark message. Behold the proclamation of night and shadows. Behold why I am sad when Christmastide recurs. The facts are there, the experience is crushing, and I cast down my eyes.

And yet that which kills can not be the truth. For truth makes us to live. Without doubt the material of our being is frail, without doubt we make a low and unworthy use of life, without doubt man is evil, wicked enough to cause his wickedness to cry out unto the stars. And yet I say to myself, If such is the truth nothing could ever have existed. If such is the truth, the light would never have been divided from the darkness. If such is the truth never would a child have come into being, not only the Child of Bethlehem, but never a child of any mother, and every true mother is an immortal virgin. Never would the fair tresses which we love and which are the symbols of hope have gleamed alike in cabins and palaces. Never across our defiled paths should we have seen tripping that graceful figure which conquers all hearts, disarms even vile brigands, and by its purity flings the white veil of innocence over lives most polluted with guilt. If that were the truth the flowers on the hill slopes would be beautiful lies, and the stars of night would be accomplices of a stupendous imposture. The blue vault of heaven and all that shines above, the hope of youth, beauty, justice, all that our conscience asserts and admires, and which we know should be eternal, all these blooms of the ideal, of which the roots go down to the very sources of being, and are signs of a still deeper reality—all these would be nothing but falsehood and deceit to dupe us.

No! because man has soiled his feet in blood and dirt, we will not deny the vast expanses of the pure white snow which have never been soiled by a footstep. Because man has allowed his eyes to be obscured by so much of the dust of vice and crime that he has become blinded to the good and the noble, we will not deny the purity of the light of heaven. And because we live as if we were not children of the light but descendants of some unclean and deformed monster, we will not say that they have lied who have said, "Ye are gods; and all of you are children of the Most High."

No, they are not mistaken who have understood that the human soul in so far as it has affinity with what is best and noblest is the reflection of the immortal Mind. They are right. The message of Christmas is a message of hope, and this hope is the pre-

sentiment of the eternal joy. And she is not a mere adventuress, but the legitimate daughter of the truth. My brethren, I need to convert you to Christmas, to the message of Christmas.

Come! come all who most have suffered, all who are most deprest, all who have closed their eyes so as not to see what the world has to show of the base and repellent! Let him come who despairs of his neighbor, always deceitful, always hypocritical! Let him come also who despairs of himself and can not look back on his past without seeing that which fills his soul with shame! Let all come who, far from thinking that they are children of God, are as if abased in mortal dust, those who are tottering over the tombs, those who feel themselves perishing, agonizing, dying! Let all these come. The message is for each of us, however high or however low each one may be placed. Come, brothers in humanity, who are most discouraged! Come also, you who look up to the height and sustain your confidence in spite of the assaults of fate! Come, let us have fellowship together in this misery and in hope alike in darkness and light.

Christmas is a splendid poem on which God has collaborated with all humanity. The picture is complete; all the shadows are there, but also all the lights. Come, there is nothing more divine; come, there is nothing more human than Christmas. Let each age interpret and appropriate after its own fashion the messages of Christmas.

And first let us look at the Child. Behold the pure light that glows about the manger of Bethlehem. That light illumines the childhood of all the earth. He who no longer believes in the Child, he who, while looking on a young face, whether it be graceful or repellent, thinks to himself, "Here is one more unfortunate, one more innocent whose white robe will be polluted with the mire of the earthly way"; he who considers the least of these little ones as a negligible quantity, let such a one pause and begin to learn to spell the very alphabet of life! Let him experience the emotion of the husbandman visiting the furrows where he sees the seed which he threw on the dark earth and which had slumbered all the winter under the protecting snow now emerging to salute the sun! Let him cherish for every child, even for the poorest of these little recruits of the immense army of life, something of the deep tenderness, the profound respect that one must feel for the offspring of God. For ye are all children of God.

When you pay homage to childhood, when you kneel not only around the Bethlehem manger, but beside each cradle, you will understand what is really being said by these lips even tho they have not yet learned to speak articulately. When you come to feel what duty, what responsibilities are brought into each family as a little one arrives with its large eyes opening so full of trust; when you come to understand this you will have understood the alphabet of life. You will have discovered the highroad along which one may walk with firm step, the highroad of goodness, of goodness for one's neighbor.

At Christmas there are also those who suffer; there are the poor shepherds who during the night sleep without shelter; there is Mary whose Child is born in a stable. There is the Child Himself in whom slumbers all the future of an immortal spirit, who shall conquer sin and death, the Child in whom is centered all hope. And nevertheless He is poor, He possesses nothing. He is the emblem of disinherited humanity.

If you are poor, let this divine poverty proclaim to you the dignity of your own estate. I call to mind a wonderful hymn which is sung in Sweden, the land of eternal snow and of ancient and sublime legends, the land of the Sagas. A shepherd of the humblest rank, clad in poorest garb, one of those who does not even take care of sheep, but only of poor and despised kids, was enamored of a beautiful young girl to whom he declared his feelings. He was rewarded only with a glance of contempt flung at his ragged raiment. But in response to this gesture he sang a strain vibrating with passion, full of power and penetrating as a sunbeam, and sonorous as the waves that lash the rocks. He sang thus, "Thou dost not know me, thou art looking only at my rags. In my heart I am a king."

Ah, what a song! Homage to poverty before all the contempt of pride! He who understands the meaning of the manger of Bethlehem can chant that same song, and not only can he sing "I am a king," but "I am a son of the Most High; I am of the race of God."

Listen also to the song of the angels, that song which comes from far above humanity and which forms also a part of the poem of Christmas. In the message of evil, the mes-

sage of darkness, man is lonely, erring, an orphan; but in the message of the angels he has a place between that which is high and that which is low, between the superior and the inferior life. And not only does this message unite all men in good-will, in dignity, but it unites heaven and earth. The message of Christmas has for its emblem the line of the horizon, where the boundaries of sea and sky kiss each other so that we can not tell where commences the ocean and where end the heavens.

Christmas is the eternal which enters into the ephemeral. Christmas is the ephemeral ascending into the eternal. Christmas! It is essential that the mind should realize the immense verities involved in this symbol of a wonderful and luminous artlessness. Yes, in this gracious emblem, which sets children laughing and their elders pondering, which opens out all hearts, there is more of wisdom, more of teaching, more of truth than in all the glories which man can explore on earth. The glories which Christmas proclaims are those which no one ever will explore; they are those of the infinities. Never shall we be able to exhaust the pure well-spring of the living truths which are in Christmas. Notwithstanding its darkness, its shadows, its miseries, life still is good, it is good for God made it. That is the good news, that is the message which should lift up our hearts.

My brethren, conform yourselves to the spirit of Christmas. Sit down with the little children under the Christmas-trees, see how in this festival the whole universe is represented. The little candles are the stars. The children, the beggars and the rich, are all united here in one and the same family under the branches of the fir-tree, thus representing all humanity. The fir-tree itself represents the whole vegetable creation. In the stable tradition has placed the ox, the ass, and the sheep which represent all the animal world. Thus all the universe partakes of the feast.

Let the mind be filled with these truths. Christmas is popular, it is beautiful, it is gracious and infinitely human. The spirit of Christmas can never fail. The Child-Savior in the manger pleads the cause of life, the cause of God, the cause of poor sinners, the cause of the oppressed, the cause of woman, the cause of the child, the cause of the shepherds, all good causes. And the angels of God in heaven sing a canticle of beauty, of splendor, and of harmony; because, if all the lost little children cause suffering to the Father, the Child of whom Christmas celebrates the birth is a source of joy to the heart of God Himself.

Thus do I offer you a few poor words designed to express, as from afar, something of the riches of that mystery of which we can never comprehend the immensity. Open to it your hearts, open to it your hearths! Let the message of Christmas enter into your souls and your homes and the ancient word of the prophet will be fulfilled, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

THE INCARNATION

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WE are told that we must reject the virgin birth of Jesus because a miracle of any kind, much less such a stupendous miracle as this, is impossible. What, then, is a miracle? As we understand, there is in a miracle no transgression or violation of the laws of nature. What we call a miracle is the bringing to pass in nature—matter, spirit, and law—by the action of intelligent mind, something that could not come to pass by the mere forces of nature herself. A bird's nest is a miracle, because nature could never produce it. A steamship is a miracle, so is a cathedral, or the least work of man. Nature could never produce anything which man makes. The material for the bird's nest, the steamship, and the cathedral are all present, but, left alone, without the intervention of mind, in a million years nature could not make a bow and arrow or a stone hatchet. We should not forget this essential fact. The principles and laws that govern all the miracles of man are precisely the same as those which govern the miracles of God.

A miracle is something beyond the commonplace; but what is miraculous to-day becomes the commonplace of to-morrow. A miracle is some effect in nature transcendent to an order below that in which the miracle takes place. A living tree is a miracle to a stone; a lion is a miracle to a tree; so is a bird or a horse or a man; a man is a miracle

to any one of the lower orders of living things. Even and just so Jesus the Son of God and of the virgin is a miracle to the common order of men. But in a very true sense His place in nature is as natural as that of other men.

It is said that science declares that continuity of action is everywhere present in the universe; but this manifestly is not so. For instance, some millions of years ago matter appeared in time. In or on that matter there was no vestige of life. That is one miracle. Millions of years later life appeared upon and in matter and differentiated itself into many species. That is a second miracle. Again, millions of years later another miracle appears, namely, human self-conscious life; an entirely new type of life and a great advance upon any type of life theretofore existing on the earth. Now at last another miracle appears in the new Man, Jesus Christ, the God-Man. What do we have? Matter; life; human life; divine-human life. These are all new revelations in our universe; and it is absolutely sure that the doctrine of evolution does not account for them. The missing link has never been discovered, and it is not likely that it ever will be discovered. Continuity may obtain within these cycles, but it does not extend itself through them.

What shall we say? Without Jesus and the great redemption revealed in Him there is no outlook for man beyond the possibility of his self-culture and development; and then the grave, in which he is so soon to be swallowed up. Man as he is is declared by many of the leading scientists of the day to be the uttermost limits toward which evolution could carry her powers. There remains nothing further for man. The only thing he can look forward to is a recession or a devolution, or a return to primal matter. But is this possible, and is this all? A few years of struggle, suffering, sin, disappointment and pain, and then death! But there is in man a dream and a prophecy of something better and higher; an after-death which holds greater things for us. That dream and prophecy have never been realized, tho hoped for. But in Jesus, the God-Man, we see the realization of the dream and in Him is the promise to every human being who voluntarily takes part with Him in the eternal purpose of God. Nor can this dream and prophecy be realized apart from Him.

We do not deny that to the superficial observation and thought the fact of the virgin birth of Jesus presents some staggering difficulties, hard of solution to the common reason, calling upon us to believe and accept as a fact something far beyond and outside the common experience of human nature and the ordinary course of events in human history. Yet this is the fact, together with that of the resurrection of Jesus from the dead, which underlies the whole structure of Christianity, and without which Christianity as the greatest movement in human history is unexplainable. That theory of history and philosophy which eliminates these two great facts and seeks to construct and explain Christianity without them is not Christianity.

It is certain that our universe, including man, the dominant moral and spiritual personality in it, is one. That which we call nature is not the whole of the universe; nor is history the whole of the universe; nor is nature and history taken together the whole of the universe; but both separately and together, nature and history are so entangled in a web of moral and spiritual fact, that they can not assume to be the last sources of appeal in explaining either the universe or Christianity. It is certain that the universe did not come into being upon any known rule of science or philosophy; but rather that both philosophy and science have very often been compelled very humbly to reconstruct their theories in the fact of an ever-expanding knowledge of the universe. It is folly, therefore, for science, history, or philosophy to say what is possible or what is impossible in this universe of ours.

The virgin birth of Jesus is explicitly affirmed in two passages of two gospels; it is implicitly affirmed in John 1 : 14 and in 1 Tim. 3 : 16, and in many other passages. It will not do to say that the fact that it hangs on so slender a thread of statement is not sufficient to establish it.

Coming now to consider some of the difficulties and objections urged against this stupendous fact, it is alleged that it is too extraordinary and astonishing to warrant belief. We admit that it is both extraordinary and astonishing, but the whole proposition of Christianity is extraordinary and astonishing. What does Christianity propose? It proposes to bring God and man into living, loving, and intelligent communion and union. It proposes to forgive the sins of sinful men. It proposes to impart eternal life to dying men. It proposes to regenerate human char-

acter. It proposes to impart to unrighteous man a divine righteousness first wrought out by Jesus Christ. It proposes to endow mortal man with immortality, having first demonstrated and brought immortality to light by the resurrection of Jesus Christ. And all these stupendous blessings are the gifts and work of Jesus Christ, for without Him and apart from Him not one of them is either promised or accomplished in man.

It is again objected that the virgin birth is something entirely new in human history, and that it is supposed to be scientifically and philosophically impossible. But shall we say that there is no room in God's universe for anything new; that the whole purpose of God was completed and finished within the limits of our knowledge; that there is nothing new lying, if you please, unborn in the womb of the divine purpose, as once man himself was unborn there? What, after all, is the limit of our knowledge of the universe? Is it not true that we are only standing on the threshold of knowledge? Does not every day almost bring to our knowledge some new and extraordinary fact or thing which a former age would have pronounced as impossible and contrary to nature as the virgin birth of Jesus?

DISTURBING VOICES

Samuel Zane Batten, D.D., Lincoln, Neb.

Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.—Matt. 16 : 22.

In the fulfilment of His life's mission the Son of Man must go up to Jerusalem and must there give forth His testimony for God and for His kingdom. But to the Lord Jesus going forward in the purpose of His life, going up to what seemed inevitable defeat and certain disaster, there comes the tempting, dissuading, disturbing voice of a friend, "Lord, you must spare yourself; you must have some thought for your own advantage and safety." The disciple is not above His Master, and the servant is not greater than his Lord. Whoever will follow the Master must deny himself and take up his cross and follow Him. And to such followers there comes, often from a dearest friend, the same tempting, dissuading, disturbing voice, Spare yourself; do not throw yourself away; have some concern for your own interests; you have no right to run any risk and invite failure.

I want to deal in this sermon with these disturbing voices of the world; to show that the man who would follow the Master whithersoever He goeth must dare to refuse the dissuading messages which are whispered in his ear.

That day up in Cæsarea Philippi the Master revealed the purpose of His life and unveiled His future. Peter took Him and began to rebuke Him, saying, "Be it far from thee, Lord: this shall not be unto thee. Spare yourself, do not hurt yourself." Do you suppose that this meant nothing to the Master? The one who so thinks does not know anything of the Master or of himself. That appeal of Peter was a disturbing, tempting voice and it troubled the soul of the Master. In those anxious, dissuading words of the loved disciple He detected the old hiss of the tempter, the same tempter who had met Him in the wilderness and in the temple. To listen to such a voice is to yield to the lure of the evil one and is to confuse one's soul. With indignant scorn the Master turns and rebukes the presumptuous and worldly disciple, "Get thee behind me, Satan; thou art a stumbling-block unto me; for thou mindest not the things that be of God, but the things that be of men."

The thing that hath been is the thing that will be. In all times these words of the Master have been all too sadly and faithfully fulfilled. Thus, one day the apostle Paul, one of the sanest souls this world ever saw, stood before the profligate and skeptical Festus giving an account of his life and a reason for his faith. To Festus, the cultured man of the world, the wise politician, all this talk about visions and convictions was so much babble and nonsense. With a loud and mocking voice he cried out, "Why, Paul, you are beside yourself; much study has turned your brain; there is no use in spending any more time over such madness."

So it has been and so it will be. Long ago in the dawn of history Abraham left the home of his youth and went out to wander in a strange land without any inheritance in it. Moses in his time, when he came of age, refused to be called the son of Pharaoh's daugh-

ter, but cast in his lot with the enslaved children of his people. Barnabas sold his Cyprus property and gave the proceeds to the church for the prosecution of his work. Count Tolstoy in our own day has given up his title and his palace and is living the plain hard-working life of a peasant. We read of the faith of Abraham and we admire the heroism of Moses; we commend the generosity of Barnabas and we honor the devotion of Paul. But do not forget that all their lives these men had to bear a world's scorn and opposition; do not forget that in their time they were set down as dreamers and fanatics. And to-day one-half of the world regards Tolstoy as half fanatic and half fool. About the man who lives above the world and follows the heavenly vision there is something that the world can not understand and can not approve. So the world gives him a bad name and dismisses him in disgust. "He hath a devil and is mad; why do you listen to him?" That was the way the Pharisees tried to dispose of the Lord Jesus; that was the best explanation they could give of the Word made flesh.

The world has changed in outward appearance, but the offense of the cross has not ceased. Let a man have a vision of God and truth; let him break with the empty customs and formal traditions of his day and place; let him have an ideal and follow it through good report and through ill report; let him take no thought for his own reputation and interest and live only for truth and righteousness, and by the world he will be put down as a fanatic or a fool. Let a man have a vision of a better world; let him believe in a Christlier social order; let him be filled with a passion for righteousnees and an enthusiasm for humanity; let him stand for absolute truth in Church and State and have no fellowship with subterfuge and pretense; and many of his friends will pity and most of the world will laugh. The average man of the world, the man who is just like the rest of us, who always says the conventional thing and does the approved thing, the world can understand and appreciate. But the man who "follows the gleam" and is true to the inner light, the man who is obedient to "the heavenly vision" and lives as in the great Taskmaster's eye, will often hear these disturbing and dissuading voices of the world whispering in his ear.

The world to-day is full of these disturbing voices, and we often hear them as we go on our way. Let no one suppose that the world to-day is wholly different from the world in Abraham's time or in Christ's age. The same elements exist now that existed then, and men show the same desire to have the good opinion of the world; there is the same incapacity to comprehend simple devotion, and there is the same suspicion of the man who lives for ideal things; there is the same impatience with the man who criticizes the pleasant and profitable sins of society, and the same readiness to join the hue and cry against him. We are born into a world where public opinion is ubiquitous and almost omnipotent. We are born into a society that has its own traditions and customs and standards. We live in a world where we can find our place all marked out for us. We live in a time when convictions are at a discount and compromise is praised as divine wisdom. Beliefs, customs, institutions, parties, traditions, are ready made and convenient; and all the world asks is that we fall into our groove and take our place. Wo to the man who resolves to do otherwise. Wo to the man who is determined to live his own life in his own way. He will hear many disturbing and dissuading voices, some in counsel, some in warning, bidding him have a care and make no mistake. To-day, as in old Jerusalem, opinions are settled by a show of hands and causes are rated by the great names they represent. One day there was a popular reaction in Jesus' favor, and for a time it seemed as if He would win the people. "Have any of the scribes and Pharisees believed on him?" It was enough; the half-formed resolve of the crowd vanished like a mist in the morning.

What shall a man do with these disturbing voices of the world? Shall he ignore them or shall he despise them? Neither course is wise and neither course is Christian. No man dare be indifferent to the good opinior of his fellows, for that is to close his heart against his best friends. Shall he then accept the conventional standard and go with the crowd? Not at all. He must rather learn the harder lesson of estimating customs and opinions for what they are worth and no more. He must remember whose he is and whom he serves and must try to do everything by the mind of the Lord Jesus. "He that is spiritual judgeth all things; yet he himself is judged of no man." "If I yet pleased man

I should not be the servant of the Lord Jesus." No man can serve the Lord Jesus with all his heart till he has resigned forever the prospect of human praise. He must learn to say to every disturbing voice, "Get thee behind me, Satan; for thou art a temptation to me; for thou mindest not the things that be of God, but the things that be of men." It is pleasant to have the good favor of men and to be on good terms with the world. But the desire to keep in with the world has ruined many a soul and made many a disciple a castaway. We must dare to be true to our best convictions; we must dare to be alone with truth and God; we must learn to say with Athanasius when told that the world is against him, "Then it is Athanasius against the world."

But after all, what is the use in trying to help men and to make the world better? What is the use in making enemies and of throwing yourself away on forlorn hopes? Often will such cries and questions wail themselves through the heart of the Christian disciple; often will the disturbing voices of the world whisper in the ear and make themselves heard in the soul. You see that all you can do is to arouse men's suspicions and array them against yourself. Attend to your own soul's affairs and save yourself; there is no use in wearing your life out trying to do impossible things. What is the use of beating the bruised and bleeding wings of your soul against the adamant walls of prejudice and custom? You can not change men or mend the world, and you only destroy your own peace and wear out your own life. Then some who do not like you will begin to insinuate that you are an unsafe man and will quietly warn people against you. Your friends will begin to be anxious about you, and will gently intimate that you are hurting yourself. Thus the disturbing voices of the world whisper their fears and warnings into your soul till you become confused and troubled. Often all that you can do is to creep off into the darkness to be alone with God and your own soul, there to fight out the battle in solitude. But even there the tempter follows and the doubts arise and the soul falters. Is the light that we are following a light from the throne, or is it but an *ignis fatuus* of earth? Are the messengers of duty holy angels of God or disguised demons of delusion and ruin? Is the path that we have chosen the will of the Lord or is it only the way of self-will and pride? Are the words we try to speak the voice of a forerunner of the King or are they simply the alarm of a diseased and deluded spirit? Is the zeal of our hearts the passion of a heaven-born soul, or is it only the ambition of a self-seeking groundling? Is there any use in keeping up a struggle that makes enemies and loses friends? Soon or late every man who would be true to God and would follow the heavenly vision will hear these voices of doubt and dissuasion. However these disturbing voices come, whether in the warnings of others or in the questionings of our own hearts, they are tempting voices and must be resisted. To listen to them is to dull our ears to the whispers of the Spirit; to yield to them is to turn from the way of God into the by-path of disobedience.

"He is beside himself." That was the excuse which the friends of Jesus used, to shield Him from the accusations of the Pharisees. Did you ever think how the Master must have spent the night after that eventful day? We are not told, but I am sure He spent it out on some lonely hill in prayer and agony. One of the pathetic statements concerning the Son of man is the cry of the prophet, "He trod the winepress alone." Three years the Master endured the contradiction of sinners against Himself; three years He suffered the scorn, the misjudgments, and the opposition of men. Do you suppose that this meant nothing to Him? Do you think that He was indifferent to such things? Why, they bowed Him to the earth and they broke His heart. He never asked sympathy and help of men and He never wore His heart upon His sleeve. But when men gave Him sympathy and exprest their love, how His heart overflowed with joy and thanksgiving. Hear Him on that last night say in appreciation of the sympathy and loyalty of His disciples, "Ye are they who have continued with me in my temptations; and I appoint unto you a kingdom as my Father hath appointed unto me." "Master," says the disciple at Cæsarea Philippi, "spare yourself; do not throw yourself away in this mad course; have some regard for your friends if you have none for yourself." But quick and stern come the words of rebuke, "Get thee behind me, Satan, for thou art a stumbling-block unto me; for thou mindest not the things that be of God, but the things that be of men."

It cost the Lord Jesus something to live a

true life and be faithful to God. And it will cost something for every man to have His spirit and to follow Him whithersoever He goeth. Think not, He said, that I am come to send peace on earth; I came not to send peace but a sword. Think not that following Christ is a light thing, a mere afternoon's diversion. No, no; if any man will come after me let him deny himself, and take up his cross and follow me. The Son of man was not willing to have any man begin the Christian life under mistaken notions; He did not want any man to follow Him with false expectations. It will cost something to follow me, He said to the people; the one who would come after me must be ready to forsake all that he hath and to lay down his life for my sake.

If any man will follow the Lord Jesus and will be true to God he will have a cross to bear and a battle to fight. It is possible, of course, to escape all this, and to get through the world without receiving many hard knocks. One may, indeed, live an easy-going and comfortable life, by refusing the cross, by following the conventional courses of the world, and by taking the line of least resistance. Shall we then take a moderate position and avoid fanaticism? Shall we consider the danger of extreme views and adopt the golden mean? Shall we say the conventional word and accept the dominant opinion? Shall we follow the multitude and shun opposition? Rather I bid you resolve to live up to the best light God gives you at whatever cost to yourself. Rather I bid you to take up your cross and gladly follow the Lamb whithersoever He goeth. Oh, the unspeakable littleness and weakness that lurk in those words, "the golden mean." Oh, the tragedy and shame in all these words about moderation and wisdom. They mean at heart: Be conventional; do as others do; have some concern for your reputation; do not jeopardize your interests by any radical notions. The most tragic thing that can befall a soul is an easy acquiescence with wrong, a comfortable neutrality, a petty regard for its own prospects, a desire to get through the world as easily as possible. The man who would follow Jesus Christ must dare to be true to truth at whatever hazard to himself; the man who would serve in his day and generation must believe in every heart-beat that nothing pays but God—

Served whether on the smoke-shut battlefield,
In work obscure done honestly, or vote
For truth unpopular, or faith maintained
To ruinous convictions, or good deeds
Wrought for good's sake, mindless of heaven or hell.

The call to the Christian disciple is the call to a lifelong, unsurrendering battle with the world, the flesh, and the devil. There is a deadly fight raging in this world, and the great struggle is forever on. What will make us brave and strong for the warfare before us? What will deliver us from that terrible fear of man which bringeth a snare? No mere whipping of self up to the sticking-point will answer. No considerations of self-interest and promises of the world will avail. No; nothing but the sight of God; nothing but the assurance throbbing through every thought that the light we have seen is light from heaven; nothing but the conviction that we stand ever face to face with the eternal God. Let a man feel that he stands ever in the presence of the King of kings and he will not be terrified or moved by any face of clay. Latimer preaching before Henry VIII. said, "Latimer, Latimer, take care what you say; for the great King of England is here." After a moment's pause he said with deeper solemnity, "Latimer, Latimer, take care what you say, for the great King of kings is here."

RELIGION AND HEALTH

The Rev. Frank H. Boren, College City, Cal.

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.—1 Thess. 5 : 23.

I. Unity of mind and body. They are so related that whatever influences one affects the other. Every thought, emotion, and purpose registers itself in the body. Good health requires medical or surgical attention where such is needed, and the good and conscientious physician is generally the best judge of that need. It requires in all cases hygienic living. We advocate mental healing not as a substitute for medicine or right living; but medicine, hygiene, and mental cul-

ture. Sickness is the result of some violation of the laws of health; but the laws of health are mental as well as physical. Hygienic living must include mental and moral culture. The body has a remarkable power of adaptability to changing conditions. All hygienic and dietary rules should consider this.

II. Influence of the body over the mind. A weak body is no longer considered a distinguishing mark of saintship. Good health has a positive religious value. A sound body is the best condition for clear thinking, sound morals, and healthy emotions. We are cross, irritable, and unreasonable, when the nerves are tired and the body worn out.

III. Influence of the mind over the body. This influence is twofold. Voluntary or conscious, and involuntary or unconscious. Most important for our present purpose is unconscious mental control. The body expresses the mental states, and this is for the most part unconscious. We may "put on" certain expressions, but the face betrays the real man in spite of masks.

Mental states react upon the health. Strong emotion or intense thought reacts upon the sympathetic nervous system, and through this upon all the functional life of the body. Appetite may be lost, digestion impaired, circulation of the blood increased, heart-action affected, and sleep driven away, by lack of mental self-control.

The mind may be a decisive factor in the cure of organic diseases. Much depends upon general vitality or resisting-power; but resisting-power is partly mental. The mind, therefore, may be a factor in the cause and cure of all diseases, and the most important factor in nervousness and all nervous disorders.

IV. Scientific aspects. Modern psychology recognizes a vast region of psychic life, which is being explored and its phenomena reduced to law, variously known as the subjective, subconscious, or unconscious mind. The characteristics of the subconscious mind are its uncriticalness, its amenability to control by suggestion, its remarkable powers of deductive reasoning, and its marvelous control over the "functions, sensations, and conditions" of the body. The workings of the law of suggestion upon the subconscious mind may be observed in the credulity, changeableness, and susceptibility of "impressionable" or emotional people, and the rapidity with which they can be made sick or well.

In hypnotism we have the most perfect illustration of this law. But, whatever may be the curative value of hypnotism in the hands of experts, we are concerned here with the light it throws on the workings of the law of suggestion.

With suggestion we must consider auto-suggestion. Suggestions come from without and within. Our mental habits, store of knowledge, convictions and ideas, and even our inmost desires, furnish a continual stream of governing auto-suggestions, which, through the subconscious mind, control the body. What we need, then, is thoroughgoing mental education, a knowledge of the truth which makes us free, the cultivation of proper and wholesome mental habits, and such moral transformation as will purify the inmost desires. It is needless to say that in this we must have the aid of the divine Spirit. With these, good health is assured.

The power of suggestion will depend upon the exclusiveness with which any idea possesses the mind. Conflicting and competing ideas continually neutralize each other. Prof. G. A. Coe sums up the law as follows: "The bodily life tends to conform itself to our ideas of it." The habitual expectation of health brings it. To use a New-Testament word, "faith" is the prime condition of mental healing. The emotions which most noticeably affect the health may be classified as some form of faith or fear. Faith, hope, cheerfulness, contentment, and unselfishness are all healthful. Fear, doubt, worry, suspicion, jealousy, selfishness, anger are like poison in the system. To be a Christian is healthful, because Christian virtues are those based on faith, and because Jesus brings to us a philosophy and a life which serve as a basis for a rational faith.

Credulity may effect temporary benefit in some cases. This will account for the wonderful cures of all ages. But what we need, as a permanent factor in health, is a rational faith. This involves self-knowledge, mental and physical. Such knowledge is conducive to the expectation of health. God has created us for health. Nature lovingly warns us by pain against the violation of her laws, but the moment such violation begins to work its ill results, nature begins the remedial process of restoration. Nature, or the "*vis medicatrix naturæ*" or the subconscious mind is doing her best to keep us well. It is a violation of the laws of health to expect sickness.

SERVICE ESSENTIAL TO GREATNESS

JOHN BREWSTER HUBBS, D.D., D.C.L., GENEVA, N. Y.

Whosoever will be chief among you, let him be your servant.—Matt. 20 : 27.

THE supremest and most radical teaching of Jesus was His doctrine of the dignity and divinity of service. Probably no other teaching of Jesus has gained so many moral triumphs and entered as completely into the social evolution of life. Probably no other doctrine of His touches quite so supremely the political and economic problems of the day, and is equally powerful to establish on earth the kingdom of God, as the divine principle and gracious order: "Whosoever will be chief among you, let him be your servant."

In this statement Jesus can claim to have contributed something to the moral conceptions of man. He puts greatness in service. This was never done before. In the world's highest ethical thought it was yet a note unheard. You can look through all the ancient codes of conduct and morals, and you will find many noble sayings about purity and prudence and justice and the coming to God with clean hands and a pure heart, but you will find it nowhere said that service is essential greatness. Among primitive people greatness is put in physical power. Saul was selected to be king of Israel because he was a big man, standing head and shoulders above his fellows. Goliath was naturally the champion of the Philistines, because he was huge and strong. As society grows in culture, the ideal for greatness becomes higher. It is centered in birth and breeding; then in wealth and social power; then in intelligence. To-day the popular ideal of greatness is a combination of wealth and wisdom. But the evolution of society is inevitable. Through discipline and struggle it is constantly moving on from a low ethical plane to a higher one. The men who are enduring the agony of this struggle see very clearly that man can reach the greatness and the glory of his highest self-realization only through service for others. They see as clearly also that every hope for the redemption of the world and the transformation of its institutions into the kingdom of God, is centered in service. The Christian to-day who really wants, and humbly prays for the kingdom to come, must be convinced, with a divine enthusiasm, that service is the very law of that kingdom's being, and that it is obedience to that law that makes possible any answer to his prayer.

For the greatness of power or wealth or wisdom is to be substituted the greatness of service. Service is the essential measure of greatness. By this standard a man's greatness is to be measured not by the services which he can command, but by the services which he can give. Every gift and endowment and privilege are so many calls to service. The real chance for doing good and becoming great is to be found in service. Man is not to think of others as existing for him to exploit, men whose weakness and ignorance he can seize for his own advantage—but he is to think of himself and all his possessions as existing for others, and to realize that it is his bounden duty to serve them with his wealth and wisdom and work. In most dogmatic fashion did Jesus teach that the highest must serve the lowest and that the highest is simply he who most completely serves. He said to them all, "If any man will come after me, let him deny himself and take up his cross daily and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." He summed up six articles of Sinai's law into the splendid statement, "Thou shalt love thy neighbor as thyself." He taught, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." And He fulfilled His own teaching, and is the splendid example of His own doctrine: "The Son of man came not to be ministered unto but to minister." "I am among you as he that serveth." His life was an energy of self-giving, and a mighty expression of the dignity and divinity of service.

The practical results gained by the teaching of Jesus, "Whosoever will be chief among you, let him be your servant," are very great and far-reaching. These results are seen in every effort, through the ages all along, to alleviate the sufferings and misfortunes of men. They are witnessed in every struggle for a wider liberty, and in every victory that has advanced democracy. The law of service has been the inspiration of every moral movement for the emancipation of the enslaved masses of mankind, and the spirit

that has sanctified many a noble life to follow the example of Jesus and give itself in a gracious ministry for the redemption of men. This law of service is seen especially to-day in the awakening of the civic conscience, in the application to politics and business of ethical standards, and in the growing conception of duty and obligation which is persuading men that Christianity has a social aspect, that the world is the subject of salvation, and that the gospel of Jesus Christ is the leaven which will permeate all human relations and institutions with the spirit of Christ's sacrifice and service, and thus change the world into the kingdom of God.

And yet after one measures all that this law has gained for human progress, he is saddened and surprized that this law of service has not won a wider obedience, and is not to-day the ruling passion and principle in the life of every man calling himself a Christian. The ideal has never been lost, but approach to that ideal has been very slow. It is very difficult to secure the practical realization of this ideal, and to induce men to fulfil in their conduct the law of service. The more clearly the ideal is apprehended and the results of obedience to that law are understood, the sharper becomes the antagonism. And this antagonism will not be overcome by any academic reasoning, or by any force that simply touches man on the outside. Every hope of obedience to this law of service is centered in the man himself. He must experience that new birth which creates in his soul love for the divine ideal and obedience to its fundamental law. This new birth is such a painful travail to selfish men that very few can endure it. Jesus saw very clearly that selfishness must be eliminated from human life before a glad obedience would be given to the law of service. And so His gospel, above everything else, is a message straight from God ordering the conquest and control of selfishness. The contest, then, in the human soul and in society is between selfishness and service. Are we not coming now very near to that which is the reproach of the gospel? When you consider the attitude of society to-day to the divine law of service, you can readily measure how far we are from the gospel ideal, and the establishment on earth of the sovereignty of Christ. The first question of the world is "What are we going to have"—"What are we going to get?" Its commercial life is a mighty struggle of every man for himself, which has turned trade into war. The god of business sneers at and tramples under its feet Christ's ideal of service for others. The princes of the Gentiles still lord it over the children of men, and laugh to scorn any obedience to the law of service for the institutions of life. The tone and the tendency of life to-day are certainly not inspired by any desire to obey the law of service. They are as far from the Christ ideal as the North Pole is from the South. We admire the royal law and the golden rule with its mandates of service for others; we enshrine it in poetry and prophecy and write it on the walls of God's house; we are perfectly willing to do anything with this law that is decent and respectable, except to keep it. Whatever may be said of a few individuals here and there, society at present is not Christian in its aims or methods or judgments. The passion of selfishness and our methods of self-assertion have brought upon us what Stevenson calls "The fatty degeneration of our whole moral nature." This degeneration has perverted our perceptions of duty and twisted our interpretations of the essential law of the gospel. And so it comes to pass that in our richest city, where there is plenty for all and to spare, we have the disgraceful sight of starving men crowding one another to get a loaf of bread, and the pathetic thought that hundreds of little children are sent to school every morning without a breakfast. We have men and women with more clothes to wear than they know how to use; we have others who must go nearly naked. We have men and women wishing to learn that they may be saved from crime and the woes of life, and no one to teach them. And why? Because you and I are not willing to follow the lead of Jesus, and go out among men and serve them with our wealth and wisdom and work. If society should take Jesus at His word—"Whosoever will be chief among you, let him be your servant,"—and start a crusade of service for others, do you not suppose that many of our social wrongs and woes and economic problems would be cured and solved at once, and poverty and starvation and the unemployed would be banished forever from our civilization? When this law of service, which is not simply a law for the individual but for the corporate life of mankind and every institution, is applied and fulfilled, society will pass into regions of prosperity and progress

and peace which to-day are unexplored and unknown. What is needed to-day is an ethical revolution that will convince men that service is the very law of life and the keynote of the kingdom of heaven, that the greatest are those that serve, and that every hope for the consummation of Christ's work for this earth is centered in the ambition of men to serve others according to Christ's order and the will of God.

THE SECRET OF APOSTOLIC BOLDNESS

Forrest J. Prettyman, D.D., Baltimore, Md.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant, they marveled: and they took knowledge of them, that they had been with Jesus.—Acts 4 : 13.

Peculiar interest attaches to this incident in the early preaching of the apostles, because it is the account of the first encounter which the new doctrine has with wisdom of the world. The Word of life had been committed to the ministry of men. While the great Teacher was present with His disciples He would easily inspire them with confidence, since He had abundantly shown His ability to meet the questions of the world, and the verdict which He had won was "never man spake like this man." But now He had been taken away from them, and these men from the fishing-boats of the Tiberian Sea had been sent out after only three years in His school of thought to spread His doctrine and to bring all men to a knowledge of the truth. It was the mightiest task ever delivered to men, and their only means of success was the simple proclamation of the truth as they had learned it from Jesus.

We are interested at once. What will be the attitude of these men in their first encounter with the established order of thought in their day? It is a signal display of divine providence that the power of the gospel was put to the utmost test at its very beginning. The course of this doctrine lay across the track of all forms of thought. It was to win its way over systems hoary with age and that had been tested by the conclusions of time. It was to encounter systems yet unborn and show its adaptation to every age and to every cast of mind and every phase of thought. Here, then, is the first interest attaching to this first conflict of the apostles. The word "boldness" of the text signifies not physical bravery, but "free utterance." It was the courage of the intellect that struck the rulers of Israel with wonder, and it was this quality that led them to note that these men were of the school of Jesus.

In thinking of the boldness which may characterize the school of Jesus, we may note, first, that intellectual boldness is not the product of great learning. These men were unlearned and ignorant. Mere scholarship, if it is genuine and thorough, is always modest and often timid. Great scholars have always appreciated the limitations of their thought. No matter how far the mind has gone in its search of truth or how vast have been its acquisitions, it has found before it such regions of undiscovered knowledge that its final utterance has carried the tone of uncertainty. Who has ever unraveled the tangled web of a sunbeam or wandered through all the labyrinths of a drop of water? Newton thought of himself as one picking up grains of sand on the shore of the great ocean of truth; and Darwin, before the vast array of facts gathered through a lifetime of unremitting toil, thought of himself as a little child guessing the way of life.

We may next note that great boldness of thought is not an inheritance. There was nothing in the antecedents of these Galilean fishermen to promise great intellectual power. Yet they have imprest their thought upon twenty centuries, and have stood undaunted amid all the changing forms of thought through the whole of Christian history. There is no aristocracy of brains. It is not always the case that a great son is heir to a great father. Unlike wealth or social prestige, the realm of wisdom is individual and the reign of reason knows no law but toil.

Once more note that this quality of the apostolic mind was not the result of human temperament. Two men more unlike could hardly be found than Peter and John. They represent the poles of disposition—the lamb and the lion of the apostolic college. Their temperamental attitude was in striking contrast in the presence of every incident in

their discipleship and in their public ministry. Yet their common trait was boldness in the delivery of their message in the face of danger and the antagonism of the world. It has always been the case that temperament has never dominated man in the realm of the greater truths. There is room in every soul for the exact equipoise of the cardinal facts of thought and for that knowledge of the truth that brings salvation.

In seeking for the common elements of power which were the equal possession of Peter and John, and which mark the utterance of the school of Jesus, we may mention, first, absolute intellectual justice. Conscience never made a coward of a real learner in the school of Jesus. The great Master sought but one end—that was that His disciples might know the truth. His kingship was only in the realm of the truth. With this declared position He challenged the investigation of the world. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." This was the bold statement of His mission in the world, uttered at a time when every system of thought was crumbling and failing to meet the exigencies of the times in which He lived. He knew and taught that there was but one hope for the world, and that was to get back of all the changing order of speculation and guesses and stand upon the higher and changeless constitution of the eternal truth. He saw that men were slaves to error and wrong; that they were bound by existing systems; and that nothing would right the wrongs of earth but the eternal truth. "Ye shall know the truth, and the truth shall set you free." And so His disciples went forth unfettered to find the truth and to teach it. But Jesus not only went beyond all others in teaching the facts of life which were true, but He led His followers into that mental attitude which is receptive of the truth. Faith, which has been misunderstood as blind credulity, is nothing more nor less than the normal attitude of the mind toward truth. He saw, as no one had ever seen before, that inherent affinity between the normal mind and the essential and ultimate facts and relationships of life and all things. Men have learned to doubt, and in many minds doubt has become a fixt habit. All that Jesus asked was that the mind should shake off the shackles of doubt and fear and regain its primal equilibrium. This attitude He saw in the child mind, and hence He taught, "Except ye be converted and become as little children, ye can not enter the kingdom of heaven."

Nor was there in Him any compromise with any forms of error. No matter what it cost, or how great the sacrifice, or how important to the supposed needs of any time, there was to be no surrender to the expedients of the day. His doctrine has been called hard; it is only just. And this quality is one of the needs of the universal mind. It was just this quality that fitted Peter and John in this first contest with error so to declare the things of God as to fill their antagonists with amazement and that marked them as the disciples of Jesus. Their final word in this controversy with the rulers was, "We can not but speak the things which we have seen and heard."

A second source of intellectual boldness in the school of Jesus is the fact that Jesus dealt with ultimate facts of life and of God. There is a sphere in which man is an independent worker. Here the process is by logical deduction. If the premise is correct, and if there is no error in the chain of reason, we may be certain of our conclusions. We are sure of our method, but our danger is always in the case upon which we rest or the process of reasoning we follow. But this is not the method of the Christian system. It deals with the primal facts.

For example, we study this marvelous structure of the world. We search out its laws, we test its forms, we classify its facts as we learn them by experience. We seek by these processes to find out the origin of things. The Christian covers this whole system of philosophy and science with a single statement, "In the beginning God created the heavens and the earth." You ask for a demonstration of the truth of this dogmatic statement, and the answer is, Follow your own thought. Every path in nature leads to God.

Or take the greatest realm of law. What vast libraries are filled with the results of human investigation upon this important subject! But Jesus again goes back to the ultimate principle of law and simply declares, "Love is the fulfilling of the law." In the light of all experience this final statement can not be questioned. Love covers the whole sphere. But the evidence of the truth of these final statements, which are the fundamental doctrines of the school of Jesus,

does not lie alone in human research. There is a self-manifesting power in all of these primal facts. The mere utterance of them carries with it the manifestation of truth. Faith comes by hearing—not by hearing the Word of God, but by hearing, and hearing by the Word of God. The process is intuitive. It is that for which the mind was made. With these ultimate truths fully accepted the declaration of them can but be characterized by the "boldness" of the apostles.

A third source of boldness emanating from the school of Jesus is the personal inspiration of the great Teacher. These apostles did not stand alone in the first trial of their doctrine. They were sure that the invisible presence of the Master was with them. And this presence was not only a stimulus to their minds, but the quality of their minds was the very life and power of the Teacher Himself. He had promised His Spirit, and the Spirit was to lead them into all truth. And now that they were facing the opposition that had been foretold, the thought that He was with them quickened every mental process and stirred every fiber of their spiritual nature. Jesus was speaking through them not only as any teacher speaks and lives through and in His scholars, but as a living force incarnate in the ministry of those whom He had sent to teach the world. These are some of the marks of discipleship in the school of Jesus. When the world is brought into the light and truth, it will be by those who are bold to speak that which they have learned of Him.

CHRISTMAS THOUGHTS

I WOULD urge that "Peace on earth, goodwill to men" be not only a word of the Christmastide, but the work of Christendom throughout the year. Even as the church is not to preach *at* the toiler one Sunday in the year, Labor Sunday, so-called, but to preach *for* the toiler every Sunday in the year, so the church is to fulfil the message of the Christmas season by translating it into fuller life. —*Rabbi Stephen S. Wise.*

God was in Christ—that was the first Christmas. By consecrating ourselves to the kingdom Jesus proclaimed, God becomes reincarnate in us. And as we try to Christianize all the social contacts of man with man we are hastening the final Christmas when God shall be all in all.—*Henry Sloane Coffin, D.D.*

To give with divine recognition, we must give inspired by the right motive. Thousands do not help their poor, undone, neglected fellows, because they lack the motive. There is no power at work urging them to do it. May we all this Christmas season go out into our own, God-given world, and become enthused and inspired with the matchless power described in the words, "God so loved—that He gave."—*Commander Ballington Booth.*

At the Christmas season people "remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" Or at least if men do not remember these words they put in practise the spirit of them and so learn their truth from personal experience. For a few days men and women live as they ought to live the year round. In seeking the happiness of others they forget their own and so learn that by seeking life they lose it, and by losing their lives in the service of others they find life.—*Frank Oliver Hall, D.D.*

To Jesus the whole world was vocal with the praise of God. Every flower spoke to Him of the loving care of a heavenly Father. But every hard experience, every disappointment, was equally a witness to God's care for Him. This is the joy which He came to bring to the world and of which the angels sang. It is found in the faith that heaven enfolds the earth, that God is a loving Father, that every life is His care, and that our happiness is found in helpfulness. It is the secret of the Christmas gladness, and he may have it who will.—*Henry Evertson Cobb, D.D.*

The star that guided the Wise Men rested over a humble home at Bethlehem. They entered and found the Christ-child—a child upon its mother's breast. Was that all? Yes, all—and everything. For in this Child the streams of prophecy converge; and from this Child radiate the glowing lines of history.—*David James Burrell, D.D., LL.D.*

The Christmas season should be observed not simply as an occasion for social festivity, but as a time when the men and women of

good-will should try to realize more fully the great fact or truth of human brotherhood, and when, with the Christmas spirit in their hearts, they should renew their allegiance to the Prince of Peace, and pledge themselves to promote by every means in their power the general peace of the world.—*Bishop David H. Greer, D.D.*

The birth of Christ inaugurates a new era in human history; it was really the birth of a new race. The presence of God embodied in human flesh was designed to produce peace between men and their fellow men; between the opposing elements in men's own hearts, and between men and God. When men are at peace with God, they will be at peace with one another.—*Robert Stuart MacArthur, D.D., LL.D.*

Through the door of birth the Christ entered our humble life. We want God brought near to us. So Christ came.

The crowning providence of God is the incarnation of the eternal Word.

The angel did not simply say "Christ is born," but "To *you* is born." Nor did he merely say "I bring glad tidings," but "To *you* I bring glad tidings."

We must at all times draw near to God. But the gates of heaven seem to open wider at Christmastide.

How happy our family life would be if we could keep up the spirit of Christmas for three hundred and sixty-five days at a stretch.

It is an Oriental saying that the upper hand is better than the lower one, because it is more blest to give than to receive. And the Christmas gift should impart much greater pleasure to the giver than to the receiver.

As the Wise Men from the East came with three Christmas gifts so should we on this old old Christmas morn bring to the homes of others three gifts: Gifts that are fragrant with friendship; gifts that breathe love; gifts that relieve wants.

A Christmas gift engenders no obligation. Not even gratitude. "Thanks is the exchequer of the poor." So don't let us remind the poor of their poverty on a Christmas day by expecting gratitude.

Charles Dickens used to say Christmas should be a good time—a kind, forgiving, charitable, pleasant time.

When you wish your friends a "Merry Christmas," ask them what you can do to make it merry.

I will honor Christmas in my heart and try to keep it every year.

This day shall change our griefs and quarrels into love.

Let the children have their Christmas; for, remember, the Christ was a child.

Gotama the Buddha Foretold the Coming of Christ

We are told that when Gotama knew that death was approaching he went with a great company to the shala grove near Kushinuggar and requested his disciples to place his cot between two shala trees with its head to the north.

The venerable Ananda and all the men and women of the company were moved to tears. Then Ananda said, "O Blest One! who will teach us when thou art gone?"

Gotama comforted them and said, "Remember that I am not the first Buddha who has visited this earth, nor am I the last. Gotama Siddhartha will leave you, but the Buddha will live on. For the Buddha is Truth and I have established on the earth the kingdom of Truth. He who believes the truth is my disciple and I shall teach him. The truth will be propagated and the kingdom of Truth will increase for about five hundred years. Then, for a time, the clouds of ignorance will darken the earth, and another Buddha shall arise and will reveal the eternal Truth which I have taught you."

The venerable Ananda said, "O blest One! How shall we know him?"

Gotama replied, "The Buddha who will come after me will be known as Maitreya whose name is Love."

I am indebted to Dr. Paul Carus' Gospel of Buddha for this information and it is confirmed by other writers.

The precise date of the birth and death of Gotama the Buddha is a matter of dispute, but it is supposed to have been about five hundred years before the coming of Jesus Christ. T. P. H.

OUTLINES

Foundation Truths in Holy Living

[Proposed Outlines of Four Addresses]

Arthur T. Pierson, D.D.

The following is a synopsis of four simple, conversational talks on repentance, faith, wisdom, and love, as successive steps or stages of advance in the blest life of God.

It is not meant that these lessons must always be learned either successively or in the order here given; but that each marks an advance upon that which precedes, and that all must be practically learned, if there is to be a true completeness and entireness of self-surrender, with the experience of the rest, victory, and service, which God wills for every disciple. These addresses being intended mainly for beginners, or for those in whom progress has been arrested, the purpose in view will explain their form and character.

The central thought in all is that there are four executive, potential acts of the will: first, in repentance, a new attitude toward sin; second, in faith, a new attitude toward Christ, as Savior and Lord; third, in wisdom, a new attitude toward the spirit of God, as the inward guide; fourth, in love, a new attitude toward the self-life, in surrender to service. This fourfold act or attitude of the will is the bond uniting all together in one complete experience of salvation, sanctification, and service.

These outlines should be carefully examined with the Scripture passages referred to, so that there may be the more room for illustration and application.

I. Repentance. Key-text: 2 Cor. 7 : 9, 10, 11. This is the only passage of Scripture that fully defines repentance, and describes its fruits which are also its proofs. 1. It is a "sorrow according to God," and not a "sorrow of the world." It works life and salvation, while the sorrow of the world worketh death. Compare the repentance of Peter with the remorse of Judas. 2. A sevenfold result is here indicated: carefulness, self-clearing, indignation, fear, vehement desire, zeal, avenging. Here, apart from any limited, local application, we have a hint of the uniform signs and proofs of a truly godly sorrow for sin: a new earnestness in dealing with sin; a new separation from all evil-doing; a new indignation toward iniquity; a new apprehension of danger from it; a new longing for deliverance from it; a new zeal to be obedient in all things; a new vindication of righteousness.

It is very important and instructive to note the distinction and difference between a legal conviction of sin and a gracious or evangelical conviction: the former wrought by the law, and making sinners tremble; the latter wrought by the Spirit of God, and leading penitent sinners to trust. Compare Acts 24 : 24–27 and John 16 : 8–10; also Heb. 12 : 18–24.

The great necessity in repentance is that sorrow should be for sin itself, and not merely for its consequences and penalties; and that, as the original word means, there should be an entire and permanent "change of mind" —a turning of the back upon all disobedience and neglect of duty, and an immediate, absolute, and final renunciation of all evil-doing.

II. Faith. Key-text: Gal. 2 : 20, 21. In this remarkable text, faith is most comprehensively presented as a bond of union with Christ, as a person. 1. It identifies us with Christ crucified, so that, judicially, we are reckoned as crucified with Him, and in Him having died for sin and to sin; and therefore as justified in Him. 2. It identifies us with Christ glorified, so that we are actually one with Him in His resurrection life; He, by the Spirit, living in us, so that our new life is essentially divine. He who loved me and gave Himself for me, to deliver me from sin's penalty, thus lives in me, to deliver me from sin's power.

Faith begins in belief, which is a mental assent to a fact or truth presented in a proposition. It becomes trust, which is confidence fixt upon the person of the Lord Jesus. It develops into the "obedience of faith," which is surrender to Him as Lord and Master. But it is, above all, a bond of identity and unity, which finds its climax of representation in the marital tie. Compare Ephesians 5 : 25–32. Faith, therefore, implies mutuality, as seen: 1. In the fellowship between a believer and his Lord. 2. In their mutual

pleasure and delight in each other. 3. In their mutual cooperation in service. 4. In their mutual obligations of love. 5. In their mutual witness or testimony. 6. In their final joint participation in glory.

Faith, therefore, must not be confounded with feeling. Here again the central secret is an executive act of the will. As repentance is laying aside every weight and sin, so faith is laying hold of Christ in all His offices and relations. It is an instantaneous act, taking Him as God's free gift; receiving by believing. This act of faith is never complete; for as often as He is revealed in a new aspect of His power and preciousness, faith lays hold of Him anew and in a fuller embrace. But the true believer is he who, so fast as he apprehends, immediately appropriates.

III. Wisdom. Key-text: Jas. 3 : 13–18. By wisdom James means the inward principle which is adopted for the conduct of the outward life. Two sorts of wisdom are contrasted—that which "descendeth from above," and that which is from beneath. Back of the former is the Holy Spirit of God; behind the latter is the Satanic spirit of all evil. Each sort of wisdom is detected and tested by its essential character and fruits. 1. The wisdom from above is "first pure, then peaceable, gentle, and easy to be entreated; merciful and fruitful of all good works; impartial and unhypocritical." Here is plainly an ascent as from root to fruit. 2. The wisdom from beneath is earthly, sensual, or psychical, devilish. Here is equally apparent a descent downward in three successively lower levels: (1) the earthly plane—accepting the world's maxims and motives for guidance; (2) the psychical—yielding to the sway of the flesh and the self-life; (3) the devilish—surrendering to Satanic control, and utterly antagonizing God. The wisdom taught by the Spirit first of all demands inward and outward purity. Then there is room for peace, both with God and man; but there must be no compromise with error or evil. Gentleness and yieldingness must not be at the expense of resistance or remonstrance against wrong.

Thus two opposing principles for the conduct of life are set before us; and the ultimate question is whether we will choose to be under the control of heavenly laws and motives, and led by God's Spirit, or swayed by the power of the world and the flesh and the spirit of all evil. In one case our course will be steadily onward and upward; in the other, as steadily backward and downward.

Here again there is needed an immediate and final decision; renouncing the world, the flesh, and the devil, to open the whole being to the indwelling, inworking, and outworking of the Holy Spirit.

IV. Love. Key-text: 1 John 4 : 7–21. In this passage love is treated as the principle of self-sacrifice—the law and habit of preference for others; first of all giving God the supreme place, and then denying self for the sake of unselfish ministry to men. God is twice defined here as love—because He lives to impart blessing, and gave His most precious possession, His Son, to be the Savior of the world. To love, as He loved, is the perfection of all character and attainment, and three steps are here given: 1. We have known and believed the love of God toward us. 2. We confess that Jesus is the Son of God, and so dwell in God and God in us. 3. Love is made perfect in casting out fear, even of the judgment.

The love here commended is the exact opposite of selfishness, which develops into hate. As selfishness centers and focuses all upon self, love radiates and diffuses blessing upon others.

Here again is a new attitude as to service. We perceive that Christ "died for all, that they who live should not henceforth live unto themselves." The devil's maxim is "spare thyself"; the Lord's maxim is "deny thyself." Compare Matt. 16: 22–25. Love loses life for self to find it in others; selfishness, in saving life for self, loses it as a source of good to man and glory to God.

Here again love is not treated as a feeling, or even as an affection; but as the divine principle of self-oblivion. And because God is love, he that loveth is born of God and knoweth God. Here is the last great executive act of the will—the self-surrender of love in supreme devotion to God, and in unselfish ministry to men.

This is what we understand by Christian "perfection"—not the faultlessness of perfect holiness, but the blamelessness of a complete separation unto God, a full apprehension and appropriation of Christ, and a hearty yielding to the control of the Spirit of life, light, and love.

OUTLINES FOR CHRISTMAS

The Birth of the Shepherd-King

Let us go even unto Bethlehem.—Luke 2 : 15.

"Even unto Bethlehem." A small insignificant place not even mentioned in the list of the towns of Judea in Joshua 15. And yet (with Damascus) it ranks as one of the oldest towns in the world. Even now it has only 3,000 souls, but they are all baptized Christians in the midst of a Moslem world. The field in which Ruth gleaned, the well from which David drank, and the place where the Christ was born are still shown to the traveler, and there is no reason to doubt the historic accuracy of these sites. "O little town of Bethlehem," etc. (Phillips Brooks, 1880 A.D.).

When Herod asked the chief priests where the Messiah should be born they at once quoted from the fifth chapter of the prophet Micah.

"Bethlehem Ephrata." Ephrath, אֶפְרָת, "a fruitful spot," as distinguished from Ephron, עֶפְרוֹן, a "heap of dust." Bethlehem, "the house of bread," as it was called by the children of Israel when they took it, and as it is still called by the Moslems to this day.

The birth of the Shepherd-King as foretold by the prophet Micah is the subject.

I. He is from eternity.

II. His kingdom is for everlasting.

III. He feeds His people as a shepherd.

IV. He rules them as a King.

V. His watchword is "Peace."

VI. His standard is "Victory."

Back to Work With Joy

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it had been spoken unto them.—Luke 2 : 20.

The shepherds had just seen angels and heard their marvelous music, and had seen the Christ. After that experience we read that they "returned." Back to their sheep. With joy they returned to their common duty.

The difference between Christian joy and the world's pleasure is in this: the one fits for duty while the other unfits. Three thoughts are suggested in this.

I. Christ brings joy. The angels sang when Christ was born. Simeon and Anna returned thanks. Andrew shouted "Eureka." A man may rejoice indeed when he finds the Savior.

II. Christ would turn joy into the performance of duty. The shepherds went back to work gladly. Christ brought the disciples down from the mountain to where the demoniac child was. Paul exhorts Christians to live contentedly where they are. Onesimus was sent back to his earthly master. Our joy in Christ is to fit us for the everyday duties.

III. Christ would have gratitude exprest in work. The best way to praise God is by our lives. There is not much spirituality in the man who won't work. The birds praise God by their songs, the flowers by their beauty, the stars by their shining and their motion in their spheres. We can best "adorn the doctrine" and praise God by our lives.

Christ the Root

Rev. 22 : 16; Isa. 11 : 10

Benjamin Keech, 1640–1704, in his "Divine Metaphors," says Christ is a Root in the following particulars: 1. From Him all branches proceed. 2. He is not visible to the natural eye. 3. He is the hidden basis of life to the whole tree. 4. He beareth the whole body. 5. He communicates the sap. 6. He is also the support of the branches. 7. He is the stable part of the whole tree. But there is this disparity in the metaphor that He is in heaven and not in the natural earth. He never decays nor grows old nor dies. He is not subject to the wills and humors of men.

Christ, All and in All

Col. 3 : 11

I. He is all in creation, for He made all things.

II. He is all in the spiritual creation. He is the Substance of all shadows, the Antitype of all types. He is our all in: 1. redemption; 2. sanctification; 3. glorification.

III. He is "in all": 1. In baptism. 2. In the preaching of the Word. 3. In the supper of the Lord. 4. In Christian marriage. 5. In Christian burial. An ordinance without Christ is like a cabinet without the jewel. Are you sick? He is the Physician. Are you poor? He is Riches. Are you weary? He is Rest. Are you in trouble? He is Peace. Are you in the shadow of death? He is Immortality.

ILLUSTRATIONS

Obscuring the Christ

In the gallery at Bergamo there is a picture of the Virgin Mother and the Holy Child, by Raphael. When Napoleon the Great was conquering Italy Milan fell before him, and with it Bergamo. Napoleon was taking all the rare and precious pictures and sending them to adorn Paris. Lest this picture should be seized and lost to Italy, some one painted on its face a coarse and ugly picture, which, of course, Napoleon, not knowing of the treasure underneath, did not desire. When he was dethroned the rifled pictures were sent back to Bergamo. Among them hung this treasure of Raphael; but, in the painter's hurry, there had been no mark left upon it and so it could not be identified, and where it hung among the other great and beautiful pictures no one could tell. At last, in the year 1868, the daub began to scale away, and then reverent hands set about to clean the picture, and at last the long-lost treasure shone forth again. If over your fair life ideal crude disfigurements have come, remove the scales with which your worldliness has encrusted it, freshen up the spots time has defaced, catch as much as you can of the lost hidden beauty while you work, and, by and by, thus honoring it, it will come out clean and clear and shine forth upon your soul anew.

Looking at the King

When the king and queen of Italy visited Messina after the terrible earthquake and tidal wave had wrought such destruction, they were virtually carried up the pier in the arms of their subjects. The presence of the royal pair acted as a general inspiration. Even the wounded, it is said, found fresh strength when they learned his majesty had come among them. An old man who had been abandoned under a beam that apparently had crushed out his life, revived for a moment at the shouts of greeting to the king. He stretched out his hand and raised his head long enough to call out:

"Now I can die happy. Long life to the king!" He then fell back and expired.

There is one who came to this earth nearly two millenniums ago and not only showed us how to live happy, but how to die happy. His was the cruelest death-bed that any one has ever been compelled to die on—the cross; yet He died happy. He overcame His pain by seeing the face of His Father in heaven.

If a look into the face of an earthly king may cause one to die happy, how much more a look into the face of the eternal King. One look in His face will give a triumphant death.

God's Love for Children

Professor Drummond tells the story of a little girl who once said to her father: "Papa, I want you to say something to God for me, something I want to tell him very much. I have such a little voice that I don't think He could hear it away up in heaven; but you have a big man's voice, and He will be sure to hear you."

The father took his little girl in his arms and told her that even tho God were at that moment surrounded by His holy angels, and singing to Him one of the grandest and sweetest songs of praise that ever was heard in heaven, He was sure that He would say to them: "Hush! stop the singing for a little while. There's a little girl, away down on the earth, who wants to whisper something in my ear."

Incentives to Perseverance

There had been a deep snow. A negro with an old horse was passing. The wagon, loaded with refuse for the dump, was heavy. The horse stopt and looked back to its master, apparently disapproving of the snow, the load, and the early morning work.

"Get along dar! Gwan!" said the negro in low encouraging tones. "You jes mosey long now, same like youse goin' to de barn." There were no loud tones nor blows nor angry threats, and the horse bravely prest on with the burden.

The negro rubbed his hands gleefully and said, "That's yit, my daisy, I jes knew ye could if yer thoughts is in de right place, you lightens de wo'k sure."

The negro's philosophy was in line with the Master's, of whom it was written, "Who for the joy that was set before him endured."

To get the thought in the right place does lighten the load beyond a doubt. Brooding over difficulties hatches out a whole nest of complaining, discouragements, and fears.

Creation's Tears

Travelers through the Syrian desert have seen horses weep from thirst; a mule has been seen to cry from the pain of an injured foot, and camels, it is said, shed tears in streams. A cow sold by its mistress who had tended it from calfhood, wept pitifully. A young soko ape used to cry with vexation if Livingstone didn't nurse it in his arms when it asked him to. Wounded apes have died crying, and apes have wept over their young ones slain by hunters. A chimpanzee trained to carry water jugs broke one, and cried, which proved sorrow, tho it wouldn't mend the jug.

Rats, discovering their young drowned, have been moved to tears of grief. A giraffe, which a huntsman's rifle had injured, began to cry when approached. Sea lions often weep over the loss of their young. Gordon Cumming observed tears trickling down the face of a dying elephant. And even an orang-utan when deprived of its mango was so vexed that it took to weeping. There is little doubt, therefore, that animals do cry from grief or weep from pain or annoyance.

"The whole creation groaneth and travaileth in pain together until now." No wonder, then, that man is born to trouble if even the brute is seen to be.

Dummy Christians

There are some pretentious Christians who are like the organ-pipes in a certain church that Rev. William Usher tells about:

I had only viewed the organ in the gallery of the church from the ground floor. The height and width of its outer frame, along with the large dimensions of its gilded pipes in front, would have given any one seeing it from a distance the impression that it was a powerful instrument. The sound, however, was disappointing. Hearing it from time to time in our services I wondered why it did not occasionally, at least, give forth the depth and loudness of tone of which, on account of its size, I naturally supposed it capable. Was it inefficiency on the part of the organist, or deficiency of power in the organ itself? I was not sure till the organist, on one occasion, invited me upstairs. I casually remarked on the imposing appearance of the instrument.

"Yes," said he, "but appearances are sometimes deceptive." He requested me to look at the front row of pipes. I did so, but failed to see anything amiss with them. He then told me to rap one of them with my knuckles. When I did so, I made the surprizing discovery that instead of being pipes of lead or some other metal, they were solid pieces of wood, which, tho shaped exactly like pipes and decorated with gold and paint, were incapable of giving forth a single sound. Occupying a conspicuous place in front, they concealed from view the unattractive leaden-colored pipes to which we owed whatever in the way of music the instrument could produce."

Mother-Love

Many years ago Stamford, N. Y., was a little Indian village, and the slopes of Mt. Utsayantha were streaked with Indian trails.

While the settlement was still young, there arose a legend that has continued to hover over Mt. Utsayantha and the silvery lake at its foot. Utsayanthus was the daughter of the chieftain of the Indian tribe which occupied the region. She was wooed and won by a white man. A babe was born to the couple. The chieftain in a fury buried his tomahawk in the white man's brains; then he threw the child into the lake. The mother, in her birch canoe, rowed to the spot and plunged after the babe. Then the chief, in distress, took his daughter's body from the lake to the top of the mountain, where, beneath a lonely mound, she reposes to this day.

More than mother-love is redeeming love; and the mountain which is its memorial is the crest that bore the cross.

The Musical Life

Dr. Gardiner, a distinguished musician, says that the common key of nature is the key of F and its relative D minor. In this key was written all the music of the fifteenth century. Dr. Gardiner affirms that the hum and buzz of the wings of the house-fly, the mezzo tones of the honey-bee always produce the sound of F in the first space. The bumble-bee plays the double bass an octave lower, and the door-bug drones on F below the staff in the bass clef. The cricket, however, chirps his triplet in the key of B, and the savage little gnat blows his trumpet on A in the second space. Dr. Gardiner adds that the songs of birds proceed according to the laws of harmony. The coocoo sings in the key of D, the owl hoots in B flat, while that proud bird of the barnyard crows his five notes in the key of B. Beasts of burden, too, follow the laws of harmony in the sounds they make. The horses whinny in a short tune of semi-tones running through every half-tone of the scale. Even the donkey, tho a very bad musician, does not in his awful bray ignore the musical scale, yet his harmonies are terrific and his climax horrible.

Why should not the world of human nature, the mighty intelligent creation, make harmonious music in a common love and a united service, sounding a common key by the blending of the individual note?

Transformation

The French have lifted the veil of mystery from the Sahara. On their camels, trained to fleetness, they cross the desert in all directions, traveling lightly laden, for they march fast enough to replenish supplies at various oases. They have tamed the desert bandits, made the routes safe, established regular postal service nearly across the desert, and their Trans-Saharan telegraph line, now advanced a third of the way, has been surveyed throughout. Men, trained to scientific service, go with each expedition, with the result that the most accurate geographical knowledge is being obtained. Large and widely-extended oases are continually being created by tapping subterranean reservoirs of water, and pumping the life-giving element to the surface, thus irrigating hundreds of acres. It is now thought that by a comparatively slight expenditure vast areas might be redeemed, that were hitherto considered entirely barren. Many portions of the Sahara have the very best of soil, lacking only the all-important element of water to make them spring up in luscious vegetation. It is the same with the desolate places of the moral world. They need the never-failing Water of Life to bring forth fruits of righteousness unto life eternal.

The Book of Life

Life brings to each of us no happier thought than that contained in the comparison of life to a book, exprest in these words by Dr. Maltbie D. Babcock: "How good it is that tho new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. The true friendships and affections will all come in again, in the next volume. There is no 'Finis' at the end of Volume One, nor yet of Volume Two. Always to be continued, never to be concluded, are the life and love that are rooted in Jesus Christ."

The Grand Review

An incident is reported as occurring on the voyage of the great American armada which sailed around the world on a cruise of peace. After a bit of rest at San Francisco, having rounded "the Horn," the fleet sailed to Honolulu, passing close inshore as they rounded Molokai, the Leper Island, in order that the lepers in exile there might see the great wonder. How those poor exiles must have enjoyed this grand review!

Leprosy has always been a type of sin. There is a time coming when the ransomed sinner will participate in a grand review. Freed from his exile he will form one of that innumerable company with crowns upon their heads and palms in their hands, will shout the song of victory, covered not with the whiteness of leprosy but clothed with white robes of heavenly purity.

THEMES AND TEXTS

The Poverty of Sin. "And were brought low in their iniquity."—Ps. 106 : 43.

The Smile of God. "Make thy face to shine upon thy servant."—Ps. 31 : 16.

Our Guaranty in Life.—"God is faithful."—Cor. 10 : 13.

Our Limited Knowledge.—"For we know in Part."—1 Cor. 13 : 12.

The Energy of the Spiritual Life. "So we might walk in newness of life."—Rom. 6 : 4.

Joy in our Salvation. "Wherein we greatly rejoice."—1 Peter 1 : 6.

The Riches of Love. "That ye through his poverty might become rich."—2 Cor. 8 : 9.

Christ's Right of Eminent Domain. "The Lord hath need of him."—Luke 19 : 24.

Waylaid. "Ye were running well; who did hinder you that ye should not obey the truth?" —Galatians 5 : 7.

Scrap Piles. "When I became a man I put away childish things."—1 Cor. 13 : 11.

Needed New Thought. "Be ye transformed by the renewing of your minds."—Romans 12 : 2.

The Forethought of Christ. "He himself knew what he would do."—John 6 : 6.

Second-Hand Religion. "Sayest thou this of thyself or did others tell it thee concerning me?"—John 18 : 34.

Some Dainties on the Devil's Menu. "But Daniel purposed in his heart that he would not defile himself with the king's dainties."—Dan. 1 : 8. R. V.

Making a Business of Religion. "This one thing I do."—Phil. 3 : 13.

An Angel's Message to a Young Man. "Run, speak to this young man."—Zech. 2 : 4.

PREACHERS EXCHANGING VIEWS

The Masons and the Church

Editor of THE HOMILETIC REVIEW:

Permit me to say in reference to Mr. C. W. Stephenson's attack on "The Masonic Order and Corner-Stones" in the September number (as I am a member of the various Masonic bodies, speaking, therefore, from the inside and whereof I know) that there are very good reasons why a Masonic fraternity should be invited to lay the corner-stone of a public building; and that it is preposterous to say that such an invitation is ever sought or accepted for a selfish end, or any special purpose.

Church-members often find our religious ceremonies and worship meaningless, so far as they are concerned; there are many who ridicule the titles used by church dignitaries, officers, etc.; and the empty honors of being president of any of the various societies, which often appeal to the pride and worldly ambition of men and women and in being sought after are often the causes of disaster within the Church, hindering the progress of Christ's cause and becoming a stumbling-block to not a few. Were the writer acquainted with the Biblical and symbolical meaning of many of his misquotations, and with the teachings of the Masonic order as thousands of clergymen of all the various Protestant denominations are, he would see the ridiculous side of many of his statements.

May it suffice to state that the Masonic order is generally made up of the very best and most respected citizens of every town and city; and that at least a majority are church-members—were it not so how under the sun could they ever get an invitation to lay the corner-stone of a State or national building? and how comes it that they are so often asked to lay even the corner-stone of a church? If it were so painful and inappropriate, why ask them? Has not every pastor and his official board the power to prohibit such an invitation to be issued, especially when upheld by those honest-minded church-members who are so grieved and humiliated? If the writer has had opportunity to hear some profane and godless man read a prayer, it is more than the Church can often prevail to do or accomplish; but I am sure that such being the case, it could hardly reflect in such a way as to condemn the entire order.

There are no more grounds for doubting the sincerity of a "Grand Master" praying, a man generally of the highest repute, because he reads the prescribed prayers, than for doubting the sincerity of the minister who reads prescribed prayers at the funeral or any other service.

So far as the teachings of the order of Free and Accepted Masons is concerned, the Bible is its only text-book, and as she positively refuses knowingly to let a godless man enter her ranks, she points to the Church, as having at all times preeminence.

When the Masonic lodge has done its best for the children of men, that is when they reach the full knowledge of the text-book and are far enough advanced in their probation, it points to Him who is the life, the truth, and the way and exacts a public confession of Jesus Christ as a personal Savior, before it will allow any man to enjoy the full privileges of the entire order.

As the lodge realizes that it is only a social organization, and that such a confession made sincerely can be brought about only through regeneration, and that the proper channel is the Church of God and His Christ, and it alone, it has never claimed nor will it ever claim to take its place. Its motto is "Church first" and then lodge.

POTTERSVILLE, N. Y. JOHN ERLER.

Death vs. Resurrection

Editor of THE HOMILETIC REVIEW:

A reading of "Death a Transformation" in the September number recalled, by way of contrast, an article published in the August (1902) HOMILETIC REVIEW by A. W. Pitzer, D.D., of Washington, D. C., on "The Risen Man." Dr. Pitzer's article is worthy of a review, in these days when the tendency seems to magnify death and to minimize resurrection.

He says: "The risen man has passed beyond the power of death. The most awful and appalling phenomenon on earth is the phenomenon we call death. Do you know of any phenomenon to be compared with death? Has any mortal man in all human history ever escaped the power of death?" &c.

He declares that resurrection life is "a new form of life, unknown in any world, in all worlds, in all time, nothing like it, absolutely nothing like it. It is risen life, the Son of God, in eternal union with manhood, passing

triumphantly through death, and bearing this human nature of ours right up into the presence of God. This is far more than immortality of the soul, far more than culture, far more than evolution. As the heavens are high above the earth, so is this risen life of Jesus Christ high above all earthly forms of life."

"The standard arguments and analogies," he says, "in behalf of the immortality of the soul, apart from the life and the immortality brought to light by Jesus Christ, do not satisfy the soul of man crying out for a blessed hereafter. All analogies from nature and natural processes fail to establish immortality, because they fail to prove the continuance of self-conscious life, and the processes go on through all generations. The flower fades, the leaf withers, the generation departs; and this forever and ever; and death abides in inexorable vigor. What is there in these analogies to tell us about the immortality that Jesus brings to light in the gospel? These speak not of a glorious resurrection from the dead. I have seen the Lord, says the apostle; I saw the Lord—Himself, in visible, bodily presence; I heard His voice, after the death and after the resurrection. That is something far different, and far higher, and far better than the immortality of the soul." He closes his able article thus: "As in Adam all die, so in Christ shall all be made alive. With Adam there came into being a new species, with power of reproduction in kind after natural generation; with Christ, the second Adam, there comes into being a new species, reproduced not by a living soul, but by a quickening spirit. And this is man's true and complete immortality—a regenerated soul united to a resurrection body."

I can not help but feel that Dr. Pitzer is right, and that his views coincide with the evident intent of Scriptural teaching. Resurrection, not death, is the Scriptural hope for the Christian. Biblically death is not "a beautiful transformation," it is punishment, Gen. 2 : 17, Rom. 6 : 23; it is dissolution, Gen. 3 : 19, Eccles. 12 : 7, Ps. 104 : 29; darkness, Job 17 : 13; sleep, John 11 : 11, 1 Thes. 4 : 13. And, lastly, it is an enemy to be destroyed, Hosea 13 : 14, 1 Cor. 15 : 26. Let not death, the power of Satan, be "transformed into an angel of light," to dim the glory of "the risen man" and the resurrection hope. MYRON M. ADAMS.

MINNEAPOLIS, MINN.

As to Notes and Clippings

Editor of THE HOMILETIC REVIEW:

Noting the request of Mr. James A. Lyons in a recent number for suggestions as to methods of filing notes and clippings in such a way that they may be available for sermon material, I wish to describe a method which I have found very satisfactory. The clippings are filed in subject envelops and then are indexed under any verse of Scripture to which they may directly or indirectly refer, in a card-index kept for that purpose. In this way not only clippings which are filed but articles in any book or magazine within the library are readily located when the particular verse to which they refer or a parallel one is the text of the sermon. I have found this a very satisfactory method and fully repaying the time spent in indexing. From the thousands of references which I now have in this index there is always available material for sermons and my whole library is thus made to serve as a commentary upon the various portions of Scripture to which it may refer. GEO. V. R. SHEPARD.

OCONTO, WIS.

Editor of THE HOMILETIC REVIEW:

Your correspondent who inquires in a recent number how illustrative material may be made available for the time of need, may be helped by the experience of one who has felt his own difficulty and somewhat surmounted it by the following appliances and methods: 1. Subject-envelops for such clippings as readily relate themselves to topics likely to be treated. 2. Large scrap-books for longer articles, sermons, suggestive notes on Scripture passages. 3. Interleaved study Bible, in which are indexed textually all sermons, outlines, expositions, etc., whether in volumes in my library or in the scrap-books. 4. A collection of sermons from current religious papers placed together in textual order on the loose-leaf system and indicated in the study Bible as "Select Sermons." Thus the many bright and strong sermons in the denominational weeklies which one has scarcely time to read at time of issue are readily available when same or related texts are being studied. 5. Articles or sermons on great doctrines indexed not only under text used by the writer, but if specially valuable also under some great classical Scripture on the same subject, *e.g.*, a sermon on prayer indexed under its own particular text and

also under the "Lord's Prayer" or Phil. 4 : 6, passages which would be naturally consulted in any search for material. 6. An "Index Rerum," in which are indexed alphabetically all valuable articles or references in various books in library including scrap-books. 7. The immediate use of much of the best material. When one has the subjects selected early in the week or several weeks' subjects selected ahead the current reading will often furnish quite as much of this sort of material as should be used. Not infrequently something very fine has come under the eye in the hour before the service. The drawer where choice clippings are stored preparatory to filing has very often furnished the fitting help, when other sources have failed.

The writer can not claim to have become an "expert," but he has found much "aid and comfort" by the use of these methods.

A Saskatchewan Preacher.

Better Ministers, not More

Editor of The Homiletic Review:

Professor Richards in his article "Do we still need ministers?" laments the fact that the ministerial candidates are decreasing.

The fact can not be denied, but it is not lamentable. It is merely the result of the great intellectual, and perhaps moral, wave that has swept over the world. What we need to-day is not more preachers but better preachers.

There was a time when every successful revival service turned out scores of would-be clergy. They were turned from other pursuits in life by the appeal of "What does it profit a man if he gain the whole world and lose his own soul?" It was the general conception that piety was the sole requisite for a clergyman, and the fond mother would pick out the boy that was good for nothing else and prepare him for the ministry. Men that naturally would have made good lawyers, good business men, or good farmers, were turned into poor preachers.

To-day we interpret the divine call in a different light. The call for the laity is as divine as the call for the ministry. The man in the business office has a responsibility to God, as much as the man behind the pulpit. A man has not got to become a preacher to save his soul or to do good in the world. To respond to the call of the ministry is no nobler than to respond to the call of any other business or profession.

The understanding of these conditions explains the dearth of candidates for the ministry. It is a healthy dearth. There is hardly a village east of the Mississippi that could not stand the withdrawal of at least one pastor. The result would be better preaching, better finances, and better social conditions.

W. H. Leach.

Nelson, Pa.

Proving Christ's Deity

Editor of The Homiletic Review:

I wish to call attention to the review, in the September issue, of Robert E. Speer's recent book, "The Deity of Christ," and to point out what seems to me is an error in the criticism. The reviewer says the book fails in its attempt to establish the deity of our Lord by its "general affirmation of the transcendent degree of Christ's life and teachings." Is it true that this method is so inadequate? Is it true that "it is of little force to show that Jesus was not a 'mere man' by a process of exalting to the *nth* power purely human qualities"? I do not believe the logic of the book is defective. Certainly Mr. Speer does not claim to be a metaphysician or a theologian, but I believe he has given a reasonable line of proof for the divinity of Christ. Other writers have pursued the same line of reasoning and have shown that one proof of Christ's deity lies in the perfection of His humanity. Need we call attention to Dr. Young's "Christ of History," a lucid analysis of the character and deeds of the Man Christ Jesus, intended to establish His divine Sonship with the Father? The argument proceeds wholly from humanity to divinity. To quote the author: "This lowest standpoint is enough. Take only the earthly life of Christ, suppose only that in a broad general sense it is faithfully represented—behold only the Man—He shall indicate and demonstrate union with absolute Godhead. Such a Humanity as His is utterly inexplicable, except on the ground of true Divinity."

I do not contend that Mr. Speer's line of argument is the surest and safest method of establishing Christ's deity, but I do believe that it is logical and appeals to many people who fail to see the evidence brought forth by other processes.

Harold G. Gaunt, M.A.

Wheaton Minn.

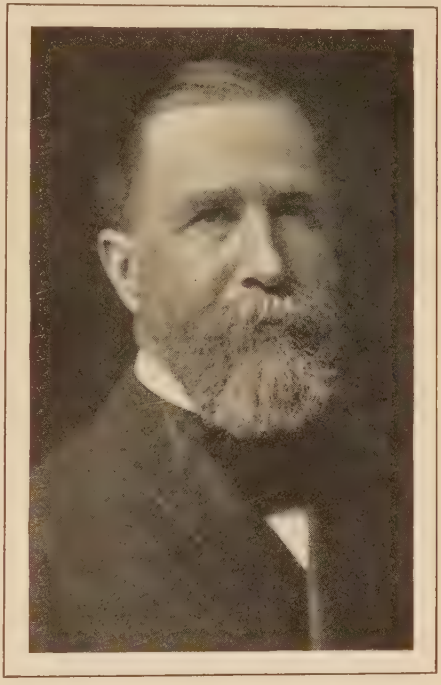
Recent Books

The New Schaff-Herzog Encyclopedia of Religious Knowledge, embracing Biblical, Historical, Doctrinal, and Practical Theology, and Biblical, Theological, and Ecclesiastical Biography from the earliest times to the Present Day. Editor-in-chief, Samuel Macauley Jackson, D.D., LL.D. Vol. IV. Draeseke-Goa. xvi+500 pp.; Vol. V., Goar-Innocent, xvi+508 pp. Funk & Wagnalls Company. Each $5.

Volume IV. of the New Schaff-Herzog Religious Encyclopedia is replete with weighty, well-handled material. The geographical articles, always valuable, are here notable, including Germany, France, England, Egypt, Galilee, Gezer, Geneva, Finland, Fiji, all being handled as of religious interest. Exegesis is treated by Heinrici and H. S. Nash. Critical articles are Ezra-Nehemiah by Klostermann; Elijah, Elisha, Esther, and Ezekiel by Von Orelli, both writers showing their habitual conservatism; Ecclesiastes by Kleinert, and Elohim by Kittel. Historical articles of the major rank are not numerous, including Eastern Church, French Revolution, Gallicanism, Gnosticism, and Enlightenment. This last article is by Tröltsch, and is every way masterly, written with a strong historical sense, showing a bewildering complex of forces intermixt in such areas and reaches of time as to form an era, tracing its historic rise, its broadest main features, its bearings upon politics and economics and morals, its vague and loose but vastly influential philosophical notions, and its separate national issues in Germany, France, and England. The biographical articles form an impressive file, Duns Scotus, Edwards, Erasmus, Eusebius, Fichte, Francis of Assisi, Xavier, Gavazzi, Gibbon, standing eminent along the line, all being treated with brevity, many being wholly devoid of biographical value, but all being supplemented with a good bibliography.

Among theological articles are a brief but useful statement by D. S. Schaff upon Fundamental Doctrines, Formula of Concord by Seeberg, Eutychianism by Loofs, Eschatology and Future Punishment by Beckwith. The article upon Faith by Otto Kirn and H. S. Nash is well worth notice, because of the wide differences in the writers, Kirn being thoroughly traditional, and Nash being, as always, thoroughly original.

Upon Ethics this volume offers important matter. Chief is the general article by Sieffert, supplemented by Beckwith and Nash. Its three main features are a careful effort to show the relation of religion to ethics; a very skeletonized statement of the methods of Continental, Catholic, and English authors;



SAMUEL MACAULEY JACKSON, D.D., LL.D.,
Editor-in-Chief of "The New Schaff-Herzog Encyclopedia of Religious Knowledge."

and an interesting effort by Nash to make a vital digest of New-Testament Ethics. The rise and present status of Ethical-Culture Societies in this country and in England and Germany is described in a special article. Epictetus and Epicurus are handled very briefly but carefully.

The article upon Evolution, mainly by Heinze, tho earnest and valuable, shows how needful it is to resort to a good bibliography, and how supremely valuable is this outstanding feature of the whole enterprise.

Volume V. opens an abounding treasury of knowledge, nobly fulfilling in its stage the purpose of the task as a whole, to provide a helpful work of general reference in the vast field of religious knowledge. Proceeding by

the mechanical order of the alphabet, its contents as displayed upon any page seem unavoidably a medley. But this volume being the fifth of the series, one begins to have a sense of an imposing order and a commanding unison in the undertaking.

For example, let any one look into that vital complex of German life called the Inner Mission as it is set forth in this volume with a model breadth of view and brevity of statement; pursuing its cross references to other articles upon Daniel Falk, upon Pastor Fliedner's work at Kaiserswerth, upon the activity of Bodelschwingh, upon the Gustav-Adolf Verein, and upon the Evangelical Social Congress, not omitting to scan the bibliography appended to each article; and he will have a good example of the unity and fine practical utility of this work, even now tho its task is less than half accomplished.

Or let one peruse the marvelously successful sketch of Humanism by Sihler in this volume; then follow Tröltsch in his powerful treatment of the Enlightenment in Volume IV.; and then turn to the articles which treat of Francis of Assisi, Huss, Council of Constance, Council of Basel, with all their bibliographies, and he can not fail to receive a powerful impression of an orderly and scholarly exhibit of vast important areas of our human life.

Major articles in this volume are Hellenism by Buhl, Hellenistic Greek by Deissmann, Gospels by H. S. Nash, a really original study; Harmony of the Gospels by Zahn and Feine; Hebrew Language and Literature by Buhl and Gilmore; Hexateuch by Strack and Davis, showing with succinctness and fairness the views of the types of Wellhausen, Klostermann and Green; Hammurabi's Code, Hasmoneans, Herodians, God, showing views historically held; Good Works, Idealism, Homiletics, Hymnology.

Biographical articles include the Gregorys, the Innocents, Grotius, Hume, Hegel. The work in the historical field is notably strong. The enterprise, as a whole, as it progresses, gains finely in credit.

The Mind of Christ. An Attempt to Answer the Question, What did Jesus Believe? By T. Calvin McClelland, D.D. 12mo, 210 pp. Thomas Y. Crowell & Co. $1.25 net.

It is evident that the Presbyterian author of this volume has not written under any sense of apprehension as to conformity with the standards of doctrine held by his church. The reader will be quite likely to say, all the better for the book. Be that as it may, the reader will fail to find in this presentation of "The Mind of Christ" any affirmation of a consciousness on Christ's part that He is "very God"—to use the Athanasian formula. That which Dr. McClelland has given us is a very thorough study, based on the Gospels, of the main teachings of Jesus, disclosing to us the type and order of the Master's thinking about God, about Himself, about man, religion, sin, salvation, prayer, and immortality. If the strict theologian misses some notes, it may surprize him to find that the author has covered the whole ground and that the notes were not found in the records. The book is a tonic to vital faith and should take a permanent place in the literature of Christology.

Church History Handbooks. Book I. The early period. (American Baptist Publication Society, Philadelphia.) Book II. The period of the Reformation. Book III. Modern Church History from the Reformation to the close of the nineteenth century. Book IV. Baptist History. By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. The Griffith & Rowland Press, Philadelphia. 40 cents each net.

At last we have Church history covered in handbooks which can be heartily recommended. Hitherto the most reliable brief pocket manual of Church history was Henry Cowan's "Landmarks of Church History," but it treats inadequately the Reformation period and goes no further down. Most brief histories of the Church are too flimsy or too inaccurate to be worth printing. There was, then, need of the books that Professor Vedder, a good scholar, an experienced teacher, and a practised writer, has now given out. They are the condensed text of his lectures, probably, but they are far from being dry reading. The books are so small that they can be carried in the coat pocket and so well arranged and so attractive in style and so fresh in matter that their fortunate owners will take them from their pockets and read them. Of the three the first is decidedly the best, partly because the treatment is more objective and didactic, as it should be in a handbook in which statements must be made, without argument; and partly because in the period itself there is more unity. In the other volumes, which may have cost more labor to prepare, Professor Vedder has let himself out more, and his remarks are at

times rather caustic. He has humor, and this illumines his pages, but some of the persons and things he objects to will not appreciate his wit.

Professor Vedder is rather chary of dates. True, they are quickly forgotten, but their insertion in the text in parentheses takes up little room and helps the reader. He does give many, but he might have given more to advantage.

Having finished writing in outline the history of the Christian Church, Dr. Vedder closes the series with a volume on Baptist history. The author seems to suppose that no sect has such a tale to tell or such claims to make as the Baptists. Their claim is to be the lineal descendant of the church of the first days, really to have been founded by our Lord Himself, and to have preserved what one would suppose from the way they speak of it was the principal part of the gospel, namely, the practise of baptism on confession of faith and only by immersion. To this story Dr. Vedder does full justice, only he has sanity and courage and tells his fellow believers that their sect had a historic beginning in the times of the Reformation and that immersion was not the only mode of baptism at first employed by it. Historical students are getting together upon many points and the undue emphasis which the Baptists put upon all that relates to their sect has had the good result of showing that there was in many parts of Christendom a stream flowing underneath the Roman Catholic Church, whose waters were clearer and better to drink than the fountains maintained by that church. For a popular, reliable, brief presentation of Baptist history this little book is to be commended.

India, Impressions and Suggestions. By J. Keir Hardie, M.P. 16mo, 126 pp. B. W. Huebsch. $1 net.

A series of letters contributed to the *Labor Leader* by Mr. Hardie while traveling in India in 1907. The observations of one who did not understand India and its people and had no sympathy with the method of administration of the Indian government, which he characterizes as a "huge military despotism on the part of Olympians who inhabit the heights of Simla." According to this writer, British rule has been a curse and not a blessing and "the real rat plague in India is poverty; and the flea which spreads the disease is the government."

Some of the criticisms and opinions are well worth reading, but the book as a whole is one-sided.

St. Paul and His Mission to the Roman Empire. By Christopher N. Johnston, K.C. 16mo, 199 pp. Fleming H. Revell Co. 75 cents.

In writing this short account of the missionary apostle the author states that he has endeavored to "avoid two things which repel many from a study of Paul's life—theological discussion and didactic meditation." Here the story is told in simple outline and in the light of modern research. It is one in the "Guild Library" series, and by a layman who combines a lawyer's logic and acumen with wide knowledge of sacred literature and Biblical geography. A careful and interesting study, but not strikingly new in style or treatment of material.

The Missionary Manifesto. By G. Campbell Morgan. 16mo, 157 pp. Fleming H. Revell Co. 75 cents.

A study of the Great Commission based on the passages in the four Gospels in which our Savior charges His apostles. That in Matthew sets forth the authority of the King; in Mark the evangel to the whole creation; in Luke the method of evangelization, *i.e.*, bearing witness; and in John the result, *i.e.*, the remission of sins. These are forceful and illuminating chapters and emphasize the responsibility of the church to complete the unfinished task.

Between the Testaments. By C. M. Grant, D.D. 16mo, 146 pp. Fleming H. Revell Co. 75 cents.

Here is a book that, in spite of its poor letter-press, is a book indeed. Those who remember the learned but dreary work of Prideaux on the "Connection of the History of the Old and New Testaments" will best appreciate this brief, bright, stirring narrative of a period so little known to the average Bible student. The author has painted a lively picture of a real world on the blank page that separates Malachi from Matthew and which covers four centuries of history and literature. *Multum in parvo* for the pastor's library and excellent for study classes.

The Triumphant Life. By Robert F. Horton. 12mo, 136 pp. Fleming H. Revell Co. 50 cents net.

A collection of spiritual discourses that draw from deep wells of meditation and refresh the reader with an original flow of interpretation of the Scriptures. It is replete with homiletic hints.

The Christian State. By SAMUEL ZANE BATTEN. The Griffin and Rowland Press. $1.50 net.

It is very encouraging to find our preachers uttering themselves with the voice of moral authority upon the great questions of democracy. It indicates an enlarged conception of the ministry. It shows that the Christian Church and the Christian minister are looking beyond themselves and are comprehending their work as that of the kingdom of God.

Still more is it encouraging to find them uttering themselves with the wide knowledge of Christian statesmen. Who shall guide the order of democracy to its fulfilment unless the church and minister become the movers and molders of our political institutions?

Dr. Batten, a Baptist preacher, gives us in this book an example of this large conception of the ministry. In it he is both prophet and statesman.

He begins by defining the three great facts of our modern world, the State, Democracy, and Christianity, and he carefully determines the necessary relation between them. The State is a universal phenomenon. Democracy is a univeral drift. Christianity, widely interpreted, is the universal religion.

If Christianity fails in imparting this moral power to the other institutions it will be a most tragic failure. If it succeeds it will bring in the kingdom of heaven on earth.

Dr. Batten deals clearly with the origin, functions, ideals, and forms of the State. He treats democracy in the same way, pointing out its problems, and in prophetic language its unfinished tasks. Democracy is the ultimate form of the State.

Passing on to Christianity he says that Christianity is the ultimate form of democracy.

Entirely avoiding the limitations of past theocracies and also escaping the snare of the temporal power of the church, he finally brings us out into the realization of the Christian State.

The author is, of course, socialistic, but only in the better and higher sense of the word.

We have in this book a fine example for the young minister. His mission is not simply to perform ecclesiastical functions, not solely to prepare souls for heaven, but to become the guide and director of the order of humanity, political and social. The new minister is to have great power in making democracy the final form of the State, and in making Christianity the final form of democracy.

The High Calling. By J. H. JOWETT, M.A. 12mo, 252 pp. Fleming H. Revell Co. $1.25 net.

In a delightful style and with a great wealth of apt illustrations this book brings out the spiritual and devotional significance of the Epistle to the Philippians. The form is that of a running commentary on the successive passages, divided into topics which form the chapter-heads. A minister wishing to make a series of sermons on this particular epistle would find Dr. Jowett's volume a mine of fruitful suggestion.

With Christ in Palestine. By A. T. SCHOFIELD, M.D. 96 pp. R. F. Fenno & Co. $1.25.

This dainty volume consists of four addresses given in 1905 by request of a London club. It was suggested by a visit to the Holy Land, and aims to realize some scenes in the life of Christ, with a view to learn the lessons connected with them. It is well written, breathes a devout spirit, and in some of its expositions is strikingly original.

Lessons from the Cross. By CHARLES BROWN. 18mo, 116 pp. Fleming H. Revell Co.

A series of eight addresses on a theme that never grows old, based on the studies of Denney, Dale, and Bushnell, and put into popular form. It will serve as an incentive to further and deeper study.

The Supreme Victory. By J. HERMAN RANDALL. 18mo, 83 pp. H. M. Caldwell Co., Boston.

A booklet in the "New Philosophy of Life" series, treating of the conquest of fear and worry and the so-called psychology of prayer. If this effort is one of the results of the newer thinking the old ways will attract more those who know something of sin, salvation, and the supernatural power of prayer.

The Historical Bible. The Kings and Prophets of Israel and Judah. By CHARLES FOSTER KENT, Ph.D. 12mo, 323 pp. Charles Scribner's Sons. $1 net.

"The Historical Bible" aims to give the constructive results of modern biblical discovery and research in a popular and practical form. It is intended for use as a text-book in colleges, seminaries, and Sunday-schools. It covers the period "From the Division of the Kingdom to the Babylonian Exile," and includes only the more important passages. Explanatory notes follow these passages. It has two maps and a chart. The book can not fail to be of service, especially to students.

Idealism as a Practical Creed. By HENRY JONES, LL.D., D.Litt. 12mo, 299 pp. The Macmillan Co. $2 net.

This book consists of lectures on philosophy and modern life, delivered before the University of Sydney, New South Wales.

To the author, philosophy is an attitude of mind rather than a doctrine. It is the experience of the world becoming reflective and endeavoring to comprehend itself.

The first chapter indicates the task before the author, namely: to explain the movement of the spirit of freedom, for this, he says, is modern life, and "to show how it has been influenced by an idealism which is itself the effluence and manifestation of that life."

Freedom is then developed in three distinct stages. First, the blade stage, in which "the freedom of the individual and of society is a blind movement toward an unknown good." In other words, people live in a world of sensuous knowledge. Then reflective thought and conscious will are born; this is the ear stage. The final stage is reached—that of the full corn—when morality is socialized and society is moralized.

With the author freedom is "emancipation, non-interference, exclusion, independence for the individual, and great indeed is the price which civilization has paid to secure these for him. But it is much more. It is life within the State itself, the life of the State within its members, for his duties to himself are duties to the State." Truly, this is the stage to which the leaders of our age are beckoning us to rise, and certainly Professor Jones, especially in his chapter on Freedom: The Full Corn, gives an excellent contribution toward the ideal which he holds up.

The right to be free, he says, "is not the right to be capricious. It is the right to will in accord with the will of the whole, and therefore to find the nature of things to be, not an obstruction, but a power on its side."

It is right that the people should want to rule, but it is also right that they should know what democracy really means, and here the author's words ring true. "Democracy," he says, "is much more than a claim to rule on the part of all the people. It is the consciousness of the obligation and the privilege of service."

The message of the poets to the present age is given under the caption, The Idealism of Wordsworth and Browning. His estimate of those men is that "as Wordsworth extended the domain of the spirit over the whole realm of created being, so does Browning teach the omnipresence of love." While many poets have sung of love, there is a respect, he says, in which Browning stands alone. "He has given love a moral significance, a place and power among the elemental conditions of man's nature and destiny; and he has given it religious and metaphysical depths of meaning which, I believe, are without example in any other poet. By means of love daring to believe the Nazarene teacher and to adopt, as the light of all His seeing, the conception which makes Christianity sublime and probably the ultimate religion of mankind, he identified the human with the divine, and found in love the atonement of the world. Here lay the secret of His power and all His hope."

In his chapter on The Call of the Modern Age, "neither the individualism of the past nor the socialism of the present" finds acceptance with the author. What then is to save the future? Only the idealism of love of which the poet speaks, "and the consciousness of unity amid the deepest differences, namely: the differences which separate one rational individual from the other, to which the philosophers bear witness,—furnish the only adequate principle of conduct." In an admirable and concluding chapter on "The Answer of Idealism," the author says, "Idealism is concerned vitally in showing that we learn through error, and find through evil that good is best, but it is not concerned with what would take place in an imaginary realm where knowledge and goodness have no possible opposites. It abides by experience and demands from reason no irrational choice."

To Professor Jones the essential message of idealism is that man "in his cognitive and in his moral activities finds his ideals in the world. That this is true as regards knowledge is easily seen. The universe, as it stands, is manifestly the criterion of man's cognitive attainments. No one ever sought other knowledge than the knowledge of that choice. To seek false knowledge,—that is, knowledge which did not accord with all expressions of choice—really were absurd. Hence every effort after a rational interpretation of reality, which knowledge is, proceeds on the assumption that the reality to be interpreted is itself rational."

The Art of Sermon Illustration. By H. Jeffs. 12mo, 259 pp. Fleming H. Revell Co. $1 net.

This is a useful book, but not very well organized and by no means complete. It is largely made up of sample illustrations and these to the wise reader are the most profitable portions, not as supplying a store of illustrations, but as showing how some of the masters of the art use them. A far wider region of sources from which illustrations may be drawn should be suggested by such a book, and a much more thorough development of the principles that govern the choice and use of illustrations should have been undertaken. One naturally looks also in such a work for a reasoned opinion as to the value of collections for the preacher, of which many exist, and of files, clippings, scrap-books, and the like, in use by many ministers. A book bearing such a title, moreover, should have some psychological suggestions as to the type and habit of mind desirable to the man who would master this art. Added to this is the lack of any descriptive classification of the various types and kinds of illustrations available; and there is no guide to the attainment of congruity between the subject-matter and the illustration; for example, should not such a book indicate to a preacher that when he is preaching on mountains he ought not to draw his illustrations from the sea?

As it stands the book does not promise any permanent assistance to ministers who want to know how to gain skill in illustrating their sermons.

A Mission to Hell. By Edward Eells. 12mo, 403 pp. Sherman, French & Co., Boston. 80 cents net.

The author has a vivid, and at points a powerful imagination, and commands a wide and varied vocabulary, which he has turned to use in describing conditions in heaven and hell. The purport of the book is to portray the efforts of some of heaven's inhabitants to reclaim the lost souls in hell. The author has improved the opportunity to bring forward some characters he has apparently known, who now inhabit the lower regions; also to strike out at freemasonry, whose lodges seem to have swelled hell's population very appreciably. One would suspect that the author has some time or other been the subject of a heresy trial from the realism he gives to a heresy trial located in the world of the lost.

All the imagery is that of the traditional conceptions of the future life, tho the argument is on the side of future probation, and pierces the old-time Calvinism at its center. The whole book is more interesting than a romance. The proof-reading is also interesting—about the worst we have seen.

Christ Invisible Our Gain. By The Rev. A. H. Drysdale, D.D. 12mo, 320 pp. A. C. Armstrong & Son.

A clearly reasoned treatise on the reality, supremacy, and value of the invisible Christ. The argument is grounded on the more general fact of the reality of the invisible universe. It involves considerable reasoning about the nature and process of matter. The point aimed at is to show the gain to Christian faith in various relations from believing in an invisible Savior. The division-marks and italics look pedantic and are quite unnecessary in a book for general reading.

Satan. By Lewis Sperry Chafer. 12mo, 163 pp. Gospel Publishing House. 75 cents net.

This book is made "especially for believers" and the author thinks it will be "rejected by the Satan-blinded world." We fear it will. Some others will not be interested because they will find that, purporting to be a wholly Biblical history of Satan, it engages in a large amount of interpretations of symbolic accounts that may or may not be taken as accounts of Satan, accordingly as one accepts or rejects the author's interpretations.

Modern Light on Immortality. By Henry Frank. 8vo, 467 pp. Sherman, French & Co., Boston. $1.85 net.

The point of interest in this book is the original conclusion to which the author arrives. The cell structure of the refined physical body may persist after the coarser structure dissolves, being supported by nutriment correspondingly refined. Along with this the consensus of psychic "cells," having developed an organic self-consciousness by which they are in turn coordinated into a unitary working possibility, may correspondingly be supported by appropriate environment. This amounts to a doctrine of a spiritual body, and a psychic personality, surviving the process of death. This, however, happens only with those human beings who have attained to this unitary self-consciousness resulting from the refinement of the "cells."

This speculation is very interesting, but has no connection with the long history of the belief in immorality which precedes it.

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6 : 24 (O.)	73
7 : 14 (T.T.)	75
8 : 3 (O.)	245
9 : 17 (S.)	323
10 : 23 (T.T.)	328
10 : 42 (O.)	157
11 : 6 (S.)	479
13 : 28 (S.)	58
13 : 38 (S.)	54
14 : 16, 17 (O.)	159
16 : 19 (O.)	157
16 : 22 (S.)	487
17 : 8 (O.)	415
20 : 20–28 (O.)	72
20 : 27 (S.)	492
22 : 12 (O.)	331
22 : 12 (O.)	414
22 : 42 (O.)	74
23 : 8 (O.)	75
26 : 29 (S.)	141
27 : 24 (T.T.)	75
27 : 34 (T.T.)	246
Mark 1 : 19 (O.)	246
2 : 15 (T.T.)	246
4 : 29 (O.)	244
5 : 2–5 (O.)	415
5 : 18, 19 (S.)	153
7 : 14, 15 (T.T.)	246
7 : 24 (T.T.)	246
8 : 6 (T.T.)	246
8 : 31 (T.T.)	328
9 : 20 (T.T.)	159
10 : 13 (T.T.)	328
10 : 20, 21 (T.T.)	328
10 : 35–45 (O.)	72
Luke 2 : 15 (O.)	500
2 : 20 (O.)	500
4 : 16 (O.)	73
6 : 6 (O.)	245
15 : 11–32 (O.)	157
15 : 19, 22, 23 (S.)	400
Luke 16 : 10 (O.)	158
16 : 31 (T.T.)	328
18 : 13, 14 (O.)	415
19 : 24 (T.T.)	503
19 : 46 (S.)	310
John 1 : 41, 42 (O.)	414
5 : 4 (T.T.)	75
5 : 35 (T.T.)	75
6 : 6 (T.T.)	503
6 : 12 (S.)	225
8 : 14 (T.T.)	328
14 : 8, 9 (S.)	229
15 : 8 (O.)	330
17 : 4 (S.)	236
17 : 24 (O.)	329
18 : 34 (T.T.)	503
19 : 23 (O.)	330
20 : 21 (T.T.)	159
Acts 2 : 1 (T.T.)	328
4 : 13 (S.)	494
10 : 43 (O.)	415
16 : 13 (O.)	329
17 : 28 (S.)	482
26 : 19 (O.)	415
27 : 25 (O.)	329
28 : 15 (T.T.)	416
Rom. 5 : 8 (S.)	148
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2 Cor. 3 : 15 (T.T.)	416
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4 : 7 (O.)	72
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8 : 9 (T.T.)	503
Gal. 5 : 7 (T.T.)	503
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Phil. 2 : 12 (T.T.)	75
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21 : 6 (T.T.)	75
22 : 4 (T.T.)	246
22 : 13 (S.)	404
22 : 16 (O.)	500

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